

The

Lutheran.

God's word and Luther's teaching now and never perish.

Twenty-third year.

1866-1887.

St. Louis, Mo.

Printed by Aug. Wiebusch u. Sohn.

1867.

Register for the twenty-third year of the Lutheran.

A.
Albrecht's people, who, in a deplorable state, 20.
To the dear country congregations of the Synod, to whom the faithful God has given an abundant harvest of wheat, 23.
Advertisements of writings: Junii Reformation History. 8. 48. 127. 159.- Emigration of the Saxon Lutherans, 8. - Infant Baptism, 8. - Rambach's Well-Instructed Catechist, 15. - Lasenii Consolations, third edition, 32. - Dr. Luther as Educator of Youth, second edition, 32. - Secret of Wickedness, 47. - Stock s Homiletical Lexicon, 6l. - The Buffalo Colloquium, 63. - Genuine Evangelical Interpretation of the Sunday and Feast Day Evanaelia, second edition, 87. - Luther s Popular Library, vol. ,5.16., 87. - The Lutheran Church the true, visible Church of God on earth, 144. - The Order of Odd Fellows, 167. - Mart. Luther's Church Postilion, new edition, 167. - The Spiritual Folk Song, 167 -The Camp Collections of the German Methodists, 176. - Luther's Large Catechism, 192.
Display of communion vessels, 80.
Anstädt, how he seeks to make profit, 86th - the great, the American Lutheran light, 101 .
"Apologist," self-praise of the same, 13th - how the same excuses his money-making, 109th - on church-building, 109th.
Appeal of the Dresdener Verein ev.-lutherischer Glaubensgenossen für innere Mission, 117.

B.
Baptists, conference of the same, 36. - Failed proof of the same, 36.
Barletta, Be, consequence of the Protestants there. 6.
Corrigendum, concerning the Johannesburg suit, 103rd - of the address of P. Mueller, at Pittsburg, 111th inst.
Binninger, Abrah, from the life of the Hermhut missionary, 152... -
Bismark, a statement of the same with reference to the Lutheran Church in the annexed countries, 14.
Request in regard to the school teacher - seminary, 63rd - of the pastor G. von Kiendusch in Halderstadt, Prussia, 151.
Lightning strike in church at Staunton, Ill. 192. Ambassador, the Christian, on church discipline, 52. Brunn and his institution, 125.
Books, the symbolic ones, do you have them and read them? 27. 41.49.

C.
Chiliasm, spread of the same in England, 47. - of the Past. Slater, 96th - of, is false, 105th 113th 137th.
Colloquia, partly saddened end of, earlier, 100th Colloquium with the Buffaloers," 28th 57th -Firstfruitesselb.,8l. -Another fruit, 125.
Concordia College at Fort Wayne, memorandum in regard to same, 89th - correction in regard to expenditures for same, 87th.
Congregationalist church, one in Cincinnati has a Jewish rabbi preach, 119.
Convention on Reading, 71.

E.
Introduction of pastors: E. I. Friedrich, 15th - A. Rohrlack, 15th - F. Döderlein, 17th - F. I. Körner, 22nd - Cd. Körner, 31st -H. EverS, 31st - M. Tirmenstein. 47th - R. Klinkenberg, 54th - F. W. Pennekamp, 71st - H. Klockemeter, 71st - G. W Brüggmann, 72nd - C. Gräber. 80th - F. Döscher, 86th - Fr. Löhling, 86th - Jüngrl, 87th - A. KleinigreS, 102nd - (of the candidate) W. Sapper, lIO. - F. W. Schmitt, 111). - L. Gottlied, 120th - M. SandhauS, 134th - C. F. Keller, 134th-H. Meier, 144th-E. Leem- huis, 159th-G. Speckbardt, 159.-F. R- Tramm, ,07. - G. Endres, 167. - R. Köhler, 175. - H. Grupc, 175. - G.Runkel, 183.-3. Hoffman", 183. - G. Küchle, 183. - L. H. G. Schliepsiek, 183. - C. L. Berner, 183rd-A. Ch. Bauer, 192nd.
Reminder, one, concerning the reprinting of the first three volumes of The Lutheran, 23.
Statement of the congregation of the Rev. Hochstetter at Buffalo, 410.
Evangelist, the reformed, against the "Lutheran" and Lutherthum, 143.

F.
Freemasons, satanic spirit of the same, 20th - Religion of the same, 191.
"Friebensbote," who, transformed into a man of war, 77.
Fritschel, Prof., embarrassed on account of publication of a conference record, 126. - A declaration against the same, 174.
Fillers, 14. 22. 39.

G.
Gazebo. the, 61.
Courts: Pasture night's joy, 65th - Sunday, t2l. - Also a fruit of the holy passion, 161. Passion, 161. congregation, one of which two-thirds of the members born and educated in the Roman Church, 109th - United Lutheran, at Buffalo, 168th.

Stories: How a congregation that was to be reformed remained Lutheran, 6. - How a princely mother admonishes her son, 2l. - A young Western preacher, 22nd - Desolation of unbelief, 22nd - Moral decline under the garb of Christian charity, 28th - When need is greatest, God is nearest, 29th - A confident bishop, 30th - Many a sermon, 39th - A good word at the right hour, 3rdj). - Threefold fame of a pious peasant, 31st-An angel's vigil with children, 3l. - A quartered man who also found quarters in heaven, 37th - Death of a Pabst and confession of his successor, 37th - Signature under Luther's picture. 38th - Strange prophecy, 38th - Right or left, 38th - Good contract of a dying man with his confessor, 38th - Three good friends, 38th - A right word, 38th - Perfection, 38th - Pastor swords, 39th - An old preacher sells, 39th - Ears of man and God, 39th - Evangelical answer, 39th - Christian trust in God, 39th - Perpetua, 47th - Because her conscience testifies her. 47th - Watch, for you know neither day nor hour, etc., 53rd Matth. 10, 33rd, 53rd - The screaming blood, 53rd.
Grabau, latest deeds of the same, 61 - unjust protesting of the same, 86.

H.
Saint, a new one, of the Albrcht brothers, 159.
Hospital and asylum, German Lutheran at St. Louis, annual report on same, 109.

I./J.
Annual Report and Accounts of the Central. Bible Society in St. Louis, 72.
Jesuits, the, hated at Vienna, 86. John Frederick, the Magnanimous, 9. Iowaans, the, and the new General Synod, 77. Iowa Synod, Something in reply to the attempted justification of it, 129. - The recent defence of it by one of its professors, 153. 169. 177. 185.
Italy, association of freethinkers there, 6. jubilee gift, liberal, from a Methodist, 95. usury of Jews, 101.
Judgment day, new predetermination of it, 52.

K.
Church of the Methodists purchased by the Catholics, 12th - the watchful, by Father Grabau, 13th 119th - An English Lutheran m St. Louis, 151st.
Church dedication: at Corcoran Town, Minn. 7th - z" Chicago, Ill (along with induction and school dedication), 17th - to Secor, Woodford Lo.,Jll., 22nd - to Johnson Township, Knor Lo., Ind., 23rd - to Leavenworth, Kans., 40th - to Detroit, Mich., 54th - to Town Lambry, Niagara Co., N-A." 54th-to Marine, WtS., 62nd-to grankeukirch, Grund, Lo., Ill., 62nd-zk Rock Island, Ill., 62nd-to Trete, Dill Eo., Ill., 78th-to Lafapetr, Ind., 87th-to Zanesville, Ohio, 87th-to Dubuque, Iowa, 102nd-to Columbia City, Ind., 102nd-to Cleveland, Ohio, 1o2. - to Dunton Station, CoofEo., Ill., 119. -- to San Francisco, Tat., 126. -- on Manchester road, St. Lóuis Eo., Mo., 134. -- at Litchfield, Montgomery Co., Ill., 144. -- to Town Ellicottsville and Ashfort, Cattaraugus Co., N. Y., 159. -- in and about Milwaukee, WiS., 166. -- in St. Joseph Co., Ind, 182.
Lament, admonition, and punishment of a preacher in Germany, 46.
War Benefits, 31.

L.
Life insurance, whether a Christian can participate in the same, 145.

M.
Marian service, the, in the Roman Church, 133. Mecklenburg, evils there, 61. man-eating among the Basutos, 52. Methodism, politics in same, 28.
Methodists, the "holy," of Pabst's prayer, 71st Mission, internal, at Edinburg, Scotland, 19th - on the island of Madagascar, 21st.
Missionary Report of the Rev. Sievers, 33.
Missionary feast: at Washington, Mo., 7th - at Pleasant Ridge, Ill., 14th - at Benton Lo., Mo., 22nd - at Prairie Town, Ill., 47th - at St. Paul, Minn., 53rd - at Rich, Look Lo., Ill., 192nd.
Homicides in America, 151. Mormons, the, in Illinois, 47.

N.
Negro, Archbishop Spalding on education of, 165. neo-Baptists, 36.
New York, consequences of the Accise Law there, 96. notes, deceased, on leaves and the like, 101.

O.
Whether the history of the Reformation should be acted out of the way at a certain time in the church year? 25.

Ordination of Candidates : K. F. Schulze, 7th - H. W. Lothmann, 14th - E. Böse, 15th - E. T. Richter, 15th - Br. Mießler, 15th - El. Seuel, 31st - H. Walker, 80th - E. H. Lüker, 102nd - W. Wrsemann, 110th - L. L. Knies, 135th - L Menge, 135th - W- Hudtloff, 175th - Tb. BuSzin. 182. - H. G. Hieronymus, 192. - A. Henkel, 192.
Easter Joy, Papist, 143.

P.
Pittsburg, our parish there, 95.
Politics, religious, 126.
Sermon preached by Father F. Lochner at Collinsville and Plea- sant Ridge on Pa's Gospel on the 23rd Sunday after Trinity, 97.
Presbyterians, dir, old school, have separated, 46.
Proseminar, Steedener, God's visitation over the same, 142.

R.
Travelogue of Traveling Preacher Love, 59, 70, 76. 132. 140.
Reformation jubrläum, some news about earlier frier the same, 181. 189.
Religion and the State, 13.
Religious freedom in America, endangered, 85. Religious menagerie of the "Christian Ambassador," 7.
Röbbelen, news of the same, 28th - death notice, 40th - details of his "end", 60th.
Russian Baltic provinces, ecclesiastical conditions there, 20.191.

T.
Scripture, Köstering's, rejection of the attacks of Past. Schieferdecker on this, 122.
School teachers, trained by Methodists, 13. Secte, a new one. W. - the "Lutheran", so called by the apologist, 109.
Sectirer conscience, 12.
Saturdays and Sundays, 21.
Sunday schools, 13.
Spengeler, Lazarus, life of the same, 68. 73.83. 130. 148.
Standing at prayer in public worship, something about the same, 75.
Synodal Epistle, the ninth of the Synod of Buffalo, 96th - tenth, of the Lutheran Synod of Buffalo, 116th.
Synod of Ohio, theses of the same," on the church and ministry, 46th - the old General and that of Iowa, 94th - concerning that of Buffalo, 95th - of Buffalo, declaration of same M the Presidium drr Synod of Missouri. Ohio u. a. St., 108th - of Canada, 15l". - Sessions of the Missouri &c. of the Western District, report thereof, 151. - of Ohio, the testimony of the same against the secret societies on the Krebsgang, 162. - Extra session of the General Synod of Ohio, 175.- Something about the sessions of the Northern District of the Synod of Missouri &c., 175.

T.
Theatre, the, testimonies of heathens concerning it, 5.
Themata of the sect preachers on Thanksgiving Day, 71.
Death notice, by A. Brose, 32nd - Röbbelen, 40th.
Turner religion, 191.

U.
Unbelief, association for the propagation of the same, 36. unionism, 13.
United Church, Catechism of the Same, 6th ed.

V.
Expulsion of a Lutheran deacon (P. Hochstetter), something about the same, 65.

W.
Wahlcollegium, Aufforderung an dasselbe, den Beruf des Prof. Brauer an das Schullehrerseminar betreffend, 111.
Orphanage, the new one in New York, 12.
Warning to all Christians against a Norwegian political leaf, 13.
W "S what a Christian does who nevertheless excludes himself from a Christian church? 2.
Ways, M., account of the same of his expulsion from Stringtown, Mo., 172.

Which congregations should be supported in their church building? 161.
Revocation of a reformed preacher who had resigned from the Roman Church, 101.
How to steal money out of people's pockets by fraud for the execution of a church building, 51st - Something else about the same matter, 118th.
Rebaptism, 37.
Angular taverns, 159.
Witte, G. A., statement of the same, 119th - challenge of the same to P. Bade" in New York, 106.
Where's Heaven? answered in The Happy Messenger, 73.
Word, a beautiful, 3 l.

Z
Journal, the Lutheran, by P. Brobst, 96.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 23. St. Louis, Mo., Sept. 1, 1866...

No. 1.

Foreword

to the 23rd annual Lutheran."

As the "Lutheran" begins a new year with joyful gratitude to God, who has helped him so faithfully up to now, and with confident trust in his gracious help, he takes a close look at the situation of ecclesiastical affairs, first of all in his own country, in order to become aware of what should be his main task in the coming year, that he should also prove to be a faithful, serving servant of the church in the same year, he perceives with amazement how this situation has become completely different under the mighty rule of our great God and Savior. Hitherto he had been compelled to wield the sword of the Spirit in an incessant struggle against all kinds of deviations from pure doctrine within the Lutheran Church itself, and had unfortunately found himself almost alone in this struggle? as far as the German tongue is concerned - for in the Norwegian, of course, the dear brethren of the Norwegian Synod stand faithfully by his side. He led it with a bleeding heart, knowing well what a powerful weapon the enemies of orthodoxy and pure doctrine got into their hands by being able to call out to the weak, fearful minds: "They themselves are divided among themselves"; "There you see, that is the truth.

fact that stiff, unbending adherence to pure doctrine leads only to eternal war and endless fragmentation." Yet, unflinchingly and undaunted, he has this hot battle companion because it is commanded by the eternal, immutable Word of God and because it is the loud, unapologetic, scriptural confession of our church, the most precious jewel, the pure, wholesome doctrine, that is valid. But, lo and behold, in recent times significant events have occurred within the Lutheran Church in America, which, however, entitle certain circles to good hopes of a true and lasting peace. The "old" Pennsylvanian Synod has left the bottomless, unionist-enthusiastic so-called Lutheran General Synod and has decided to form a new General Synod under the banner of a faithful, firm, decisive confession of the pure Lutheran doctrine as set forth in the unaltered Augsburg Confession of 1530. Confession of 1530, for which confession many serious voices were heard in other parts of the old General Synod. In the Buffalo Synod, the former Senior Minister, Rev. Grabau, has now finally revealed himself to his own former Synod brothers as the one we had long recognized him as, namely, as a rigid, scheming hierarch who would not even bow to God's clear word, has withdrawn from the Synod with three other pastors who were no longer his docile instruments.

and the Synod has renounced him. So it is to be expected that this synod will now also carefully examine and investigate God's word, to which it has allowed itself to be carried away by this man's stubbornness under the pretext of zeal for true orthodoxy, and that it will unreservedly follow the better conviction gained in this way with mouth and deed. And since the Ohio Synod also continually claims to believe, teach, and act in accordance with the Lutheran Confession, it certainly seems as if the time were approaching when all those who are still serious about the Lutheran Confession here in this country would be united in true unity of spirit by the bond of peace to form a great whole. Could the "Lutheran," who has never fought for the sake of fighting, but only for the sake of true peace, refrain from greeting these prospects of peace with joy? No, he rejoices over it from the heart, but he also says it freely, he rejoices with trembling, being aware of the obstacles that still stand in the way of true peace, and knowing the dangers that threaten it. It is inconceivable that with the change for the better, with the willingness to make peace, with the "striving" for a real unity on the basis of truth, all previous aberrations in doctrine and practice should already be thoroughly overcome.

should have been recognized, let alone abandoned. But if true peace is to come, there can no longer be any question of so-called open questions in clearly revealed truths, for there are no such open questions in the Lutheran Church, which unreservedly confesses the one faith that was once given to the saints, the one, pure, wholesome doctrine of the divine Word, which is just as clear and certain as it is unalterable. All the questions of the church, of the ministry, of the power of the keys, of the church government, of the last things, etc., have been solved in God's Word and finally decided for all times, and in the bright light of the Gospel, which came on the scene again at the time of the Reformation, the fathers of the Reformation already recognized this solution in and according to God's Word. That in our day weakness and shortsightedness, or even blindness and evil will, have clouded, confused, and turned these questions into so-called burning questions: how should the church of the pure Word in its enlightened, confessionally faithful members allow itself to be distracted by this? no, it simply remains with the one, pure, recognized truth of the clear Word of Scripture. If true unity is to be attained, it must be done with those unfounded views and so-called "achievements" of the newer, more faithful members. If true unity is to be achieved, we must do away with those unfounded views and so-called achievements of the newer, especially prophetic, theology which have come to the fore as a result of these open questions, with those doctrines of a special divine office of government in external things endowed upon the church, of a conversion of all individual men of the whole world, of a millennial kingdom, of the future of a great physical antichrist in opposition to the true doctrine that the pope at Rome is the true great antichrist, of an undecided intermediate state after death, and so on, and these views and doctrines must not only be abandoned as contrary to Scripture, but condemned and rejected. If a firm unity is to be promoted, doctrinal discipline must necessarily take place, and any unpleasant abuses, as there are: Unionist communion practices, the complete abandonment of confession, the use of false and impure church books, the undefended membership of preachers and laymen in secret societies, the complete lack of church discipline, wherever they are found, must finally be stopped, even with all patience and doctrine, no matter how small the group of faithful confessors may be and how contemptible in the eyes of the world, and how great and bitter the disgrace and enmity reaped for it. But who would not know how much the flesh shrinks from this? how busy the devil and the flesh are to hinder the thorough knowledge of error and sin, or at least to provoke them to reject the better knowledge they have gained, since then, of course, all the more violent opposition and bitter enmity against the recognized truth would necessarily follow. On the

On the other hand, what could the church be served by will become so miserable to water. And what a much more powerful influence our united testimony would gain on the countless sects and enthusiasts of this country, since they already cannot resist this influence and must bitterly complain that they are no longer the old ones, nor are they able to remain so. And with what a completely different and increased vigor would we be able to unite against the wild efforts of the unleashed spirit of the age, which threatens to flood and sink the Church with its infernal thoughts and pretenses of human happiness and of a heaven on this side (of the Turks)! Well, the matter is in the hands of the Lord, who will rule it according to his friendly grace, if only we do not spoil it and do not run away from his guiding hand. But the "Lutheran" will, with God's help, also in this new course of his year, calmly and safely follow his straight path on the smooth path of the certain word of God; he will fight and work for true peace, and help as much as he knows and can; will confidently put his hand to the sword when it is necessary to defend his sanctuary, the pure doctrine and the precious, scriptural confession of our dear Lutheran Church; but will even more gladly take up the plowshare in order to faithfully help in the common peaceful building of the blessed Kingdom of God here on earth. May the Lord, the kind Saviour, bless the present year with his rich blessing, with his gracious help for the glory of his name and for the truth of his word.

What does a Christian do who nevertheless excludes himself from a Christian congregation, of which he is convinced that God's word is preached purely and loudly in it, and also that the holy sacraments are administered rightly according to Christ's institution?

It is not uncommon for church members to consider leaving the church a very small thing. They regard the church as a human institution and put it on a par with other human societies. Just as one can disfellowship at will from any other human society, so, they think, can one disfellowship from a Christian church. The desire to exclude oneself from a Christian congregation becomes especially active when, in addition to the current expenses of a congregation, special payments have to be made which cannot be settled with 10 or 25 cents, as is the case, for example, with school and church buildings. The old church is still large enough for the members of the congregation, and the old school still holds the children of the congregation. For the increase of the kingdom of God, for which a Christian prays daily in the second petition, such members are concerned

They are happy at the full table and do not ask howHe is trying to win many to the church by his change, but many around them are starving spiritually. If youby leaving he is discouraging many to join it. But is this reproach such people with their duty not to stand idle innot a denial of his Christian profession? the kingdom of God, they immediately threaten to leave It is the holy will of God, which He makes known to if you do not leave them alone. They do not, of course,men in His gospel, that all men should enjoy the benefits consider what they deny by leaving. To all such who still of His Son, be redeemed from the kingdom of darkness, want to be Christians, but nevertheless speak so lightlysin, death and eternal damnation and be brought into the of leaving a right-believing congregation, Schreiberkingdom of light, blessedness and the fellowship of His gives this seriously to consider, that such people doSon, to be eternally blessed with Him (Ezek. 33,11., 1 nothing else but that they Tim. 2, 4., 2 Petr. 3, 9.). Christ has opened access to the

1. Deny their profession as Christians. Father for all, Jews and Greeks. If we have accepted

Every Christian has another vocation in addition to hisGod's call, which still goes out to us daily through His business vocation, namely, a vocation as a Christian.word, then everyone understands that we must follow this What is the calling of a Christian? To work in Christ'scall, i.e. we must walk in such a way that God's name is kingdom (Matth. 20, 1.). The Christian's whole conductsanctified and our salvation is promoted. should be adorned with the fruits of the Spirit; he should Is this what he does who excludes himself from a show the world that he is a Christian and that throughChristian congregation? Or does such a one not rather his life and deeds God's and the Lord's name and wordgive occasion for God's name to be profaned and are to be praised and glorified. It has become the taskblasphemed by the world? Does he not strengthen the of every Christian to increase Christ's kingdom, so thatworld in its unbelief and perhaps put obstacles in the way through his service more and more may come to theof many to come to a better knowledge of Jesus Christ? saving knowledge of Christ. A Christian is one withSuch a resignation is an open call to those who are still Christ, for through Holy Baptism he has already enteredoutside not to join such a church. Does such a one walk into Christ's blessed fellowship. The whole life of ain his profession as a Christian? Certainly not, for instead Christian is proper to his Lord Christ, and therefore it isof glorifying Christ before the world, he defiles him to Christ's honor and glory that he may say with Paul,instead of fighting as a warrior under the flag of Christ's not only of the spiritual life of faith and the righteousnessblood, he throws away his weapons and runs from the of grace, but also according to the fruits of the same inranks of the warriors. Surely this is denying his his outward walk, "I live, yet not I, but Christ liveth in me"profession! (Gal. 2:20). The Christian also has put on as his garment The apostle Paul says that a Christian has to conduct the Lord Christ, who is therefore his ornament, hishis walk "with all humility" (Eph. 4, 2.). A Christian also adornment, and he now lives no longer for himself, butrecognizes his lowliness, his imperfection, his corrupt state, his nothingness and his unworthiness. He does not

That a Christian as such should also be faithful in hisexalt himself in the gifts which he has received by grace calling is attested to in countless passages of Scripture.from the Father's bountiful hand; he does not consider Paul says: "Pursue the goal set before you, the jewelhimself wise and prudent, nor does he exalt himself are that holds the heavenly calling of God in Christ Jesus"above his brethren. He always remembers the words of (Phil. 3, 14.). And Eph. 4:1, he says, "I therefore exhortPaul: "Consider one another more highly than you, prisoners in the Lord, to walk according to youryourselves" (Phil. 2:3). A Christian adheres to the church, calling, whereunto ye are called." Peter says,not to please men, but to please his God, who always "Wherefore, brethren, be the more diligent, points him to the church, since his goods of grace are to establish your profession and election" (2 Pet.entrusted to it alone. Even if men despise him, this does 1,10.). not move him to leave his church, where he can hear

If a Christian now separates himself from a ChristianGod's word pure and loud. A Christian humbly submits to congregation which recognizes its task and does notthe word of God in everything, and gladly allows himself diminish the glory of its Saviour, can he then still followto be punished and rebuked by the word of God. But his calling as a Christian? He should help to worship thewhere is the humble walk of him who excludes himself? kingdom of his JEsu, but he wants to weaken it; heConsidering that the fire of Christianity, which the Lord should cooperate in the church of Christ, but hehas kindled on earth, is becoming so cold and small, one withdraws from this work; he should supply Christ withshould know that if the fire is to shine far and wide and more and more souls, but he himself snatches away hisblaze toward heaven, one should not exclude himself. own; he should, by his

from the multitude of Christians! It is a miracle of God that the church is still standing, for the false Christians have done enough to tear it down. And every one who leaves helps to topple the walls of the church. Every faithful Christian's heart bleeds when he sees how so many in our day take up arms against the church, but the one who leaves feels nothing of this, or he would not leave the church. He is therefore not fulfilling his vocation.

Christ is the example of all Christians. We are to follow in his footsteps. As Christ was meek and humble in heart, so we Christians are to walk in our profession "with all meekness. A Christian is not to be quick-tempered, least of all when it concerns the cause of our Lord, the kingdom of God; if he is admonished or punished, he is to accept it without bitterness and mend his ways. Where, then, is the gentleness in the case of the resigning man who rejects all admonitions and punishments and separates himself, perhaps because this or that man has once offended him?

The Christian should also walk in patience. He should always be ready to yield, and a thousand times rather suffer wrong than do wrong. He should not let himself be overcome by evil, but overcome evil with good. And if his flesh provokes him to enmity, let him daily crucify it, and through repentance and penance let him put to death the evil lusts and desires. Before he acts, he should present it to his dear God and not discuss it with flesh and blood beforehand. But it is impossible for a man who has come out to present the matter to his God. But it is impossible for a man who has left the Church to present the matter to his God, for He will advise something quite different.

Also a Christian should walk in compatibility. Paul says: "Trust one another in love" (Eph. 4, 2.). As one stone supports another in a building, so the members of the house of God should support one another in love. The world may storm, fence, and accuse, but Christians are to overcome one another with forbearance, forgiveness, and understanding. As their faithful God daily forgives them all sin, so they also ought to forgive one another. They should not be able to spend one night in unforgiveness, for they must fear that God might call them away that night, and then they would have to go to hell with unreconciled hearts, because they themselves ask the Lord daily in the fifth petition to forgive their sins only as they forgive their neighbor.

The one who leaves does not fulfill all these duties of a Christian. But if we seek the cause of his separation, it is usually to be found in the arrogance and conceit of men; the background, of course, is unbelief. They only want to follow their own head, to rule and be held high where there is only one Lord, Christ; they only want to be fine people who know what is helpful and useful to the church. If then God's word be held up to them,

If you punish them with the word of God and try to rebuke them, they will run away from the discipline of the word of God and blame others who have treated them too harshly. When they have separated, then comes bitterness, which, in a spirit of opinion and quarrels, stirs up wild wars and scatters the coals of discord still farther. To justify oneself before the world, one speaks: Who can stay longer together with such people, by whom one is so often annoyed and insulted? I would rather go away, for there are always only a few who make up everything, and the others must be silent; when I am gone, I have nothing more to say and need not be angry any more. Of course, the old Adam is annoyed that his carnal mind does not prevail, and that it is always shown that the old Adam must be crucified. But as far as the making out of some and the silence of others is concerned, we merely refer to the excellent book: "The Right Form of a Local Lutheran Congregation Independent of the State. There the rights of the congregation are so clearly set forth from God's Word that only malice can invent such slander. But suppose also that this or that were to go astray in a Christian congregation, which would be punishable, would this then already be a cause of separation? Is it a Christian to leave the church in the lurch just when it is most in need of prayer, help, and love? to diminish the number of Christians when it should be increased, that it may serve as a salt against rottenness? And if the church of Christ lay half dead by the wayside, we should have the example of the good Samaritan to set before us for discipleship, that is, always not to forsake it. There is indeed a reason for separating from a congregation, for if false teaching is going on, then the word of God compels every Christian to flee. But he who separates himself without this reason proves that he has no ground of faith at all, and plays with the Christian church as if it were a ball. He who separates himself from a church which lives in the fellowship of faith in Christ, which is founded on the apostles and prophets, which keeps Christ's word and does not deny his name, confesses that he has another faith and another ground of salvation; he proves that he denies not only his Christian profession, but also his God.

002 If we were to ask them that separate themselves from us, Will ye then deny your God, and be no more Christians? they would certainly answer: We will remain Christians, and will not deny our God. But it is not considered that a true believing congregation is a thei^

or branch of the church of Christ on earth is a part of the spiritual body of Christ. All Christians are members of this body, but whoever separates himself from these members out of mere unwillingness is certainly no longer in the fellowship of the body of Christ and His head. But whoever does not have Christ lives without God in this world (Col. 2, 12.).

They say, Are all those lost who do not belong to your church? Many who do not belong to your church are better than some of you. We answer, The church of Jesus Christ consists of such people as truly believe in Jesus Christ, and walk as Christians according to their profession. Now there are certainly such Christians who are faithful to their Saviour and their blessedness, not only among the sects and enthusiasts, but also among those who outwardly belong to no church at all, because they have no opportunity to join the orthodox church. But whoever is convinced of the heavenly truth will not let himself be held back by anything from joining those who confess the heavenly truth before all the world. He who is a Christian in heart and has recognized that in a congregation God's word is preached purely and loudly and that the holy sacraments are administered according to Christ's institution, will not find rest until he has joined this congregation; for since he belongs to the family of God, he must also keep himself to the same. Since, however, the church as it appears on earth has among it hypocrites who do not belong to the true church, but are only mixed with it, we believe that all the true Christians who have not joined us outwardly are better than the hypocrites among us who belong to us only in appearance. We cannot look into the heart of any man, therefore we must let it happen that those who think and live like Christians, although they are hypocrites at heart, remain with us. It will never be otherwise on earth.

So, they say, outward union does not make one a member of the body of Christ. Of course not, but leaving certainly makes one much less so, otherwise God would have established the holy office of preaching to the detriment of Christians. God desires that we should hear and learn his word, that we should not despise preaching, that faith should come from preaching. The one who has left is not satisfied with the order of his God; he does not want to go the way that God has commanded man to go. Well, says one, cannot I also come to the preaching, though I am not a member of the church, as many others do? But let us see. The right that thou hast, so hath every man. Now if all the members were to exclude themselves and also claim the right you think you have, where would a Christian congregation be? And how could such a

...exist? The pastor would then also have to leave, because no one would want to be pastured by him anymore. Where would you then be able to hear the sermon, who would then baptize your children, in short, where would obedience to God's Word be? This clearly shows what such a departure is, namely, a destruction of the church of Christ, a destruction of the holy preaching ministry, a despising of the command of God, a running away from the family of God - in short, a denial of God.

Yea, saith one, where is the church? There are so many multitudes, all calling themselves the orthodox church, that it is not known to whom to cleave; or is it all the same to which one cleaves, if it be but to any one? Now concerning this we are instructed very exactly in God's word, as Joh. 8, 31. "If ye abide in my sayings, then are ye my right disciples." Joh. 10, 27.: "My sheep hear my voice." Eph. 5:26: "Christ hath cleansed the church by the washing of water in the word." From this it is evident that we are to keep to the very place where "the gospel is preached purely, and the sacraments are administered according to the gospel."

Of course, it is objected that the sects also have God's word. Who can deny this? For precisely because they still have it essentially, although it is under a bushel with them, it is possible that children of God may still be born among them, who all belong to the One Church. But may this tempt a Christian to leave the orthodox church and join the sects? Surely every one agrees that he who is saved among the sects does not attain eternal life through their errors. He who is saved among them is saved only through the One Faith. Only he who is caught in error among the sects, but who believes in his Lord Christ with simplicity and wants to be saved through him alone, without any righteousness of his own, will be saved among them. Such simple-minded souls do not see through the error of their sect; they remain in the false fellowship solely out of weakness of knowledge. But he would comfort himself in vain who would knowingly go over to a sect, or who would remain in it against his better judgment, in disregard of the truth. Whoever, therefore, excludes himself from the visible orthodox church and knowingly excludes himself from a false church is a knowingly and wanton sinner. He knowingly sins against God's clear prohibition to avoid false teachings and teachers; he knowingly becomes a fighter of the pure teaching and a divider of the church; he knowingly denies with his ungodly love the true love, which only rejoices in the truth; he works against better knowledge on the ruin of the church.

One may say, I do not want to join a false-believing community, I want to serve my Lord alone in solitude, I can serve at home just as well as in

I will worship in the congregation that is gathered together. If someone says this who has no opportunity to join a righteous congregation, it is certainly right and his worship is pleasing to the Lord. But if someone says it who has excluded himself from a righteous church, it is wrong. Where will he get the commandment of God exhorting him to exclude himself from the orthodox church so that he alone may serve God? Solomon says, "He that separateth himself seeketh after that which he lusteth after." (Prov. 18:1.) But man's own lusts are never a good thing. God does not want a self-chosen service. Such separated ones do not come together in Jesus, but in their own name, therefore the Lord Christ is not in their midst. No matter how good their sermons may be, they still do not serve God, but the devil, who is a lover of the separation of the church and appears in such meetings only in the form of angels of light. He who separates himself is not only on an erroneous path against God's Word, but also too easily comes to all kinds of other dangerous erroneous paths of his own. As long as the Christian belongs to the orthodox church, all his brethren look after him, warn him against sins, punish, admonish, comfort, and instruct him where he needs it; but if the Christian separates himself from his brethren, they must let him go his own way; if he falls into sin, he is left to himself, and since the flesh loves sin, he will declare God's word only according to his sinful lusts, will allow himself this and that which God's word forbids, and since no one has anything more to say to him, he will do as he pleases. Thus such a man, without even suspecting it, gets farther and farther away from Christ, until at last he falls into hell without salvation. Or he goes astray, perhaps toiling in all kinds of self-chosen and hard works, of which God says, "Who shall require these things of your hands? Isa. 1:12. Therefore, all of you who desire to separate yourselves from the orthodox community of Christians, consider what a great sin you would be committing and what an urgent danger you would be plunging into.

C. A. Mennicke.

(From the "Lutheran and Missionary")

The Theater. The testimony of famous and observant pagans.

Solo", the highest magistrate and legislator of Athens, who witnessed the very first beginnings of the play, remarked about it: "If we give way to deceit in our public life, we shall be able to make the most of it.

If we applaud the play, we shall soon find it in our contracts and treaties."

Socrates never attended the theater because of the immoral cha-

racters, except when a play by his friend Euripides (the purest of the ancient tragedians) was performed. And yet in his day the theatre stood at a height that has probably never again been reached, much less surpassed.

Plato, the disciple of Socrates, whose genius is an ornament to mankind, tells us that "plays excite the passions, pervert the direction of them, and are therefore injurious to morality." He therefore banished them from his constitution of state, invented and designed by his imagination.

Aristotle, the world-famous philosopher, the teacher of Alexander the Great, laid it down as a fundamental rule that young people should be forbidden to attend plays, that permission to do so was dangerous until maturity of age and discipline had fortified them in sobriety, strengthened them in virtue, and made them bulletproof against seduction and debauchery.

An Athenian once spoke to a Spartan of the fine moral lessons in their plays. "I mean," replied the Spartan, "I could learn them much better from our own rules of honesty and justice than from listening to your lies."

Ovid, the famous Roman poet, Seneca, the famous Roman philosopher, and Tacitus, the Roman historian, also give detailed testimony against the theatre, which we will pass over here).

Julian, the Roman emperor who apostatized from Christianity in the middle of the fourth century, attempted the total eradication of Christianity and the restoration of pagan idolatry. To this end he gave the following law: "None of the heathen priests, or who have any business with the service of the altar, shall attend the theatre, or be found in the company of a charioteer in the public games, or of a dancer or an actor," and gave this remarkable reason for his law: "that the Galileans, as he contemptuously called the Christians, had obtained their preponderance by priests and laymen avoiding among them such causes of moral corruption and depravity as the public games and the theatre." A striking testimony from one of the most clever and vicious enemies of the Gospel to be found in history, as well for the purity of life of the first Christians, as for the corrupting influence of the stage!

Brumroy, a French critic of Greek drama, and an admirer of their plays, concludes his treatise with these words, "I have a complete

And instead of feeling any sorrow for the Steven I have suppressed, the very suppression itself will best show to what degree the Athenians were infected by the lascivious excess of imagination and rottenness of moral principles. If taste in antiquity has permitted us to preserve what the ravages of time have spared, religion and morality at least forbid us to unveil it before the eyes of mankind" (Greek Theater).

Is it any wonder, then, in the face of such open facts, that the purest among the heathen are unanimous in their condemnation of the show?

No government has ever proved over-hasty in restricting vices that have become popular; but where such legal intervention is found, it is an imperative necessity, because the audacity with which the vice emerged has become quite intolerable. Provided this is the case, let us now cite the testimony of legislation against the theater, both from older and more recent times.

Both in Athens and in Rome, the theatre was not infrequently suppressed by positive law. At Athens, the true cradle of drama, the performance of both pleasure and fun plays was sometimes either restricted or entirely forbidden by the state. Among the Romans, in the better days of that sober and wise people, public spectacles were tolerated, but they did not permit a theatre to be built for more than a few days. Even the costly building of the Scaurus had to be demolished after a very short time. Pompey the Great, who survived the freedom of his fatherland, was the first Roman who had influence enough to erect a standing theatre in Rome; and this was 260 years after the introduction of the drama into that capital.

The profession of an actor was regarded by the Romans as dishonourable; only freedmen or slaves were allowed to practise it 'ah the law, and as Augustus tells us: actors were excluded from all public honours, offices and even citizenship.

In England, theatres were established in spite of the opposition of the moral and religious public, through the favour of Queen Elizabeth, King James, and some of the nobility, who demanded amusements, however pernicious they might be to society. The citizens of London long proved hostile to the stage, and forbade the public performance of plays within the city limits on account of the disgraceful corruption of morals which was connected with it. For hundreds of years the common law of the land of England placed actors in a class with "dishonest hand-animals (*roques*) and vagabonds." Even up to the middle of the last century, the legal authorities in Scotland, in accordance with an Act of Parliament, declared the stage to be contrary to Scottish law.

In England, as in France, frequent attempts have been made to reform the theatre by legislation. Theatre directors have been instructed to subject every play they perform to the scrutiny of officials, so that everything that might be harmful to morals is removed; but all these attempts have led nowhere. What is evil and sinful in itself cannot be reformed.

Let us now turn to our own country: the American Congress passed the following resolutions during the War of Independence, and in the darkest period of that war, on Oct. 12 and 16, 1778:

"Because true religion and good morals are the only foundations of public liberty and prosperity:

Resolved: That the several States be and hereby are most earnestly recommended to take the most effectual measures for the promotion of the same, and for that very reason to provide for the suppression of theatrical entertainments, horse-races, games of chance, and similar amusements, which serve only to bring idleness, dissipation, and general corruption of morals into pregnancy.

"Because, furthermore, visiting playhouses and theaters can only have a corrupting effect, the people from the necessary attention to the proper means which the defence of the country and the preservation of their liberties so urgently require.

Resolved, That any person in the service of the United States who shall step out in such games, or promote or encourage them, or attend them, shall be deemed unworthy to hold such office, and therefore shall be discharged from the service."

How a congregation that wanted to reform remained Lutheran.

The cathedral preacher Zahn in Halle has written a book with the title: "The Good Law of the Reformed Confession and the Heidelberg Catechism in Anhalt. In order to prove this allegedly good right, Preacher Zahn naturally had to tell how the formerly strictly Lutheran country of Anhalt had been reformed. He himself could not avoid telling what outrageous acts of violence the Calvinist-minded prince had used for this purpose in the year 1600. He relates, for example, the following: "In the country, the waves of excitement went not a little high. If initiating conversations with the buyers. Soon a small it was still possible to receive the Lord's Supper in a church in the Lutheran manner, people crowded to it in large numbers; if this was impossible, they went to Saxony; wandering out of the country became the custom and grieved the prince. The otherwise so beloved Johann Georg had to overcome bitter resistance; the aversion against the reformed confession showed itself in a violent way until his death.

Since the children of such parents who did not profess the reformed religion (them!) were not baptized until they converted, they often remained lying there for half a year. - Even the women opposed him. When they wanted to reform the church in Wörbzig (not Wörlitz), the noblewoman gathered all the women of the village around her, went to the church with them, and had a hole under the altar filled with powder. Then she negotiated with a military detachment from the tower and declared that as soon as

If a soldier entered the church, she would blow up the altar and perhaps herself. The delegate withdrew from such women; the congregation remained Lutheran. - Wherever the princes could gain influence, they endeavored to replace the old pastors, who would not submit, by new reform-minded ones, whom the Palatinate had given them, or whom Saxony had expelled as crypto-Calvinists. It is said, however, that only one-fifth of the teaching staff was forced to leave." Hereby the eulogist of Calvinism himself testifies that the Calvinists "reformed" in Anhalt in a similar manner as the Jesuits did in so many other countries. W. [Walther]

To the ecclesiastical chronicle.

Italy. In Milan an "Association of Freethinkers" was formed, which, among other things, pledged itself not to make use of priestly activity on any occasion in life, be it birth, death or marriage. A newspaper, which still has connections with the government, praised this and wished success and spreading, because in no country of the world has Catholicism so few roots as in Italy. - Now such an association exists among the dear cattle since Adam's time. It's just that the Milanese Association is made up of people who pledge themselves is new. -

(Pilg. a. S.)

Barletta. Of the horrible events in Barletta also secular papers have reported abundantly. We present here only the most important in brief. Barletta is a port and trading town on the Adriatic Sea in the Kingdom of Naples. It has about 20,000, almost exclusively Catholic, inhabitants. Since July 15th of last year. year a carpenter Gaetano Giannini worked here as an evangelist, by whom called or sent, is not given. Says. He had come to Barletta as a stranger with a Bible salesman and supported him in selling the Bible by evening meeting was held in a rented locale. After a short interruption - Giannini had to return to his family and his craft for a while - these evening hours of edification brought about a new, vigorous purchase. The crowd became so strong that the local

and this increased as the Catholic priests began to be incensed against the Protestants. Giannini had just accepted a priest's invitation to a public religious discussion when the bloodbath of March 19 occurred. On that day, a dangerous mob of people, presumably incited by a Catholic sermon preached in the morning, approached the cluster in which Giannini lived. The latter flew over the (flat) roofs and luckily escaped...

Finally, for greater safety, he was placed in the city's fort. Since the people did not find Giannini, they vented their rage on his landlord, his home, and his companions. After gross maltreatment of the landlord and his family, the house was ransacked and reduced to ashes, then other Protestants were murdered, and their homes were finally set on fire. Even members of the Catholic Church, who took up the cause of the Protestants, had their lives taken away. Three Protestants were put on a pile of furniture and beds and burned. A man was thrown down from the third floor into the alley. Two women cut off the head of another with a razor and killed another with stones and kicks. - The authorities, who were well aware that something was about to "go off," had either no means or no will to intervene. The crowd, which had gathered with the cry: Death to the Protestants! Long live Jesus, Christ! Long live the faith! were allowed to continue until evening. Only then did troops move in, and after some resistance they restored calm. Later a second battalion arrived to reinforce the garrison. 75 persons were arrested, among them as the worst 4 priests, 1 Capuchin and 7 women. On one of those arrested was found a list of 200 persons who were to be murdered. - The Italian press almost universally reviewed the events with decided indignation at Catholic fanaticism. The authorities also took care of the afflicted as far as possible. Under military protection the preacher Meyer was allowed to visit and comfort the abandoned from Ankona. Still 60 people had the courage to attend the meeting organized by him. Later, of course, the sub-prefect had to send an order to the three main leaders of the congregation to avoid the city, since the government was no longer able to "protect the Protestants" of the city because of the occupation of the troops in the north of Italy. (Pilg. a. S.)

United Church. The "Peace Messenger" of the United Protestant Church Association of the West of August 15 reports that the so-called German United Protestant Synod of America has now also adopted the "Union Catechism of the Association of the West. One sees from this, also

The Uniate here feel how necessary a common confession and doctrinal book is for them if they want to be a definite religious community that is not one thing today and something else tomorrow. By adopting a generally recognized doctrinal book, however, a united church freely gives up the popular idea of a union, that is, of an ecclesiastical union of Reformed and Lutherans, and transforms itself into a new church or rather into a new sect. This is also the usual course of all outward unions without inward unity of faith: far from the ecclesiastical divisions being thereby diminished, they are only increased. One sect more - that is always the miserable end of all such union.

W. [Walther]
Religious menagerie. In the "Christian Messenger" of the so-called Evangelicals or Albrechtsleute of August 17, a preacher of this community named A. Hülster writes in a report of camp meetings held: "At one of these meetings a reformed bishop took an active part in our exercises. Hülster in a report on camp meetings held: "At one of these meetings, a reformed brother took an active part in our exercises, which, however, cost him dearly, since the congregation gave him his farewell shortly thereafter. After a previous council meeting, a document had been drawn up, which, it is believed, had been dictated by another reformed preacher, in which it was demanded that the above-mentioned brother preacher should confess his wrongdoing and testify by his signature that he would no longer have such fellowship with us in the future and would not do anything that would offend against the customs of the good mother church. Since the dear preacher was converted in Switzerland according to his confession, and knows well that it is fine and sweet when brethren live together in harmony, and that he does not have such a sectarian heart, he could not sign that paper for conscience' sake, and so there was nothing left for him but to buckle his travel bundle and move on in God's name." - We can only praise the reformed congregation for not wanting to be served by a preacher who, by his participation in the worship practices of the enthusiastic evangelicals, made it clear that he was a weathercock who seriously considered neither the reformed nor the "evangelical" faith to be pure and right; for if he held the "Protestant" faith to be pure and right, he would not have wanted to be a servant of the Reformed Church, and if he held the Reformed faith to be pure and right, he would not have participated in the religious exercises of the "Protestants. Such religious mongering is worse than the hardest insistence on an error, because one takes it for truth. For if an honest man, who is in earnest about his error, is convinced of the truth, he accepts it; but a unionist and religious man respects truth and error.

He is mistaken for indifferent things. He may decide for one or the other, but he is not really serious about either. External ecclesiastical union in different faiths is the grave of the love of truth. By the way, the Protestants or Albrechtians reveal themselves to be rank hypocrites when they gladly allow a Reformed to participate in their church service, communion, and the like, and scold the Reformed who do not want to allow their preachers to do so. For if all is one, why have they separated themselves from the Reformed and Methodists? Why have they not remained with them? Or why do they not return to them?

W. [Walther]

(Sent in by a parishioner.)
Church dedication in Corcoran Town, Hennepin Co, Minn.

We say to you, dear brothers and sisters of our Lutheran Church, and we say it because we know that it only annoys the devil, but pleases and delights you: just like that, and not differently and not less, we have dedicated our little church of 4 - 500 dollars, than you have dedicated your churches of 10, 20, 30, even 100,000 dollars in Schaumburg, Addison, Cleveland, St. Louis and wherever else. What's that? Well, now, hear this. There have been about six or seven years of Rev. I. Horst's such a pair of families, of Rev. Sievers since time immemorial, have been pulled into the ship and Past. Rolf of St. Paul has cared for and served the congregation, which has recently grown to 16 families, as only a Lutheran Missouri Synod pastor can and does. And after many a rotten fish had to be removed from the small group, yes, a rather large one, in the form of a school teacher who had immigrated from Prussia, Berlin, with great trouble, in spite of all this and more, as it happens, with God's help, the 20' by 28' frame church was completed by the Saturday before the 6th post in time for the consecration. Past. Rolf was also already there, and even lent a hand himself to carry a rotten oak block out of the way. And the day of the consecration itself dawned, glorious and beautiful, as only in Minnesota such a July Sunday dawns. With him came the dear guests from St. Paul and from Minneapolis, as well as the pastors Horst and Karrer, the former to the special joy of Rev. Rolf. To the congregation gathered in Father Herrman Schütte's house, as before, so today for the last time, Rev. Rolf first spoke excellent words of strength about the word of comfort: "Do not be afraid, you small herd, for it is your Father's will to grant you the kingdom"; whereupon, after prayer and singing: "Now give thanks to God," the procession got into order. But what would we have known of this if we had not learned it, like so many other things, from the "Lutheran". So we confidently imitated the great congregations in this, down to the last hair. But now, whoever can, imitate us. Towards the little church the procession went, but not silently, but with loudly breaking out singing: "God bless our exit"; and not through crowded alleys, not through desolate heaths, not under scorching heat.

Sun, still less under canopy of gold, but through the wide, high, lofty dome of the primeval forest, which now at once echoed with the never-heard sounds of the other hymn, "Oh stay with thy grace." We had no crosier, holy water, or smoke; but after the usual opening and the congregational hymn, "Jehovah, Jehovah, Jehovah!" we immediately proceeded, together with the pastors, to the consecration with the Word of God and prayer. In the latter, the congregation's heartfelt mouth was Past. Rolf, with the former was Fr. Horst God's mouth, through which he himself consecrated and blessed this house consecrated to him as a place: "to seek and to make blessed that which is lost." After all the festivities were over, they went to lunch near the church, where the table was laid out in the open air, and the time was passed with a simple meal. to the afternoon service quickly flew away. This was at the same time the consecration of the churchyard, and Rev. Karrer consecrated it, too, after the words: "Those who have walked rightly come to peace and rest in their chambers," with a delicious word of God and prayer. Collecte was also raised, would soon have forgotten it, but it would not have done any harm; because one should not proclaim it like that. In the evening it was decided in a congregational meeting that Rev. Rolf should take all necessary steps, so that we, with God's help, will soon have our own faithful pastor. And now the second holiday? We did it even better, held a whole octave and on the following Sunday read Dr. M. Luther's inauguration sermon, which he held in the castle church in Torgau and which, under our special circumstances, he also made for us. Thus we consecrate churches here in Minnesota, and:

"We will come with thanksgiving into the common council Of the right true pious, who exalt God's counsel and deed With sweet praise, to them we will come, And thanksgiving and prayer shall go with all our heart.

Mission Feast.

On the 11th Sunday after Trinity, our small congregation in Washington, Mo. celebrated its first mission feast. For us it was at the same time a joyful celebration of thanksgiving that God had helped the small congregation, which only a short time ago had to think with trepidation about its own future, to such an extent that it could now celebrate its first mission feast for the blessing of others, with the hearty participation of the neighboring congregations. In the morning Professor Crâmer preached on Match. 28, 18-20. In the afternoon Pastor Schwensen gave a missionary lecture, which captivated the attention all the more, as it mainly contained the missionary activity of the narrator himself. In the evening Rev. Oel. Wege on "Thy Kingdom Come." May He, dear reader, who Himself taught us this glorious missionary petition, also gloriously fulfill it in your heart, as well as in our community and city. Washington, Mo. 21 August 1866.

F. Kleist, Pastor.

Church News.

After the Candidate of the Holy. K. F. Schulze, has passed the prescribed examination and has received a proper call from the Lutheran congregation of Prairie Mount, Sibley County, Minnesota, he has been appointed by the undersigned by order of the honorable Mr. Vice-President of the Lutheran Church of Prairie Mount, Sibley County, Minnesota.

Pastor Lochner, in the midst of his congregation, was inducted into his office and ordained on August 29, the 9th Sunday after Trinity.

May the Lord Jesus, who demands faithfulness from his stewards, grant this steward true faithfulness for the salvation of many immortal souls.

C. H. Sprengeler.
Address: Rev. L. Lekulrs,
k. O. Hsnäersvv, 8idls^ 6o., Ninv.

Display and request.

(To the Preachers of the Synod of Missouri, Ohio, &c. St.)

We hereby take the liberty of drawing attention to our "Lutheran Calendar for 1867", and request that the addresses concerned be sent to us in order to correct the list of preachers. Price for 1 copy with postage 10 Cts.

for H dozen	36 Cts.	""	40	""
for 1 "	60	"	"	" 70
for 50 Er.	\$2.25	""	\$2.75	"
' for 100 Er.	\$4.00	""	\$4.80	"

8o b l i 1 t.

No. 6 K. 6" ^ 8t.

Baltimore, N.

C F Junii Reformation History.

Of this work, which has been reissued by Mr. A. Schlitt in Baltimore, another new issue has just appeared, covering pages 97-128.

Advertisements.

It has just been published by Aug. Wiebusch und Sohn and can be purchased from them for 75 cents (postage 12 cents):

Emigration

the

Saxon Lutherans in 1838,

their settlement in Perry-Co., Mo., and interesting news connected therewith, together with a truthful account of the so-called Chiliast controversy which occurred in the congregations at Altenburg and Frohna in the years 1856 and 1857.

Told according to the sources at the request of the congregations in Altenburg and Frohna to the glory of the truth, and presented to the Lutheran Synod of Missouri, Ohio, &c. St. as a minor contribution to their history by

J. F. Köstering,
Lutheran pastor at Altenburg and Frohna.

The occasion for the publication of this important document was the inaccurate account of the matter which Past. Schieferdecker had unfortunately let appear in print for his self-justification and to gloss over his fine evil trade. So the dear Altenburg congregation felt compelled to bring the truth to light. Under the work of the author, the work has grown to what it is, namely, a most valuable contribution to the entire history of our Synod, which covers all the main events, and is documented with the most important documents, the publication of which, we may say to God's honor, is of ecclesiastical-historical importance. The external decoration of the book is also good, and even the enclosed six

The book, with its many clean woodcuts, from the log cabin in Altenburg, where our college had its small beginning, to the new Church of the Holy Trinity here, will be a desired addition to many. The book, whose unvarnished, completely truthful contents must fill every unbiased true lover of our dear Church of the pure Word and Sacrament with thanksgiving and praise to God, should not be missing in any family of our Synod and will also find a wide and, as we hope to God, often blessed distribution beyond its borders. - C.

Likewise:

The

Infant Baptism.

Their firm ground and sweet consolation, from God's word proved against the baptismal flocks.

This excellent tract is nothing other than a special reprint, desired by the Chicago Conference, of the treatise prepared by our dear Past. P. Beyer and already published in the latest volume of the "Lutheran": "Why a Christian man can heartily rejoice in his baptism, which he received as a child." Wherever indifference to infant baptism or baptismal enthusiasm is evident, this treatise should be spread with all diligence and strongly recommended for attentive reading and faithful consideration and heeding. Every Lutheran pastor should have an ample supply of it at hand by the end.

The dear little book is to be had at the price of 10 cents (postage 2 cents), the dozen \$1, from the general agent, M. C. Barthel, in St. Louis, Mo. C.

(Receipt and thanks.

For Brunn's seminary, the local Zion congregation received \$17 from unnamed persons, \$1 from Mr. G. Better in St. Louis, \$1 from Rev. HuSmann in Euclid from whose congregation 25.

For poor students by Past. Riedel on Tandy Creek, Mo. collected at the wedding of Messrs. Joh. Plack and Hanng Linhorst \$6.35. By Past. Wunderlich in Cook Co, Ill, by Mr. W. Kott \$1.25.

C. F. W. Walther.

For poor pupils: By teacher Rolf from his singing club and by Past. Mennicke from the worthy women's club in Rock I-land each \$10. Bon Past. Anch and by an unnamed person at Addison each \$5. For Backhaus, Kindtauf-Eoll. at Buettner, Bloomington, Ill, \$3. Bon Teacher Drnninger \$1. Past. Friedrich for Schefft \$1.

A. Selle.

For poor pupils: By Past. F. Schaller in Red Bud, Ill, \$10. by Past. H. Grupe, Stockton, Aindtauf-Toll. by E. Fritz \$3.50. For F. Hanser and G. Fürbringer by Past. M. Guenther by M. Kunderinger \$5. For F. Häuser by d. Gem. in Saginaw City \$10. For B. Geyer by the Women's Association in Earondelrt, Mo. \$20. For G- Heid by Past. G. Gruber's Gem. in GaleSburg \$7.40; of its branch in Kewanee \$3.60. For F. Kügelr & G. Heid by Past. F. W. Schmidt in Dwkgbt by G. L. Hahn u. G. M. Hahn each \$2, by A. Burk u. I. L. H. each 50 EtS., by G. Siemantel \$1. For H. ALppel by Past. G. Th. Gotsch's Gem. in Acro" \$10.

For the household" Bon N. N. in St. LouiS dinnerware worth \$120.

G. Alex. Sarer.

With heartfelt thanks received au- Mr. Past. Riedel- Ge- meindr at HeadS-Treek, Jefferson Eo., Mo., \$13.

Berw. Pastor Wolfs.

To have received through Dr. Sihler \$50.↳0 from the "Kasse für inner" Mission, testifies with heartfelt thanks

Riee Lake, Minn, July 1866, I. Heart er.

Lingegangen In der Raffe dea n-rdl. Districts:

On the synodical treasury, Past. Sprengler's Ge", Earver Eo., Minn, \$8. Past. Hueglis Gem. \$9.40.

For synodical debt redemption: Bon of ZionSgem. in Rockland, Mich. \$4. By Past. Lews" \$53,05; u. zw.r Eoll. of PeterSge". \$11.46; Eoll. of the JohanniSgem. \$8.84; by I. Schröder, G. EberteIn, I. Förster, F. Eberlein each \$2, Hildebrand u. Rein each \$1.50^ G. Streeb \$1.25; H. Lemke, W. v. Rnmer, L. Seifer- lein, Schönberg, Eh. Schröder, W. Schröder, Hofer, L. Hinz, F. Hinz, G. Seiferlein, F. Engel, L. Schmidt, Eh. Platz, T. Rein, M. Hammel each \$1, I. Schmidt, Winkel- mann, Mrs. Heid, F. Reindel, Bittner, Wirgand,?. Schrrmm, M. Seiferlein, G. Busch, F. Gratopp each 50 EtS., Stange and Went each 25 EtS.

For poor pupils and students: Through Rev. Lemke, for poor pupils at the HochzeitS-Eoll. school at L. Knorr \$6,13; by the same for poor students in St. Louis \$4,85; u. z. Aindtauf-Loll. at H. Bittner \$1, at H. Walter \$2,10, Hochzeit--Lov. at Rvthenberg \$1,75; by the same von Knorr for "am" pupils of Brunn's Institution \$3.

On the building of churches in Past. v. Kienbnsch'S Gem. r Bon der Ge", in Ledarburg, Wi",, \$3. I. H. W. \$5.

In support of Herr" Pastor v. Kirndusch: Bon Knorr in Past. Lemke-Ge". \$1. Past. List- Ge., Tosl of Sperma", \$10. by Past. Stecher \$11; ". zw. of F. Köh" \$5" I. Boden-ei" \$3, F. Kaufmann u. Ehr. Bvllmann each \$1.

To the GynodalmissionS aafse: toilet at the 6th Mission Festival in Rord-WiSronfin, 24 June, \$31M.

For Rev. Brunn"- Anstalt: Ge", i" Graftor., Wis., \$8,26. E. Trupke\$5. congreg. in Ledar- bürg, WiS., \$3. Toll, of the missionary festival in North WiSc"- sin June 24, \$68,70. Rev. Lemke- St. PeterSgem. to build Brunn's Institution \$6,34. MiffionSfest-Lvll. of Past. Sprengler's comm. in Earver Lo., Minn. \$8.

tW . Hattstädt.

Kkingegangett in the Lasse Western District":

To the synodical treasury Western Distr.: Don Past. Miracle- Gem. in Ehirago \$17.90. Bor" Pass. HollS' Cross comm. in Gt. Clair Eo., Ill, \$2. Vaft. Dorn- Gen., on Boeuf Creek, Franklin E", Mo., Toll. \$11.20. By Past. Miracles of A. Gray i" Addison \$4, of F. Tegtmeyrr there \$2. Gem. in Earondelet, Mo , Collect" \$15,10 Bom ImmanuelS-Distr. in St. LouisS, \$21,85. Bom Trinity- - Distr. \$20,65. Past. Baumgatt" Gem. in Benedy, Ill, \$55 65. Past. Mennicke- Gem. of, Rock JSland, Ill, \$8. George Pfeifer, Philadelphia \$15. Past. Strikter- Filiaigem. in De Kalb Lo., Ill, \$7.50. Whose ImmanuelSgem. in Kendall Lo., Ill \$14.95. By himself \$2.55.

Znr Lollge maintenance fund in St. LouiS: Past. Köstering-Gem. in Frohna, Perry Eo., Mo., \$10. Past. Frederking- Gem. in Palmyra, Mo., \$3.75. from ImmanuelS-Diftr. in St Louis \$11. Boa TrinityS-Distr. \$11. Past. Biltz's Gem., Lafayeiti Eo., Mo. \$8.45.

To the Synodal Missionary Fund: From the 2nd Women's Association in Past. Wunders Gem., Ebieago, \$4.40. From the Dreienigkrits - Distr. in St. Louis \$3.25. Past. Wolf's St. John's congreg. in Bndgewater, Washtnaw Eo., Mich. \$10.50.

For Inner Mission rf Bon R. N. by Past. Mennicke, Rock JSland, Ill, \$1. by dens. by Frai Lotbringer \$1. by Past. Studt Kindtauf-Eoll. by A. Eckhardt, Marshal Eo., Iowa, \$3,75.

For da- Proseminar in Strben: D" Dr. Bünger in Altenburg, Mo., \$10.

For Brunn's pupils: Durst Past. Frederking Kindtauf - Eoll. at Böttcher, Palmyra Mo., \$2.80. Deßgl. at A. Gockel, Pilot Knob, Mo. by Past. Graves \$2.75. by H. Henke, Lafayette Eo. Mo., \$1. Mrs. Kammrirr there \$1.50.

For poor students: Turch Past. Frede: kin, Kindtauf-Eoll. at Köhler, Palmyra, Mo., \$1,10

For Pastor Röbbelen" Bon F. Wolf through Past. Frederking, Palmyra, Mo., 50 EtS.

For Rev. v. Kienb nsch: Of Rev. Klep pischs Gem. bei Vaterlos, Ill., \$4. E. R o s ch k e.

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern.
Offeb. Joh. 14, 6.



ST. LOUIS, MO.

Und sprach mit großer Stim-
me: Fürchtet Gott, und erbet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
beet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.
Offeb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herantsgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.
Vol. 23. St. Louis, Mo. the 15th of September, 1866. No. 2.

(Sent in by Pastor Köstering.)
John Frederick the Magnanimous

John Frederick, the first-born son of Prince John the Steadfast, was born in Torgau on June 30, 1503. His mother Sophia, daughter of Duke Magnus of Mecklenburg, died the twelfth day after the birth of her first son as a result of childbirth. Tradition has it that the boy was born with a special feature, a gold-coloured cross on his back, which was regarded as an evil omen. At an early age he had his own teacher and educator in Georg Spalatin, whose biography can be found in an earlier volume of the "Lutheran". The noble prince soon showed that he was a boy of excellent gifts and good sense. In particular, however, he showed a great love for God's Word at an early age. At that time, the pure and truthful Word of God was still buried under the rubble of the papacy, and what was still taught and preached of God's Word in churches and schools was mixed with many of man's doctrines. Thus it is said of him that, at the age of about nine years, he once urgently asked his father for permission to follow the so-called "Word of God".

He was allowed to attend the children's teachings that were held at certain hours in the church. Since he was given this permission, he took such an active part in these exercises that he became a good example for other children. His freshest youthful years fell just at the time when Dr. Luther accomplished his greatest deeds in the power of God, and reopened the buried wells of Israel, so that the streams of living water flowed into the streets. John Frederick, too, was soon seized by the power of truth, and he again seized the truth with all his soul, and moved it in his heart. He read Luther's writings with great diligence, and where something struck him, he did not pass over it lightly or reject it unbelievably, but sought opportunity to be instructed about it. Thus he became, as it were, Luther's spiritual son, from whose writings he drew marrow and juice to strengthen his faith. He also used to say: Luther's writings were hearty, and went through marrow and bone, and had right spirit in them; in one leaf of them he found more juice, strength, and comfort than in a whole book of other writers. Therefore he had a firm and certain heart, which the apostle calls a precious thing, that he could not be hindered either by enticements or by threats, neither by the papists nor by those of other faiths.

He did not despair even in the greatest tribulation, when life and limb, property and blood, country and people were at stake; he did not suffer shipwreck in his faith, nor did he deviate a single finger's breadth from the recognized and known truth - for the sake of his enemies. While his father was still alive, he was allowed to take part in the government and often had to attend the imperial diets, where at that time, in addition to the other negotiations, ecclesiastical and religious matters constituted a main subject of discussion. Because there were serious battles for and against the truth, and because he took an active part in these battles, this contributed greatly to his attaining a wonderful firmness in doctrine and in his Christian faith. How aptly he often struck the enemies of truth with their own weapons and caught them in their own nets, we will cite two examples that occurred during the negotiations at Augsburg (1530). The first is told by Luther in his "Warning to his dear Germans" in about these words: "When the article on the invocation of the saints was being discussed at Augsburg, the papist Dr. Eck came forth with the saying, Gen. 48:16, where Jacob, in blessing Ephraim and Manasseh, says: "The angel who has delivered me from all evil, bless the boys, that they may follow my example and the example of the saints."

My Baker's, Abraham's, and Isaac's names are called"; And because Prince John and his son John Frederick and be valid, was with them in the court. For from which Eck wanted to prove that the saints were returned to the light of the gospel, the emperor, who ecclesiastical purposes, for the preservation and better called in the Old Testament. When this was denied by remained in the papal darkness, tried in vain to make establishment of the high schools, the parishes, he was Melanchthon and others, another pope, Dr. Cochläus, them dislike the gospel. Enraged by this, the emperor extremely generous. When once the reproach was made came forward and said: "The fact that the saints were not broke the promise he had made, and gave his sister to to him, that he had so zealously pursued the Reformation called in the Old Testament was the reason that the saints the king of Portugal. John Frederick, however, who did only in order to be able to put the proceeds of the church were not yet in heaven, but in the outer castle of the hells. not want to sell his faith for the red lentil dish of an estates into his sack, he smiled, and said, "That would Then the chur-prince John Frederick stood up, tightened imperial princess, then married Sibylla, Duchess of be breaking the bowl to get the spoon." We can see how the noose, and said to Eck: "There you have, Dr. Eck, Cleve, who has been a faithful helpmate to him in joys gladly and abundantly he lent his benevolent hand for answered for your saying, which you have brought forth from the Old Testament; - for what the one pope wanted and sorrows. Her motto, which she wore on her ecclesiastical purposes from a letter of Bugenhagen to to prove from it, the other contradicted. necklace, was: "All in honor." It is exceedingly gratifying the King of Denmark, which Meurer relates in his

Another example is found in Luther's Table Talks. to read how earnestly the Elector was concerned about biography of Bugenhagen. He writes: "I want to have When it was once discussed whether the chalice in Holy the preservation of pure doctrine. He often took part in faithfully warned the King's Majesty that His Majesty Communion should also be given to the laity, and the the negotiations of the theologians, and exhorted them should keep a large supply of spiritual goods for the Lutherans firmly asserted this, because it was written: to stand firm on the truth, and not to give in where one church and sermon seats, for the schools and poor "Drink from it, all of you" - the papists replied: "All of you" should not. For his own part, he was so sure that Luther's people, for sick and abandoned church and school applies only to the priests, and not to the laity. Then teaching was God's word that he could live and die on it. servants, for the annual visitations, since much belongs Prince John Frederick stood up and said, "Well, if this When once the papal envoy, Peter Paulus Vergerius, to them and is highly necessary, for the marriage explanation is correct, it must also be applicable to other negotiated with the Elector about the organization of a matters, since they are large, item for poor students and passages, such as: "You are pure, but not all." This then council, and warned him against too great confidence in what more may occur. Here in Saxony, the dear Gospel would be thus: Ye laity indeed are pure; but ye "all," i. e., Luther and his teaching, the Elector answered him truly has gone on for such a long time and, thanks be to God, ye priests, are not. With this he had shut them up very magnanimously, and said: "Our doctrine, by the grace of good regulations have been established; nor has my well. God, needs no great correction, justification, or judgment most gracious lord the Elector this year added over 4000

In 1532, his father, John, gently and blessedly departed of a council, for it stands not on the delusion and wisdom florins annually to the said need with all his will and this life with a glorious confession, and he now took over of men, which may err and be wanting, but on the hard, pleasure, nor without the university, which His Grace has the government of the country alone. Accordingly, he was strong, and firm rock of the Word of God, which abideth confirmed this year, almost 6000 florins annually." - He Luther's sovereign for fifteen years, and he took great for ever, and which not even the infernal gates are able also warmly took care of the Christians who had been pleasure in the pious, noble prince. It is true that Luther to overpower." With this decision the envoy departed, but driven out for their faith, accommodated them in his knew the little saying in the Psalter, where it is written: carried away a sting in his mind; for when he afterwards country, and interceded for them in their government, as, "Do not rely on princes - they are men - they cannot help," attempted to refute the Lutheran doctrine, he was so for example, with the kings of England and France; and and that is why he never put his trust in princes or in some powerfully convinced of its truth that he left his bishopric thus he fulfilled the word of Scripture: "Take care of the men, but only in the Lord; but he was quite happy that his and joined the Lutheran church. saints in need. Be hospitable. Forget not to be

prince was such a faithful confessor of the truth, and I John Frederick was very careful and conscientious in the hospitable: for by this some have entertained angels would have done the same. It is nevertheless pleasing to government of fine countries, for he knew that he also without their knowledge." read when Luther writes of him, "Here is praise to God! a had a Lord in heaven who was over him. Therefore, in all According to the words of Scripture: "Seek peace a chaste and honest life and walk, a truthful mouth, a mild difficult cases that came before him in his government, and pursue it," the Elector also saw to it that, as much as hand, an earnest, constant, and faithful" heart to punish he sought the judgment of his divine scholars in order to was in him, the peace of the land was preserved. The the wicked and protect the pious." Thus he dissected he learn what God's word said in this case. Arrogant spirits hot-tempered Landgrave Philip of Hesse often tried to wholesome doctrine with a godly life, which is, after all, have often mistaken this for weakness, but it was only persuade him to wage war against the Emperor, but he the greatest confession to the world. Although he was by loyalty, unwavering loyalty to God's Word, which in every always consulted his theologians first, and they advised nature inclined to anger, yet he was so able to subdue his case had the first and last decision with him, and was the peace unless the Emperor attacked them with the sword anger and break his spirit that it was a wonder. - The wife supreme court for him. His servants and nobles he kept, for the sake of their faith. Hence the country under him of this prince, whom he had chosen for the sake of her more than his father, under strict supervision, to prevent (until the Schmalkaldic War) was in peace and faith, deserves equal praise for her piety and modesty. Emperor Carl V. had promised him his youngest sister, embezzlement. He often exhorted his counsellors and prosperity, and such order and quiet prevailed in it that Catharina, in marriage; but when the blessed time officers, like King Jehoshaphat, to love justice in the fear even the emperor, in the camp before Wittenberg, dawned, when by the grace of God the light of the Gospel of God; for the Lord, with whom there is no respect of expressed his astonishment at it, and said: "We have was shining into the darkness, he was not able to marry person, nor acceptance of gift, is not a man. found it much different in these lands than was unsaid."

her. As long as Dr. Luther lived, peace remained between the Protestant princes and the Emperor, who wanted to suppress the Gospel. But when the dear man, who had so long fought a good fight with the sword of the word, had entered the triumphant church on February 18, 1546,

Then war broke out between the Schmalkaldic League and Emperor Carl V. The latter pretended that the war had nothing to do with religion, that he only wanted to chastise rebellious princes; but the princes pointed out to him that he could prosecute them at the Imperial Diet if he had a just complaint against them. It would be unjust and shameful, however, to cover their countries with war, and if he did not think of another way, they would have to expel force with force in God's name. Now, while the assertion of some may be correct that the Emperor, who was altogether a politician, did not care to exterminate Protestantism, it is certain that the Antichrist of Rome, the Pope, who had allied himself with the Emperor, declared the war to be a crusade to exterminate the Lutheran heretics. Therefore, even in Protestant Germany, the imperial declaration of war was rightly regarded by the people as applying to the Protestant faith; and when the princes called together their war bands, such a great multitude flocked to their flags from all over Germany that, according to human judgment, it would have been easy to strike the emperor on the head. But - it was to turn out quite differently.

It is not our purpose to tell you the story of the Schmalkaldic War, nor what the external cause was that the war went so unhappily; we will only briefly follow the story of John Frederick, with whom we are dealing here, and say: Although the Protestant princes undoubtedly had an entirely just cause, it did not please God, whose ways are wonderful, to give them victory. God willed to exercise his church in humility and patience. The Elector, after bravely resisting, was wounded, taken prisoner, and brought before the Emperor; and though he was received very unkindly by him, yet he was confident and of good cheer. His imprisonment of nearly six years has been a true blessing to the Lutheran Church. Never a sound of displeasure was heard from him, nor was any sign of dejection seen in him. By Christian patience and devotion to God in suffering, he has earned for himself among posterity the epithet of the "magnanimous." All the attempts - with promises and threats - that were made during his imprisonment were not able to bring him to the point where he would have admitted even the slightest thing detrimental to the faith. He willingly accepted the harsh external conditions, such as being deprived of the greater part of his land, and when his death sentence was read out to him, he was undaunted, saying, however, that he hoped His Majesty would be more merciful. Majesty would deal with him more graciously; but if it should thus be decided about him, he asked that it be pointed out to him in a definite way, so that he could talk to his wife and children about what was necessary. When, however, it was requested of him that he should submit to that which

If the Emperor or the papal council were to decide in regard to religion, he would submit and submit, then he testified steadfastly: he wanted to persevere with the doctrine and confession that he had professed at Augsburg, along with his father and other princes and estates, and would rather give up his neck than let himself be torn away from God's word. He stands before the Emperor's Majesty only as a poor captive man who, for the sake of his confession, has had to leave all that is his, and has nothing more than this captive body; but God protect him that he may leave the eternal by recanting, after he has confessed the truth for so long. He wants to stay with this, and is ready to be an example to others, to suffer what God and imperial majesty impose on him. The Emperor, moved to tears over such loyalty and steadfastness, nevertheless did not cease to try to bring the Elector to his side with promises and to win him over to his plans. In particular, he tried all his arts to persuade the Elector to accept the well-known Interim, which had the Schalk behind it; the latter, however, declared that he never wanted to accept the Schalksbuch because almost all its articles were against God's word and divine majesty; he opposed its acceptance by all evangelical Christians. To his sons he wrote: "As dear as God's grace and his paternal mercy are to them, they should remain steadfast and not be deterred by anything. And even if all other countries were confiscated from them and even greater danger threatened, God Almighty could not forget them, but would graciously protect and shield them."

Because the dear prince did not want to listen to the whisperings of Satan in any way, his imprisonment was sharpened as a result. His former court preacher was sent away, his books, even the Bible, were taken from him; only the Psalter and Luther's house postilion, which his servant had hidden, he kept. But he remained confident and said: "After all! If they take my books from me, they shall not tear from my heart that which I have learned from them, JESUS CHRIST." At that time the noble prince proved what he had already uttered ten years before at the trial of the Schmalkaldic Articles. For he testified that these articles were so clearly founded on Christ that even the gates of hell could do nothing against them. Then he added: "As for the dangers and dangers that may befall our country and people, even persons, because of this, we want to leave this to God, since he says that the hairs on our heads are all numbered and that we may not lose any of them without his divine will. He hath chosen us to be a ruler: if it be his will, he will surely save us: but if it be not his will, no care of danger shall avail,

For he will do well, as it pleaseth him; to whom we have committed it in your prayers, and in the prayers of other Christians."

Thus the captive prince not only remained steadfast in faith and confession himself, and faithful to his God, but he was also able to strengthen and comfort others. The letters of comfort that he addressed to his wife and sons during his imprisonment are heartwarming, and one senses from them that they flowed from the source of a heart firmly rooted in God's Word and devoted to God. Thus, for example, he writes to his wife: "What more would we have, if God is with us through His Son, our Lord Christ; who then is against us that can hurt us? Therefore let not the devil, which is a spirit of gloom, lead thee into gloom; but have thy comfort in our Lord Christ, who is a kind and loving God, who does not grieve, but gladdens the hearts of men with his Spirit; who will not leave thee, nor any that trust in him, here or there. In him abide, in him trust, in him believe, and in him be glad; and thou shalt overcome all sorrow and sickness." - A very sweet story from the time of Johann Friedrich's imprisonment deserves to be told here. Because the noble prince had to accompany the emperor on his journeys as a prisoner, he stayed here and there; and so he was in Augsburg in 1548, when the emperor deprived the Lutheran preachers of their office, because they did not want to accept the Schalksbuch, the Interim. When they came to the imprisoned prince to say good-bye, and told him that the emperor had forbidden them the Roman Empire, he was so moved by this that great tears rolled down his cheeks, stood up, went to the window, and then turned to the preachers again, quite distressed, with the question: "Has the emperor forbidden you the whole Roman Empire?" - They said, "Yes;" and he said again, with a ray of joy coming over his face, "Has Caesar also forbidden you heaven?"-"No," said they. "Well then," continued he, "there is no need yet: **the kingdom** must remain with us. God will also find a land, that ye may preach his word." Then he had his saddlebag brought to him and said, "In it is all that I now call mine on earth; out of it I will give you a penny, which you may share with your brothers and companions of the cross. Truly, it is a moving sight how they stand, the poor exiles: the prince driven from his throne, the preachers chased from their pulpits, both for the sake of the confession; and yet fit and undaunted, well knowing that "the kingdom" must remain with them, in spite of all the gates of hell! Tell me, dear reader, is not this man who is lost in God?

gnügte Churfürst, who has nothing in earthly goods butand almost friendship, Carl released his prisoner. But the his saddlebag - is he not richer than Emperor Carl V., inwhole of Protestant Germany cheered him, and his whose vast empires the sun never set, but in whose poorhomecoming was a triumphal procession. Now they heart the sun of justice had not risen?

With great patience and submission, John Frederick bore his captivity, which was disgraceful for the Emperor, and he never tried to escape from his captivity, even though the best opportunity presented itself to him. For once, when he was hunting in Belgium, it happened that his companions, who were his guards, got completely away from him and searched for him in vain for a long time, while he rode calmly back to the gate of the city. Here he waited until his companions came to him, lest, if he were seen alone, his guards should be punished. His devout spirit, his childlike faith, and his joyful hope are also expressed in the song he composed during his imprisonment. There he sings in the last verse:

As it pleases God, so I accept;
I will entreat his patience. God is the only one who can help; And if I have been in the midst of fear and anguish, If I have even been near death, He will save me with mighty wisdom;
God be, so be it! I'll win it: who'll bet?

Thus he experienced what David says to God: "If you humble me, you make me great." And who dares to deny that this quiet heroism of the prince of the Lutheran Church may have been more beneficial in those days than "if" he had been granted brilliant victories against the emperor's armies! For just as the tree, shaken by the storm, only sinks its roots deeper into the soil, so likewise the Lutheran Church, under the pressure and the violence of the Emperor, only became more firmly rooted in its eternal foundation, and bore above it all the more glorious fruit.

During the entire period of imprisonment, the Elector's wife, Frau Sibylla, had the litany sung three times a week in the castle church at Weimar and added the intercession to the hymn: "Keep us, O Lord, by thy word: Oh, Lord, let it be thy command"
Our country lord, thy servant: In steadfast faith keep him, and save him from the enemy's power.

And at last the hour struck when the bird was delivered from the eagle's clutches, when he won what he had wagered, when his motto was fulfilled: "My hope in God!" After he had been a full five years in captivity, God's judgment fell upon the Emperor; he was smitten with the same weapons-with cunning and secret scheming-that he had hitherto fought with. Duke Moritz, who was regarded by the Emperor as a dear son, but by the Protestants as a traitor to divine truth, brought upon the Emperor a game over which his heart was broken. With respect

sang:
We thank thee, O faithful God, that thou hast so graciously turned away the distress of our countryman's heart: henceforth, bless him blessedly!

At Coburg he was received by his wife, who now took off her mourning garments, which she had worn all the time. But he, when he saw the great joy of the people at his return, said, "Alas, what a poor sinner I am that such honor should be done me!"

But the right strength of the body life was broken to the noble gentleman, as also to his wife. When, two years later, on February 21, 1554, he had buried his spouse in the tomb, he did so only a few days more; he made a truly Christian and princely will, put his affairs in order, and dismissed his minister with the words: "So now go, dear Chancellor! What I cannot order, let my sons do. I will now care for nothing temporal, but will talk with God, and prepare myself to die." Then he confessed and received Holy Communion, exhorted his sons to constancy in the faith, and passed away on the morning of March 3, 1554, saying, "Into thy hands, O Lord, I commend my spirit!"

The new orphanage in New York.

In the local column of the New-Yorker Staatszeitung of August 31st we find the following editorial advertisement concerning the orphanage founded during the last years with much trouble by Dr. Paffa- vant:

German Wartburg Orphanage near Mount Vernon, Westchester Co., New-York. - It gives us great pleasure to be able to inform the German population of New York and its environs that a new welfare institution, which seeks to meet a long-felt need, has come into being. A man whose name has a good reputation among the Germans, Mr. Peter Möller, gave the sum of -30,000 for the erection of the necessary buildings about 18 months ago; Mr. Möller's brother and other friends of the orphans among the Druze and Americans followed his example. The funds for the erection of the buildings are largely available. The farm in Westchester County formerly belonging to the "Five Point House of Industry," consisting in 111 acres of land, a commodious dwelling-house-large enough to make a beginning in it-along with stables, barns 2c. 2c. was purchased for-32,000, and has already been managed for the purposes of the new institution since April 1, d. l., and has yielded a pretty good crop.

While the new institution is managed in the spirit of the Lutheran Church

When the children are admitted, there will be no distinction whatsoever with regard to the religion and home of the parents. Poor, fatherless and motherless boys and girls from 6-10 years of age are to find admission, education and care there. It is the intention of the founders to offer a home especially to German emigrant orphans, without thereby excluding others in need of such help. Mr. Cand. G. C. Holls, for the past eleven years headmaster of the orphan farm school in Zelenople, Pa., has been appointed director of the institution and will soon open it to receive a number of children.

The funds necessary to maintain the institution must be raised through voluntary contributions from friends of the orphans. All these friends, of whom our German people have a large number, especially in this country, are hereby called upon to support this new institution energetically and are requested to hand over their donations for the time being either to the editors of the various German newspapers in New York for further forwarding or to address them for the time being to the Director G. C. Holls, your ok Ur. k. UoeUstr, 95^VaUstr. UoeUstr, 95^VaUstr. to be addressed. (Luth. Journal.)

Tsar ecclesiastical" chronicle.

Sectarian conscience. It is strange how consciencelessly the sectarians act, while they otherwise want to be perfect *double-extra* saints. We were reminded of this again when we read the pompous praise of the godless, Christ-hostile school perverter Diesterweg, who died recently, which is found, among other things, in the "Christian Messenger" of the Protestant or Methodist Albrechtsleute of Aug. 31. But that is the way the sectarians do it. Even if they can hardly write orthographically, they consider themselves so full of wisdom that they fear to burst if they do not quickly publish a newspaper in which they can dispose of their wisdom for the salvation of the world (Job 32:18-20). If they were only to market their religious dreams, one might think that this was not arrogance, but only enthusiasm. But this is by no means so. Why, for example, do they praise such a "godless" benefactor of the school system as Diesterweg was? No doubt not because they approved of his anti-Christian doctrinal and educational principles; but because they hear that all the world praises him, they think they must also pretend to know the man, and help to praise him; otherwise people might think that a "Protestant" newspaper writer is not learned. There may be a similar reason with this kind of writer when they praise so highly, for instance, the "Hours of Devotion." But what an atrocious lack of conscience does this presuppose? W.

[Walther]

The Methodist church at Bedford, Lawrence Co. of Ind. have the dor.

How will the Methodists feel when they see the altar of Holy Baptism is universally honored, less so Holy Everybody is clever enough to defend a cause. There are the Mass offering where their penitential bench used to Communion." - This, then, would be a model perhaps few people in the world who understand so well be? Should they not then at least be a little ashamed? - congregation, a "mirror image of the unirkreverent how to present a legitimate cause as the most ungodly W church," a dear congregation "heartily averse to all and an evil cause as the most holy as Pastor Grabau.

[Walther] confessionalism." And what does this "reflection" show? The Synod, which has dared to put this man out of it, has

School Matters. As the "Evangelist" reports, the That church attendance is a poor one, that the holy thereby been placed in a very difficult position indeed. German Methodists are now endeavoring to train school sacrament of the Lord's Supper is despised! No wonder, May it place itself entirely on the rock of pure Lutheran teachers for their congregations at their school in for the Uniate Church, by its lack of confession, plants truth and thoroughly put away all the injustice in which it Warrenton, Mo. This is no doubt something good that is contempt for the church and the holy sacraments in the has involved Pastor Grabau, then it will have nothing to being grafted on to the tree of Methodism in America by hearts of the people. fear from the foaming rage and the cunning swordplay of

the German branch. W. [Walther] (Columbus Lnth. Kz.) a Grabau, but will emerge from the battle with this Goliath

Religion and the State. In the South, it seems that Where is Heaven? According to the "Happy not only victorious, but also with rich booty, deeper here and there the atheists and naturalists, also the Messenger" of September 5, a preacher of the United knowledge and wholesome experience. W. [Walther]

Jews, are considered dangerous to the state and Brethren in Christ answered this question in a sermon at Self-praise. This malodorous virtue has always been therefore want to keep them as far away as possible. At a camp meeting as follows: "In a scriptural (!) conception assiduously cultivated by the Methodist "Apologist." In least the new constitution of North Carolina, which was of the locality of heaven, one would have to think of it the latest issue of the same, dated September 10, we adopted by popular vote at the beginning of August, upwards, in spaces above the clouds and a part of the again find a sample of it. There it says: "Our Apologete is stipulates that no one who denies the existence of God stars. With the theologian Lee, he considers it probable at present the largest and best (!) religious German paper or the divine authority of the Old and New Testaments that the heavens are in the middle point of the universe, in America. . . . Many a reader reads it for its clear may hold office. As atheists and naturalists, in and since this middle point is at most outside the exposition of the most important political events." The particular, now generally regard communism as the goal circumference of our solar system, the distance of the latter may well be true; indeed, we believe that the of all earthly welfare, a state which has hitherto been heavens from the earth cannot be less than the distance Apologete is probably read more for its political than for held only by professors of the Christian religion can of the earth from this circumference, which is at least its religious content, for there is probably no more rabidly hardly be blamed for taking such precautions. W. 2,700,000,000 miles. But as to the length of time it takes demagogic-political party paper in America than this so- [Walther] to convey the pious soul thither, let there be no concerned religious paper. W.

About the local Sunday schools. Much could be said on account of this great distance; for, judging from the [Walther] on this subject. For the time being, it is sufficient to words of Christ to the believing avenger, it does not take Warning to all Christians against the political journal of quote what the "Lutheran and Missionary" of August 2 long for the soul of a man dead in Christ to go to heaven." a certain Marcus Thräne, entitled "Norske (The says about it, even from the pen of a German reformer.- Such old Vettelian fables are told by the preachers of Norwegian) American." Under this heading, in the He ascribes the inadequacy of the plan of Sunday-the sects to the souls at the camp-meetings, in order to September issue of "Maanedstidende," the ecclesiastical school education to the fact that "it ignores infant awaken and convert them. One can get an idea of what journal of our I. Norwegian Brethren, a lengthy essay from baptism, sets aside thoughts of sacramental grace, and kind of revivals and conversions must be brought about which we believe we must share with our readers some contents itself with a vague, aimless, sentimental kind by such silly fables. Here one is involuntarily reminded of evidence that faithful Lutheran preachers, wherever they of so-called pious education, which knows nothing of the times of the ruling Pabstthum, when, as Luther are found, rightly abhor preaching politics, but that when either church or sacraments." Now, such a sound, well-reports, one preached of blue ducks and black snow. W. politics is used to mock God, of God, His Word, His considered judgment of a Reformed man ought to put [Walther]

to shame all those Lutherans who can still expect "The Watching Church." This is the title of a new and of all divine and human order, to warn in all salvation and piety from such a hermaphroditic institute. periodical which Pastor Grabau has been publishing earnestness against such vile abuses is, of course, not since September 1 of this year. The purpose of this an interference with politics, but the most sacred duty of

Unionism. The "German United Protestant Synod of magazine, which appears monthly in half sheets, as one every faithful pastor. The essay begins, "Our America" recently held its meeting in Cleveland, O., and can imagine, is to portray the Synod of Buffalo, from ecclesiastical maanedstidende, as certainly all the there were also tremendous official reports which are which Pastor Grabau has separated, and the ministry of preachers of our synod, have hitherto been little or no worthy of further attention as a curiosity. First, "Br. this Synod, which has deposed him from his office, as a concerned in writing or speaking about the contents of Runck," about which the synod secretary writes: "Br. wicked mob and Pastor Grabau as innocent of lamb in our political journals. They knew that they were not set to Runck makes us see in his dear St. John's congregation everything. This is also done in Pastor Grabau's well influence the political opinion of the people, or to meddle at Evansville, Ind., which is wholeheartedly averse to all known manner, with the agility of an advocate who has in worldly matters, but that it was their profession to teach confessionism, the ideal of a truly united been washed in all waters and with the most serious face men God's way to blessedness, to preach to them the congregation, as it were the mirror image of the of a persecuted servant of God, who alone is zealous for truth that leads to godliness. Although, of course, they unchurched church, and therefore makes us respect God's honor, for pure doctrine and for the salvation of the were not blind to the fact that politics and many other and love in it an unshakable member of our synod church. The proverb is fulfilled in him: *Ad suam nemo non* worldly things also have an influence on the inner life of the people.

body." Further on, in relation to this "reflection of the satis seipit, i.e., his own wickedness. united church," it is said as follows: "With all this, however, the I. Br. must regret that church-going is a passion of the Evansvillians only....."

If they could have an influence on the people and on their attitude towards God, they could not therefore interfere in all these things, but only sought to give the people the clearest possible insight into God's Word, which would of course also better enable them to judge everything else in the light of the divine Word. But when political papers begin to teach evidently immoral conduct, contempt for God, his word, and the existing worldly order, they seek to adorn such godless teachings with the name of enlightenment, of liberty, 2c. If they seek to adorn such ungodly doctrines with the name of enlightenment, of freedom, and are not even ashamed to use the name of Christianity for their hostility to Christ, the servants of the church can no longer remain silent, and an ecclesiastical publication cannot keep its mouth shut, but must call out and testify, must warn and admonish all Christians to beware of such poison of the soul and not to let the devil deceive them. The "Norske Amerikaner" of Markus Thräne, of which 8 numbers have already appeared, compels us to such a testimony. This paper fights and mocks Christianity and thus also the One True God, the Father of our Lord Jesus Christ; it mocks and slanders the servants of God, the preachers and teachers of our Church; it defends and praises sedition against the authorities and incites to it; it violates morals and grossly offends against the simple sense of decency. It uses the great word of enlightenment, which it wants to spread, but in what this enlightenment consists, unless, as I have said, in the destruction of all that has hitherto been most sacred and most precious to us, and what it wants to bring us in exchange for all that, the sender has not yet been able to find out. I now want to prove these assertions of mine with passages from the sheet itself, but I say beforehand that I do not consider it necessary to take up the space of the Maanedstidende and the time of the readers for citing everything that could serve as proof here, but that I only want to cite a few such pieces that prove with irrefutable clarity how the sheet is constituted. Nor do I wish to engage in proving that Christianity is true and the denial of it a lie, for I am writing for Christians who must already know this. I am also well aware that many, many of those whom we call simple-minded Christians, and whom Mr. Thräne reckons among the dumbest of the dumb, have already seen, without my help, that the "Norske Amerikaner" is a Satanic paper, and for that reason cast it away in disgust. But I hope partly to give these a help and encouragement, so that they, when an opportunity presents itself, will work against the paper, and partly to come to the aid of such Christians as have not been clear enough to see the abomination of the paper themselves, so that they may put out their eyes and no longer allow themselves to be deceived, nor contribute to others being deceived."- There now follows a series of quotations, with

which we spare our readers, since they already know enough of the blasphemous teachings and principles of these people from the, where possible, even meaner German newspapers, such as the "Westliche Post" here and others.- Finally, it says: "Herewith I want to close and command the matter to God. Should this submission find a place in the Maanedstidende, it will probably stand quite alone in its kind, and it is to be hoped that it will not soon again become necessary to offer the readers of our ecclesiastical organ a similar essay. May God put to shame the seducing voices which seek to lead our people away from the one true faith in JESUS CHRIST." Yes, let Him do so! Our I. Readers may see from the above that the same tribulations are upon our Norwegian brethren as upon us. C.

Strange and gratifying statement by Count Bismark concerning the Lutheran Church in annexed countries. As we learn from the "*lutheran and Missionary*" of Aug. 30. the Prussian Minister, Count BiSmark, in a letter to a high-ranking servant of the Church in Lutheran Lauenburg, expressed himself decidedly in favor of the fact that neither for Lauenburg nor for Schleswig-Holstein, which is likewise Lutheran, was there any reason "for concern about the constitutional organization of the Church and about encroachments upon the existing confession,"and expressly gave the assurance that in the Prussian State Government was quite alien to the idea of somehow making propaganda for the Prussian (Uniate) State Church, or of allowing others to make efforts in its favor or in any other way to disturb the confession or the organization and constitution of an old Lutheran population.

Filling Stones.

Some peculiar marks and characteristics of the pathological Pietist-Methodist Christian are these:

I. He sinks more into individual impressions of feeling, which the word of God in law and gospel produces in him, than that he hastened at the word of God even without feeling, yes, even against the feeling of sin he recognized himself in faith in Christ for a righteous man, and with the feeling of grace nevertheless in himself only for a sinner.

(2) He is always inclined to become a finished saint before he has thoroughly become a poor sinner; and therefore the heart of his Christianity is not the article of the poor sinner's justification before God by grace alone, for Christ's sake, through faith to the exclusion of works.

003 He therefore hath not a steadfast heart, and wavereth between despondency and presumption, madly and unadvisedly, according as he inwardly feeleth sin or grace.

004 He is not in want, because in Christ he is justified by faith, and yet Adam is a sinner through original sin.

(5) He dangerously and perniciously confounds and confuses the atonement and redemption accomplished by Christ, or the acquisition of salvation, with the acquisition of it by faith in Christ as if he were not redeemed until he believed in Christ. The divine fact of redemption accomplished by Christ is, however, independent of man's faith, even though the appropriation of it and of the forgiveness of sins implied in it is impossible without faith in Christ.

(6) He is always under the delusion that he must first accomplish something considerable in good works before he can believe in Christ and take hold of the forgiveness of sins in him, whereas the matter, according to the Gospel, is just the other way round; he is therefore a righteous spiritual blood relative of the Papist, who, of course, is in the hearts of us all.

007 He will do well in the cause of the Lord with "his" little person.

A righteous Lutheran is just the antithesis in all these plays.

Mission Feast.

Since the mission feasts are announced once, it was desired that at least one announcement be made of our feast, which we celebrated this time on the 14th Sunday after Trinity in Pleasant Ridge. So let it be done to the glory of Him who rules so wonderfully, but leads all things out gloriously. It seemed altogether as if it should advertise a feast poor in every respect. There was also persistent rain, and the morning of the festival showed such a gloomy sky that many a heart was not in a cheerful mood until shortly before the beginning of the service. But it was not allowed to rain until all were nicely at home in the evening. Not only did the sun do its work so powerfully, but also the Word of God was so good to the hearts that everyone's "face" shone with joy and their mouths were full of it, and many confessed that they had never celebrated it more beautifully, which also spiced up the fellowship meals in the open air quite nicely. The fact that the right missionary festival atmosphere was not lacking is probably also evidenced by the number of participants, which, although the festival was relatively poorly attended, still amounted to -126, namely -94 in the morning and -32 in the afternoon. In the morning the undersigned preached and in the afternoon Pastor Fick refreshed us with a lovely lecture, in which he gave us the example of the holy martyrs of our Lutheran Church according to Rev. 12:10, 11. Martyrs of our Lutheran Church. The Lord be praised for everything! Pleasant Ridge, Ills. in Sept. 1866.

A. Wagner.

Church News.

Mr. H. W. Lothmann, of the St. Louis Theological Seminary, having received and accepted a regular appointment from St. Paul's Lutheran congregation at Liverpool, Medina Co., Ohio, and from St. John's congregation at Elyria, Lorain Co., O., which is connected with it, the same died on the

He was ordained on the 12th Sunday after Trinity by the undersigned, by order of the honorable President of the Middle District, in the midst of the first-mentioned congregation and inducted into his office. May the Lord make him a sailor of the host entrusted to him! F. W. HuSmann. Address: Rov. 8. Iss Botdwsun, lüvsrpooli, MäivL 60th, 0.

On the 12th Sunday after Trinity, the Candidate of Theology, Mr. Carl Böse, who had received and accepted a regular appointment from St. Matthew's Parish in Russell's Grove, Ill, was ordained and inducted in the midst of his congregation by the undersigned. The Lord give him mouth and wisdom. A. Francke. Addison, Sept. 3, 1866.

After the Lutheran congregation of St. Immanuel in Lancaster, O., had been vacant for almost eighteen months due to the removal of its faithful pastor to another field of work, and in the meantime had been served from the country with fourteen daily services, it again received its own pastor in the person of Mr. E. I. Friedrich, since then pastor of Russell's Grove, Ill. The same was introduced into his new field of activity by the undersigned on the 13th Sunday after Trinity by order of the venerable Mr. President Schwan. May God have mercy that this change may also be for the glorification of his glory and for the salvation and welfare of his church. I. F. Niethammer. Address: Rov. L. "1. Brieärieb, Banesstsr, kuirüolä 6o." 0.

On the 14th Sunday after Trinity, the 2nd of September last, Mr. E. T. RLchter, candidate for the sacred office of preaching, having accepted a regular appointment from the Lutheran Zion congregation at Egg Harbor City, N. 3rd, was solemnly ordained by me, by order of my father, and inducted into his ministry. May God give wisdom, joy and patience to his servant, and help that his word also in this place may prove to be the power of God to save all who believe in it. S. Keyl. Address: Bev. L. Biodker, Lgg llsrbor 6iH, U. -

On the IStcn Sunday after Trinity, Rev. A. Rohrlack, having been called by the Lutheran congregation at Oshkosh, Wis. and dismissed from his former small congregation at Rockland, on Lake Superior, which will now be served by the neighboring Rev. Wübben, was installed in the former by the undersigned, assisted by the Rev. Wambsganß, by order of the Honorable Mr. Vice-President of our Northern District. God with him! C. Penalties. Address: kokrlaok, Osdkosd, Mo.

With the help and blessing of the merciful God, "who wants all men to be helped and to come to the knowledge of the truth," it has again been possible to found a new Lutheran congregation in U. A. C. and to provide it with its own preacher. Macon City, a flourishing city of about 3600 inhabitants

inhabitants, among whom a large part are Germans, is the place where our new community is located. The town is located in Northern Missouri, at the end point of the Northern Missouri Railroad, which is now being built to Iowa, and approximately in the middle of the railroad line from Quincy, Hannibal to St. Joseph. After the congregation had been visited and organized by our dear President Bünger, and thereupon had been served several times with Word and Sacrament by other preachers of our Synod, it called the undersigned, although living about 150 miles away from it, to care for it spiritually as a branch, which was done regularly every four weeks for a year with the consent of his own congregation. The heartfelt wish of the dear new congregation to obtain a pastor of their own, living among them, has now also been granted to them by the merciful God. On a proper call, made in God's name by her, the candidate of the holy preaching office, Mr. Bruno, has accepted the call. Bruno Mießler, after he had finished his studies in the theoretical class of our Concordia Seminary in St. Louis and had passed the exam, has settled in her midst to her great joy. By order of the Reverend President Western District of our Synod of Missouri, Ohio, and other States, Rev. Büngers, the same was ordained on the 13th Sunday after Trinity, the 26th of August of this year, by the undersigned, assisted by our traveling preacher, Rev. Liebe's, who just passed through Macon City on his missionary travels on Saturday evening, was solemnly ordained and inducted into his office with commitment to all the confessional writings of our dear Lutheran Church.

The feast was a double one for the dear new congregation, in that on the same Sunday their little church, 36 feet long, 24 feet wide and 12 feet high, was consecrated, even though it was not yet completely finished, but already well prepared for worship. Dear Brother Mießler has a wide, and we hope to God, also blessed spiritual field of work in Macon City and the surrounding area, where especially in recent times, since the end of the war, many Germans have settled, and still more are moving in. We can rejoice in the planting of the candlestick of the pure dear divine Word and of the unviolated holy Sacraments in Macon City. Sacraments in Macon City all the more, as our orthodox Lutheran congregations are still very few and far between in North Missouri, which is becoming more and more populated with Germans.

Now our dear Lord Jesus Christ, the true arch-shepherd and bishop of souls, grant then also to this newly called servant of his much grace and gift, that through him not only the herd which is entrusted to him, though still small, may be properly pastured on the green pastures of the gospel and soon be enlarged, but also that from him and his congregation the good news of God's grace in Christ Jesus, the universal and unique Saviour of sinners, may resound far and wide in all the surrounding places, to the salvation and blessedness of many other poor souls lost in spiritual sleep. May God be with you! F. W. G. Matuschka, Pastor. Address: kev. Bruno Uiessler, Better-Lox 195. IUoon Oit/, l/aeon 6o^, Uo.

To the members of the general synod of Missouri, Ohio, &c. St.

The cholera epidemic in our city of St. Louis has still not completely disappeared. Although, according to the experience of former years, it may be expected that the said epidemic will at any rate have disappeared by the beginning of October, the undersigned nevertheless considers it safer and more advisable that the time of this year's sessions of our general Synod should be postponed somewhat. Provided, therefore, that the wishes of the members of the Synod may be complied with in this respect, the undersigned proposes and hereby requests that the General Synod shall hold its sessions on the 10th of October and the following days instead of on the 10th, on October 31 and the following days. At the same time it is noted that if the cholera should not have left St. Louis by the first of October, this will be announced in the number of the "Lutheran" of October 1 of this year and in this case the holding of the Synodal Assembly will be postponed until next year.

St. Louis, Mo. 5th Sept. 1866.
C. F. W. Walther,
General Pres.

Dr. Johann Jakob Rambach's Well-Instructed Catechist, that is, clear instruction on how to teach the youth the basics of Christian doctrine in the easiest way possible.

(96 and XVI pages in small octavo.)

This little work, which appeared for the first time in 1722 and for the eighth time in 1739, has now left the press for the ninth time. Among the many writings of our older godly theologians that have now been reissued, this one is without doubt one of the most pleasing phenomena. How highly this book was once esteemed in better times is proven by the fact that it went through eight editions within 17 years. With the gradual disappearance of right doctrine and simplicity in our church, this book was subsequently lost from use. However, since the life of faith has awakened again in our time, those who have built up the field of catechetics in the Christian sense have again called attention to this valuable booklet. Consistorialrath Lorenz Kraußold, who has delivered works of not insignificant value in this field, confesses in his extensive "Catechetik" (Erlangen 1843)



Her ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23. St. Louis, Monday, October 1, 1866, No. 3.

(Delayed.)

Church consecration, initiation and school dedication in Chicago, Ill.

On the second Easter of this year, the newly-formed Trinity congregation in the southern part of Chicago had the joy of being able to dedicate their newly-built church, on which occasion at the same time Rev. F. Döderlein, after he had followed the new call with the approval of his former congregation in Cape Girardeau Co, Mo, was inaugurated by the undersigned with the assistance of Pastors Wunder and Große. - Likewise, in the parish of the undersigned, on the 9th Sunday after Trinity, a newly built school 40 by 60 feet, containing 3 commodious schools and a teacher's dwelling, was solemnly dedicated, Prof. Selle preaching the sermon of celebration. May God grant dear Brother Döderlein wisdom, joy and much fruit in his new sphere of activity, and may the newly opened school be a source of rich blessings for many. - With this, the latest events in the area of the Lutheran Church in Chicago are mentioned, and if only the address of the dear brother, the name signature, and then perhaps the small addition, which is of course already self-evident for us, namely that the introduction was carried out in the presence of the honorable Presidium of the Western District of the Synod of Missouri, Ohio, etc., then the reporter could say that the school is now open.

put down the pen again. However, the order of the honorable president was accompanied by a small note in which the wish was expressed to write not only an announcement of the introduction, but something more detailed about the origin and growth of the Lutheran Church in Chicago. What member of our Synod, if he is a loyal citizen of the city, should not seek to fulfill such a wish with pleasure; for as hairy as we Missourians would show ourselves to be at the command of our honorable presidents, so gladly and punctually do we fulfill their wishes; almost in the same way as our dear parishioners do with us pastors. So this report follows here, as it can be compiled from the available documents and from the mouths of eye and ear witnesses. The dear readers, however, do not want to think of a tapeworm-like essay right away, because the whole thing is supposed to have already appeared before the current volume of the "Lutheran" is finished.

In the year 1820, hardly anyone thought that a significant city would ever rise on the sandy lowlands that lie around the mouth of the Chicago River into Lake Michigan. Two houses only, Fort Dearborn and Kinzin's dwelling, showed that the white man had settled here, too, to trade first with the wild sons of the land. Not long, however, did

CS, new and ever new influxes came from the East, and already after 20 years Chicago had become one of the most important cities of the West. Among the inhabitants were also quite a few Germans from all over the world, among them also a number of "Protestant Christians. Soon the desire arose among them to have a preacher among them, so that they could go to church on Sunday. The man who was to give them this pleasure was soon found. For a certain sum he held "lectures" at certain hours, but otherwise lived like a heathen. Our fellow-countrymen had no objection to the fact that the lectures were full of the most miserable rationalism, that was just like in Germany; but the godless, shameful life of their lecturer was more than even German patience could bear. The man was therefore dismissed after a few months. Another, but no better, ecclesiastical artisan followed and was dismissed, so a third and fourth, of whom the chronicle says all in two words, namely: Run and chased away. Under such circumstances, of course, there could be no question of the individual Germans uniting to form a community, nor of a school for their children. One must only wonder that the people did not lose every spark of respect for the preaching ministry and no longer had any regard for the church and the divine service.

wanted to know. In spite of all the experienced deceptions, however, they had a preacher again in the fall of 1842, this time a Reformed one. He at least knew how to gather the people around him a little and then to induce them as a "German Lutheran and Reformed" congregation to have a church lot donated to them and to begin building a church. The man had only one fault, he drank terribly, and because a part of the congregation would not tolerate this and he could not let it go, he was dismissed. All these bitter experiences had finally made the Lentlein so wise that from now on they did not want to appoint a wanderer again, but only such a man about whose life they had sufficient knowledge. A committee was appointed to find a suitable preacher. The work of this committee lasted almost three years without the desired success, for all the preachers whom they found suitable were unable or unwilling to respond to the call. Finally they turned to the Lutheran preacher A. Selle, then in Columbiana Co., Ohio, and after lengthy negotiations, in which the committee described the present organization of the Chicago congregation as "imperfect, ambiguous and hermaphroditic" and expressed the hope that a genuine Lutheran congregation would come into being as soon as the pastor was in place, the aforementioned preacher responded to this call and preached the first Lutheran sermon in Chicago on Easter, April 12, 1846. Already after this first sermon, the committee paid its respects to the pastor and urged him to help organize the congregation as an "evangelical, i.e. united" congregation, whereupon the pastor declared that he would rather resign his office immediately than ever agree to such a request. Grumbling, the people withdrew, but did not put any further obstacles in the way of the formation of the congregation into a Lutheran one. And the congregation built and grew in peace. A school with 26 children was started, the church was enlarged and consecrated on the 19th Sunday after Trinity in 1846, and the whole congregational life had a blessed progress. "The life of our pastor," an old settler told me, "was *all right*, but the teaching was too severe for many."

Thus the first sessions of the Lutheran Synod of Missouri, Ohio, and other states approached and were publicly held in the church at Chicago from April 26 to May 6, 1847. While the sincere Lutheran Christians were thereby encouraged in the knowledge of the truth and powerfully stimulated in its behalf, the unsound-minded in the congregation were also encouraged in the realization that with a pastor of this synod they would never succeed in life in shaping the congregation according to their purpose, and soon afterward, therefore, their restrained revulsion against Lutheran doctrine and practice broke out openly. There were at first a few customs at the divine

They were considered weak, and in order not to confuse their consciences, the customs that were so objectionable to them were abolished. They were considered weak, and in order not to disturb their consciences, the customs that were so objectionable to them were removed until they had been further instructed about them. But instead of being satisfied with this, they now demanded other things, e. g. that the names of the symbolic books be deleted from the congregational constitution and that the pastor not be bound by them, that the Lord's Supper be served to everyone without prior notification, and that a vile moral be preached instead of Christ and the fine cross. In this sense they demanded in a congregational meeting on April S. 1848 (remember, dear reader, it is the revolutionary year of the Germans) a *derbesserung* of the Constitution and enforced it that a committee was assigned to make proposals for such improvements. After only half an hour, the committee submitted its proposals, all of which were aimed at making the congregation a confessionless and unlawful one. All representations, entreaties, and exhortations on the part of the pastor were unsuccessful, and a vote was urged. At last Rev. Selle that all who would vote for these so-called improvements would thereby cease to be members of the Lutheran St. Paul's congregation, and that he would cease to be its pastor. All those present, with the exception of only four, nevertheless voted for the innovations, and with saddened but undaunted hearts the pastor and the four faithful left this meeting, which for once did not want to be Lutheran, disposed of themselves in the pastor's house, and there continued their negotiations. Here they decided, trusting in the faithful Savior, to let the congregation continue, whereby the other decision immediately proved necessary, that the church council should no longer consist of 10, but of 4 members. It is true that they now had no place where they could hold their services, for the apostates, as the majority, took possession of the church property and refused the Lutheran congregation the use of the church; but already on the following Friday the Lord had graciously helped them over this obstacle and the congregation could be informed that on Sunday services including confirmation could be held in the Court House.

Still in the same meeting eight new members joined the congregation and they probably got the courage to pass the resolution that a communion cup should be purchased for 75 cents. Yes, dear reader, they were poor people who founded the Lutheran congregation in Chicago, and it became very sour for them to hold fast to the pure doctrine. But the Lord has helped them from one year to the next, has left them the pure preaching of the gospel, and has blessed them so abundantly with temporal goods that it would be easier for them to raise 75 dollars now than it was for them to raise the few dollars they needed then.

CentS. - But even though there were few poor members, they now had a wealth that raised the existence of the congregation above all doubt: that was the unity in doctrine. This soon impressed itself on the other church-goers, and as early as May 15, despite the fact that the whole congregation had now established the Lutheran customs of worship, as they still exist today, 32 new members were again admitted, and the purchase of a building site for a church was discussed. The resolute spirit that now animated the congregation can be seen in the resolutions of the same date, namely, that a collection be raised for the synod treasury and that the Lutheran hymnal published in St. Louis be introduced. From now on, the lively life and activity of a truly Lutheran congregation began to unfold splendidly, in spite of all lack and all human weaknesses. Church services, prayer and devotional hours on Sundays and weekdays were held in abundance and, with the exception of the afternoon services, (a mistake which the dear Chicagoans are still dragging on about today) were diligently attended. The heathen mission was supported to the utmost, the poor quietly, and the orphans were helped to attend school without charge. For four years the pastor kept the school himself, and when the congregation wanted to lighten his burden and appoint a teacher of their own for the school, the congregation almost fell to pieces once again. A hopeful, hypocritical man came to the school to help out for the time being, at the same time to pass his probationary period. When the probationary period was over and the congregation wanted to give him his profession, he declared that he could only accept it under conditions that the congregation found partly ridiculous and partly unacceptable; for example, he could not get along with \$100, he must have *tz104*; he did not want to serve in the church, that would mean demanding that he play the fire-boy?c., which is why the congregation did not call him, even when he dropped these conditions, of course, but did not admit that he had been proud and obstinate. Now the blame of his not being called, the sherbet attributed to the pastor, and told him that the next meeting should do him (the pastor) more harm than he thought. And indeed the villain, by unjust accusations, distortions, and misrepresentations of certain remarks of the pastor, brought it about that to him

the hearts of a large part of the congregation were alienated. But the faithful God prevented a separation, and the decision of the congregation remained that the proud, unrepentant man could no longer be a teacher of this congregation. So he departed, and now, without ever having confessed his wrongdoing, he is a pastor in some part of our great country, not, of course, in connection with the Missouri Synod. Perhaps, these lines will come to him and he will realize if

even late, finely wrong; what is then further appropriate, ek as pastor will know himself. - After the wound that had been inflicted by this school lecture had healed completely, Rev. Selle received a rnf from the congregation at Crete, Ill. and after careful consideration accepted it with the consent of his congregation. Pastor H. Wunder was appointed to take his place, July 13, 1831, and at the same time the appointment was issued to a teacher, Mr. I. G. Fischer. Beive have accepted their profession and both have worked with blessing therein to this day. Our town is not to be called beautiful, but it is large, and the river with its north and south branches and its ca. 20 bridges, all cut according to one pattern, confuses the newcomer to such an extent that he arrives at A, six miles from B, to which he would have gone if he had not studied the excellent "citly Dlirectory" (a book in which all the inhabitants of the city are listed by name, together with their place of residence) before setting out on his voyage of discovery, and on the way the men who serve in all places, our excellent policemen, sometimes in German, sometimes in Irish, chat about "Where to now"? ...and "how then"? The town already had the same extension in 1854, even if it did not have the same buildings as today. Therefore, the parishioners living in the southwestern part of the town could not be suspected of wanting to form their own parish in order to make a church and school route of 4-5 miles unnecessary, which also led over railroad tracks and bridges. With quite a brotherly spirit they were encouraged by the congregation in this plan and supported in its execution; and so it came about that on March 19, 1854, the German Lutheran Immanuel congregation was organized in the southwestern part of Chicago. Here, too, there was a small number who began the work of the Lord, only ten members (four of them are still there, one is working in a distant field, two are no longer there, and three are alive, alas, and dead); they were also poor people, but they had courage and a joy of faith, and in the end this is always worth more than all earthly riches. Trusting in Him, they began their work, bought a building site, built a building for church and school on it, and appointed Rev. G. Schick as their pastor, all in the course of the same year, and as early as May, 1855, they also appointed a teacher of their own, Th. Bünger, then in New- Orleans, La. United in doctrine and faith from the beginning, separation never became necessary in this congregation. In peace, Pastor Schick and his successor in office, Pastor W. Müller, were able to sow, and with thanksgiving to God, the undersigned is now experiencing how abundantly their seed is sprouting and bearing fruit, because God is giving it to flourish.

The same reasons which had determined the members of Chicago's southwest side to form a separate congregation, urged some members of the south side last year to the

They, too, after being dismissed from the Immanuel congregation with the best of blessings, formed the youngest, the Lutheran Dreieinigkeitsgemeinde with only seven members. Already at Easter of this year their nice little church could be consecrated and their pastor introduced, and already in this short time an enlargement of the building and the employment of a teacher became necessary, while the number of members increased from seven to sixty. Since the congregation of the North Side also found it urgently necessary to appoint Mr. I. Große as a second preacher last year, there are now four Lutheran pastors working in Chicago and each one has his hands full, for there are about 500 members of the congregation entitled to vote whom they have to serve. If, therefore, the dear reader, when praying, "To us thy kingdom come," would also think of the pastors of Chicago and their work, and include our thirteen (soon to be fourteen) church teachers, he would certainly have prayed quite Christianly and according to our wishes, and the blessing of our God would rest all the more upon our work. But the reader may ask what has become of the revolutionaries of 1848? Well, that can be briefly settled; they found preachers after whom their ears itched. Many of our countrymen, especially in more recent times, have fallen to them, without hatred they know what they have done, and claim stiffly that they feien^ev.-lutheran, although they belong to unriten congregations. In short, out of that egg crawled the so-called Hartmann congregations of today, which will all become Lutheran once again when they have become stubborn. But it takes time and much patience to wait for this transformation. As soon as it has happened, it will be reported.

J. P. Beyer, Pastor.

To the inner mission.

Something to think about for orthodox preachers and meanies in big cities in this country too.

In Scotland's capital, the famous old city of Edinburgh, there are, as in all cities of the first rank, quarters that look into an abyss of spiritual and physical misery. But this city also has its band of Good Samaritans who, in self-denying love, pour oil and wine into the wounds of the wretched of those quarters, and lead them to the inn of the Christian Church, where they care for them with patience and devotion. It is true that these Christians are in the outward association of an irreligious church, for Edinburgh is the headquarters of Scottish Calvinism; but the eyes of faith behold God's children even in the midst of the antichristic pabstacy, and it is love that rejoices in good wherever it is revealed as the fruit of living faith and that acknowledges it for the praise of the Lord and for the awakening of all the more fervent zeal in those who have not seen the unrighteousness of the Lord.

possess and enjoy the diminished grace of the "pure" doctrine. This Samaritan service of the Christians of Edinburgh was brought to life by Dr. Chalmer, who became so famous because of the independence of the Scottish church from the state. In connection with another preacher, Dr. Guthrie of St. John's Church, he worked with incredible self-denial in the abyss of misery of those quarters. But after that strange man went home in 1847, Dr. Guthrie in particular became the soul of the Samaritan ministry there. For the purpose stated above, we take from a vicread magazine only One Example.

One of the poor districts of Edinburgh, called l'bo klarwanee, contained about 2060 people sunk in utter heathenism, never entering a church, mostly living in wild marriage - 300 children wandering the streets utterly neglected. Dr Guthrie and his college Dr Hanna (son-in-law of Dr Chalmers), with their overseers and deacons, took the matter vigorously in hand. They selected a missionary and a teacher, whose maintenance their congregation undertook, and built a school for the instruction of the children during the week, for the worship of the adults on Sunday. But the missionary and the teacher were not to do everything alone. The whole district was divided into sections of six to seven families each, and each was to be visited by a member of the congregation once or twice a week. The visitors were to try to rouse the people from their lethargy, advise them, and show them how they could escape their misery; they were to put their homes in better condition, try to dissuade them from drinking, accustom them to cleanliness, order, and sobriety, and finally persuade them to send their children to school and to go to church even on Sunday. The appeal of the two pastors met with a lively response in the St. Johannis congregation - the necessary money was quickly collected and between 40 and 50 people registered as visitors. So now we went down to the *Pleasance*. What happened? In a short time about 200 children were brought from the streets to the school and on Sunday the school began to fill up with visitors for church services. Soon the space became too narrow and more and more cramped - one had to think of building a church for the *Pleasance*. And St. John's congregation did not hesitate - they now built a special church for the poor at their own expense and Mr. Cochrane, the previous missionary, was ordained pastor for the congregation thus gathered. Now 613 communicants belong to it and the whole district is as if transformed; the school, however, is already maintained entirely at the expense of the new congregation. -

Those who were thus saved from physical and spiritual misery would have had no excuse at the last day, even if

merciful love would not have followed them, and for their point, just as the deistic Freemasons rise aboveIn the first half of the twentieth century, and especially sake would not have lighted a special light, and swept confessional divisions.... Let us leave God in his heaven,during the last fifteen years, worldliness has made the house, and searched diligently, and not have ceased, if there be one God and one heaven. The true Mason isdangerous advances, especially in dress and in social until the lost penny had been found (Luc. 15:8); for the the true man, and he need be nothing more." intercourse.

word was near enough to them, because there are Dear Christian, are these not terrible words? Can youSecondly, it is only too clear that the former earnestness churches enough in Edinburgh. But could the Christians now still be uncertain what to think of Freemasonry? and zeal in the divine service is no longer present in very many of us. (3) Preaching, though more systematic and orderly, is on the whole no longer so full of faith and power, and exhortation, by which the best effects were often produced, has almost died out in some places, except that perhaps long, dry, wearisome, and deadening exhortations still take place at prayer meetings, which, however, would be much better omitted. Admittedly, there were some very defective and dull preachers from the first, who were no

there have been reassured with this thought, and then have found excuse with Him who said, "The Son of man is come to seek and to save that which was lost?" (Luc. 19, 10.) Therefore "go out quickly into the streets and markets of the city, and bring in the poor and the crippled and the lame and the blind!" (Luc. 14, 21.) F. L.

To the ecclesiastical chronicle.

The Albrechtsleute or the (Methodist) Evangelicalscredit to the fellowship; but in general, preaching was more seem to be in a very miserable condition. The editor ofanointed and effective than it is in modern times. (4) their paper "Der christliche Botschafter" (The ChristianRevivals and conversions are, as a rule, not so deep and Messenger), in the issue of September 21, makes athorough as they used to be. The cause of this is comparison between "once and now" in their communityundoubtedly, partly because some preachers themselves

(Submitted.)

What a satanic spirit prevails in some Masonic lodgesand finds that it has gone more backward than forward.have not been so deeply and thoroughly converted as was is evident from the words of a lecture given before anAmong other things, he writes the following: "First. Informerly the case, and partly because too many of them assembly of German Masons, which is printed in thewhat respect has the community really progressed andlack the proper anointing and power to preach. Nowadays "Mittheilungen aus dem Vereine deutsch-amerik.improved? 1. in its outward arrangements for the morein many places it is reckoned in advance that at least half Freemasons" No. 6. It says among other things: successful operation of the work commended to itsof the pretended converts will fall away in the course of a

"Do you see now, my brethren, why I said "in thehands, chiefly by the improvement of its church order andfew months or at the most in a year - and unfortunately they beginning of my discourse that religious discusflons mightecclesiastical government in some respects; thoughdo not care very much about it! 5) The discipline of children well have the purpose of preventing possible divisionseven in this, according to our evidence, some respectsis no longer so carefully observed and applied as it was in among the brethren? Philosophy (to which Freemasons have been worsened instead of improved; by the formalformer times. This is perhaps one of the greatest faults of pay homage) has made infinite progress since theintroduction of the missionary, Sunday-school, andthe fellowship in our day. Some preachers neglect it almost beginning of the last century. It has dared to tear off fromTractate cause, the extension of its printing and bookentirely, while others handle it very poorly, and thus sin and the face of a believed God the artificially woven veil of establishment, and, in the last few decades, by theunrighteousness are opened and become more and more dogma behind which the priestly caste of every religion, introduction of higher institutions of learning 2c. It hasprevalent, as unfortunately happened in the old churches, has sought to hide him, and - it has found nothing but a also made great progress financially through the greaterwhere discipline was neglected! - It is not yet too late to -----man-made work. generosity of its members in general, in that at theremove most, if not all, of the evils and neglect that have

She has smashed with bold hammer blows the altars on present time many a poor servant contributes far more toreally crept in, and to restore things to a better state. But if under each people worshipped its own personification church undertakings than the wealthiest members usedthis matter is dithered over much longer, we shall certainly under the name " "God" ". She says: to contribute, with only a few exceptions. 2. (2) Infollow most of the older churches to decay and ruin." - Thus

It is written in the holy book, Thou createdst man, O God, in thy image. I deny it, I defy the parson's fife.

Man created you in his own image. You are creature; your creator, God, I am I -

"Today one is no longer afraid to call oneself an fully in keeping with need. In preaching, as far as systemcommunity, learn that they only too soon fell into the same atheist. Today one is proud to apply science, as opposed and order are concerned, as well as in worship practicesruin, although they set out to establish a completely pure to faith, to the most remote, the greatest, and the highestin general, especially with regard to singing, greatchurch. W. [Walther]

concepts. For the striving of the inquiring mind there isimprovements have taken place in some places - From the Russian Baltic provinces, the "Evangelische nothing more unapproachably sacred.... These are theunfortunately, however, there is still much to be improvedKirchenzeitung" tells of a peculiar movement of Estonian fundamental ideas of the freethinkers, the atheists. Do in this respect as well. - Secondly. In what respects,and Latvian peasants, who 20 years ago were enticed to these now so much contradict the fundamental thoughts of however, must it be admitted that the fellowship has lostconvert to the Greek Church by pretending to have earthly the "masons" as they are supposed to be? Are they not, its foundation and gone backward? (1) It cannot beadvantages. There are now more than 150,000 of them, on the contrary, entirely identical with them, inasmuch as denied that it has lost, at least in part, its former simplicity, and the greater part of them are in despair. Masonry seeks to form a union of all good men on a purely and has become more worldly. Even if we admit that in human basis? - O, I am firmly convinced, my brethren, former times the other extreme prevailed in certain cases, and that in teaching and instruction too much that the time will and must come when atheism, in the way stress was sometimes laid on simple costume and of men, and when they will look upon deism as upon a manner of life, it cannot be denied that during the last quarter of the year the community has become more vanquished state of affairs. worldly.

-her the step they have taken. In particular, it is the adolescent second generation that demands at all costs to leave the Greek Church and to join the Lutheran Church. Thousands and thousands have solemnly and publicly declared to their priests, to the Emperor's delegate, Count Bobrinski, and finally to the Archbishop of Riga on a fine tour, that they wanted to know nothing of the Greek Church, that they had never known its teachings, nor believed in it, never obeyed its ordinances, never understood its cultus; they had always and at all times been Lutherans, had drawn all spiritual nourishment from the Lutheran Bibles, the Lutheran hymnal, the Lutheran sermon; they wanted to have their children instructed in the Lutheran faith; they must be allowed to make up for the guilt of their apostasy before death by a repentant return to their grievously afflicted mother church.. Sunday after Sunday, these so-called "Greek" Esthen besiege the Lutheran pastors; they implore them, in spite of all prohibitions, to grant them absolution and to administer Holy Communion; the sin of denial cannot be punished for all eternity. Their children tearfully ask to be admitted to the Lutheran schools; after all, they also have a right to the Word of God. In spite of all the warnings of the Lutheran pastors, the older children forced their way into the confirmation parlors, and they took it as read that the Lutherans would have to use force to drive them away.

Mission. In London at the Christian meetings in May of this year, the missionaries Edwardes from the East Indies and Ellis from Madagascar aroused special interest. Ellis told about Madagascar: "35 years ago the first 20 Madagascans were baptized, now there are 8 Christian meetings in the capital with 12,400 listeners and 2000 communicants and 200 catechumens. In the villages near the capital are 16 daughter churches with 882 communicants; 100 English miles from the capital 8 congregations with 126 communicants, 200 miles from there 2 congregations with 100 communicants; in all about 3000 communicants and six times as many baptized, since admission to the Lord's Supper;s taken very strictly. - The Queen has undertaken against Queen Victoria not to allow any more persecution of Christians to take place. (Monthly.)

Saturdays and Sundays.

Saturday. Snow, rain, wind and mud.
"John! it is a very unpleasant morning; wrap yourself up well, and beware of catching cold."
"Oh, don't be afraid for my sake. I'll put on my waterproof skirt and thick boots and work my way through. If the weather should be bad on Saturday, there's nothing to be done but to take the weather in hand."

Sunday. Snow - rain - wind and mud.
"John! it is another very unpleasant morning; I think you are not making yourself out this ^morning."
"No, I think it would be wrong. Gs is a real cold weather. Really, one must be careful; it would be wrong to offer defiance to such weather."
Saturday. "You look so affronted this morning, John!"
"Pah! Thorheit! not worth mentioning; one must not let flch go like that at once. I have much to do to-day; the market will be good, and I must make as much of it as I can."
Sunday. "You look so affronted this morning, John!"
"Yes, I feel very offended too. I think it's better I rest today instead of going to church. A nap on the sophia will do me good. Of course, there will be a sermon today on "a" special subject, and I am thinking of it. - But who can help it!"
Saturday. "O Mr. Schmidt! I'm sorry to be so late! - But there is a gentleman here who wishes to place an order for goods with you. You must be tired this evening, I can imagine. - However..."
"O not at all, not in the least! I shall be there in a moment; I never was so little fatigued! Indeed, I come with the greatest pleasure."
Sunday. "Oh, Mr. Schmidt! I'm sorry to disturb you, but we must have a teacher this afternoon. Won't you be so kind? You are tired, I can imagine, but there is a good cause at stake." -
"Well-in the-tbat-no, I can't, I'm completely exhausted. you'll have to try to find someone else who isn't so overly busy through the week."
Saturday. "Mr. Schmidt, there is a meeting of citizens tonight to consider some important improvements. The Mayor hopes to find you there as well."
"Thank you, - understands flch, with the greatest pleasure, although it is my busiest evening."
Sunday. "Mr. Schmidt, we have a prayer meeting tonight. You know what particularly important things we intend to bring before the throne of grace today. You will come too, won't you?"
"Thank you. No, it will not be possible for me well."
(OkristtLv Vorlä.)

As a princely mother admonishes her son.
Duke Erich I of Calenberg-Göttingen had died on July 26 of the year 1540. He, who, after Luthern had stood before the emperor and the empire in Worms and had spoken fearlessly, "had given Luthern a mug of beer to refresh him.

whereupon Luther expressed the wish: "As Duke Erich has remembered me in this hour, so our Lord Christ remembers him in the hour of death" - he had still remembered the words in his last hour and desired from the noble boy standing beside his bed, Franz von Cramm, that he might refresh him with evangelical comfort. He is buried in Münden. His pious wife Elisabeth took over the guardianship of the twelve-year-old son Erich. This is what her husband Erich had wanted, and this is what her motherly heart wanted for her son and the land entrusted to her care. For it was necessary to introduce the new doctrine and to protect it from powerful enemies and adversaries, and if the princely woman had not known the right assistance and red helper, fle would certainly not have seized the reins of government in those evil times. But how did the pious woman watch and pray that the "old, wicked enemy" might not succeed in treading down the scarcely sprouted seed of the Gospel, and in choking the tender germs of the new doctrine! And how carefully fle also directed the instruction of her son in the doctrines of Holy Scripture! With her own hand she wrote a booklet full of golden sayings, which were intended to impress upon the princely youth his duties as sovereign and evangelical Christian. Both at home and on journeys he was urged by his pious mother to daily prayer, especially before and after meals, so that once the worthy Joh. Spangenberg heard with amazement how the young Erich and his betrothed Georg von Meckleoburg prayed aloud German and Latin psalms. When once Elisabeth had Dr. Luther invited to the table in Wittenberg, he too was refreshed by the dukes' prayers, and he insistently spoke to his mother that she should continue in this way, because only prayer could protect the princely youths from evil. The high lady knew this very well. That is why she never "lacked" it on her part. - When Erich II himself took over the reign in 1546, his mother handed over to him the instruction, which had been written for ibn Niedergeschrteberre, and which was to guide him through the turmoil of life to peace and to the source of all consolation. "I will," it says, "have my conscience for God, and manly at the last judgment; and though our counsel be not at all times equally keen, and swift, yet, God willing, it shall be honest and useful to thee." Then she admonishes him to let God's word be his command, to cherish a "fiery heart" against the transgression of His commandments, and never to think that "faith" is a small thing. He should treat the monastery people mildly, "use their income only for pious purposes," watch over the parish goods, honor the old servants, and not close his property to the supplicants. He was to see to it that justice was done in his courts, to hear the complaints of the poor himself, to heed the advice of the councilors, to cast out flatterers, and to pay less attention to the strong houses in the

Land, because build on the firm thirst of the Lord. Let him who sat silently in a" secluded corner. The latter replied: at last secure the subjects from oppressive estimates,"My lord, I have no doubt about this matter, for I have travelled for a long time in the most fertile part of Teras. There I have seen the forest in its original perfection, untouched by the destructive hand of man, and I have seen great pigs growing on the trees. The rebuke forms the outermost tip of the tree, as the shape of it shows to everyone. I have now myself seen them fall off as soon as they were ripe, and immediately set to work' to eat the acorns that had grown on the same baueme." This simple application of his own principles turned the laughter of his friends against the judge, and was a sufficient counterpoise to the mischief he might have done by his speech.

eternal and temporal ruin and misfortune, out of a faithful heartfelt disposition, and hope that you will become a pious son to me, as your dear wife's mother, as your dear wife's mother, follow me in this and consider how motherly I have instructed you through your master, also how I myself in my own person and through this written admonition have indicated to you what is useful for godliness and convenient for princely prosperity. Indicated to you. I have also written such a book with my own hand to you from beginning to end; therefore you should not leave it under the bench, but read it often and keep it in your mind and spirit". (StgSb.)

A young western preacher.

Solomon advises us to sometimes answer the "fool" according to his foolishness, so that he will not be fooled. The principles which the unbelievers lay down often appear very ridiculous when properly applied. Of this an example.

Raven, near the Alleghany Mountains, a disbelieving judge, once, in the midst of a circle of fine friends, made fun of the story of the creation of man, as given in the Bible, and asserted that man was created by accident. "Who knows," he said, "whether some of us did not exist before as imperfect beings, and at last - since nature is always in progress towards perfection - became men; others came into existence by other ways and means; and if we could now still find a rich virgin land, still uncorrupted by the hand of man, I should not be surprised if men grew on the trees." As he was fluent in speech, and advanced his cause with great confidence, and in other respects stood higher than his hearers, he knew how to make his doctrines quite plausible, and soon asked this one, and soon that one, in the company, what he said to fine views? Of course, all of them expressed themselves approvingly. At last he turned to a young stranger with a fine question,

Unbelief manifests itself in such a desolate manner at the very time when man is most in need of consolation, and when faith in the despised Gospel shows its heavenly power to overcome the world, adversity, and death, and celebrates its most glorious triumphs. O man, who in your good days walk safely and carelessly in unbelief, remember that hours will come for you, too, when you will need consolation! Then your unbelief will also leave you in the lurch, and you will learn that Christian faith alone does not leave you empty of true comfort, even in the greatest, even in mortal distress.

[Walther]

Filling Stones.

The last day will not come until three things have been fulfilled, namely, first, the number of the elect, second, the crucifixion of the church, and third, the wickedness of the world.

The light of knowledge and the practice of godliness, especially of love, always interact in a beneficial and blessed way. The more the one increases, the more also the other; but also vice versa.

Church News.

After Pastor F. T. Körner, hitherto assistant preacher of the congregation in New Kork, had received and accepted a regular appointment from the German Lutheran St. John's congregation in Härlein, N. A., he was introduced into his new congregation by me on the 13th Sunday after Trinity, in accordance with the order received from the Presidio, assisted by Rev. I. Renz into his new congregation. May the faithful God crown the work of the new church servant with rich blessings.

F. W. Föhlinger.
Address: kev. K. Körner, vor. ok 3ä sve. Sr 1224 Llsrlen", K.

Mission Feast.

We have finally succeeded, with God's help, in celebrating the first mission feast in the west of our beautiful Missouri on the thirteenth Sunday after Trinity, in which, in addition to the two congregations of the undersigned, the two congregations of the Rev. Mießler in Lole Camp and of Fibo, the congregation of the Rev. Biltz in Lafayette Co. about 50 miles away, and the congregation of the Rev. Jüngel in Cooper Co. participated. On the first morning of the feast, Rev. Th. Mießler gave a wonderful sermon on the second petition of the Lord's Prayer, and in the afternoon Rev. Biltz delighted us with a mifsion-historical bortday, following on from ls. 60, 1-3. On the second morning of the feast, Rev. Sandvoß showed us in a sermon on inner mission that our love must also reach out to our neglected brethren in faith, whereby he took 1 Cor. 1:9 as a basis. Jüngel gave a very puffing sermon on 1 Pet. 1, 13. About 900 to 1000 guests were present. On the first day the collection was H113, which is to be divided equally for outer and inner mission; on the second day it was H47.25 for our proseminar in s teeren. The festive joy was still increased by some four-part singing under the direction of the teacher Herrmann. That the festive guests were fed and lodged several times by the congregation of the undersigned, shall only be briefly mentioned.

Beuton County, Mo., September, 1866.
S. M. Hahn.

Church dedications.

On the fourteenth Sunday after Trinity, the Lutheran congregation of St. John's, Secor, Co. St. John's congregation at Secor, Woodford Co, Ill, had a great day of rejoicing, in that on that day they were able to dedicate their newly built little church to the service of the Triune God. Present and active, besides the undersigned pastor of the congregation, were Pastors F. W. Schmitt, P. Heid and G. Reisinger. The former preached the sermon on the Gospel of the consecration of the church, Luc. 19,1-10, after Pastor Heid had said the consecration prayer. In the afternoon the latter preached an English sermon on Luc. 19, 10. which was listened to with great attention by many English people. In the evening the service took place again, and Pastor Reisiuger preached on Ps. 26, 6-8. The festivities of this day were closed with the distribution of the Holy Communion. Holy Communion.

Also the choir of singers from the parish of Mr. Past. Heid had honored us with his visit and through the polyphonic and well

kingeübt kn pieces of singing, which he sang under the guidance of teacher Krumsieg, increased the festivities and our joy very much.

Praise and thanks be given to the gracious and merciful God for all his love which he has shown us up to now and on the day of the consecration of the church. May he now help, according to his great mercy, that his word may always resound unadulterated in this house of God and that through it many souls may be won to eternal life.

Hermann Sieving.

For a long time the Lutherans in Johnson Township, Knox-Co., Ind., -mostly members of the congregation in Bincennes, who are supplied with sermons by the undersigned every three weeks- had desired to have a little church of their own, both in order to be able to hold their services in it, and to induce other Lutheran Christians to settle in the same region. A little block church was not only built with God's help, but also consecrated to the service of the Triune God on the 15th Sunday after Trinity. The pastors invited to the celebration were kept from coming. The undersigned said the prayer of the bride, he preached on the consecration gospel. The churchyard adjoining the church was also dedicated. The collected fee amounted to nearly 60 dollars. The physical hospitality of the guests was abundantly provided for.

He to whom also this unadorned church of St. Peter is consecrated, grant that his pure word may always resound therein to the salvation of many souls.

P. Seuek.

To the "dear" country congregations of the Synod, to whom the faithful God has given an abundant harvest of wheat this year.

Beloved brothers!

It has pleased God, for the second time, to afflict the communities around Fort Wayne with such misgrowth in wheat that almost all the farmers have neither seed nor bread grain, let alone anything to sell or give to our college household. In contrast, the faithful God has blessed other congregations of our Synod with an abundant wheat crop. Would it not then be proper and sweet if you were to take the place of those here and make up for their lack with your abundance, by giving our college a donation of wheat or flour in their stead? And since for some of you the greater distance would make this impossible, you could easily turn your gifts of love into money and give it to our steward, Mr. W. Reineke. This would be a twofold love sacrifice, partly for our pupils, but also for our rural congregations, in whose place you would then be doing this work of faith and love and would gain the favor of your Lord and giver, if you were doing this work of love in simplicity of heart and the left did not know what the right was giving.

May this circumstance also stimulate your Christian charity, that among our hesitations

lingen are already 47 pastors' sons, whose fathers mostly have only a rather mediocre salary and still have other children at home to provide for. Seven pastors, however, already have two sons at our institution, so that your gift of love would be a great relief to them in particular, after the

The words of God: "Bear one another's burdens, and you will fulfill the law of Christ," namely, act according to love, which does not seek its own, but looks to what is the other's need and benefit, in order to serve and help him exactly as he needs.

Our local community in the city takes care of the college students in that each of these 130 pupils in a family has their laundry and Sunday lunch, also repair of clothing; and those who are particularly needy occasionally get a new clothes through the sewing club. If one were to put a price on this charity, it would amount to over 1800 dollars for each school year. Would it not be a laudable competition in love if you dear congregations far away, to whom the faithful God has bestowed a rich blessing in wheat and rye this year, would turn a part of it into money in order to give the same benefit to the mostly poor pupils who are being trained here for the future assumption of the holy office of preacher, and to make it easier for their parents to support them? After all, the entire Synod in all its congregations is also the foster mother of these children of theirs; and precisely because of our poverty here this year, God wants to try the richly blessed congregations in the distance to see if they will extend their motherly caring love to our poor pupils in this respect as well. At the same time, you would also "sweetly comfort" the heart of many a righteous Christian among our farmers here, who are sorry that, with the best will in the world, they will not be able to give any of this necessary fruit this year.

May you dear congregations also consider this word of the apostle: "Now that we have time, which some may not have next year, either through lack or through death, let us do good to everyone, but most of all to our comrades in the faith. And finally, what is all our giving compared to the unspeakably glorious gift that God gave his most beloved only Son in the shameful and ignominious death of the cross for us sinners, that through him we might obtain forgiveness of sins, life and salvation? And are we then justly urged by our grateful love for the Lord, with all the strength of our souls and all the members of our bodies, to surrender ourselves again to him as a sacrifice, which through faith is living, holy and pleasing to God - what a sacrifice!

It is a small thing to give of one's earthly gifts and possessions to the poorer members and brethren of Christ! -

The dear brothers in the office, who are the be-

The people who preside over the congregations meeting in the Lord will hopefully gladly undertake the labor of love to help procure this handout of love among their church children. May they also make the old and ever new sweet experience that giving is more blessed than receiving. This wishes you from the bottom of my heart

Your

United to you in service and intercession in Christ.

W. Sihler.

Kort Wayne, September 24, 1866.

A reminder.

Most readers of the "Lutheraner" will be aware that the Synod decided some years ago to reprint the first three volumes of the "Lutheraner". The Synod made this decision because of the great demand and the frequently expressed wish to be able to get hold of these volumes again. Mr. Wiebusch, the book printer, offered at that time to carry out the synod's decision for the sake of the synod and to take over a reprint on his own risk, under the condition, of course, that he would also find buyers.

and would not suffer any damage from the enterprise. Likewise, he offered to let any surplus that might result flow into the synodal treasury. He has already fulfilled his promise. All three volumes are well bound in one volume for the price of H3.00, and can be purchased from the aforementioned gentleman with an appropriate discount. Up to now, however, the desired number of purchasers has not yet been found; and because some would like to have completely forgotten the enterprise, we would like to have reminded them of it again in a friendly manner, so that they can perhaps make up for what they have missed at the time of the next Synod.

There are two reasons that move us to this reminder: First, that Mr. Wiebusch, who has taken care of the printing of the first three volumes of the "Lutheran" by decision and on behalf of the Synod, may be indemnified by the sale of a larger number of copies, where possible. On the other hand, it is primarily the content of the first three volumes that prompts us to this reminder and recommendation. How many excellent essays concerning the doctrine and history of our Lutheran Church are contained in them! We would like to say that it is evident in all the essays that they are the fruit of our first love. Moreover, these volumes are a source for becoming acquainted with the first historical beginnings of our Synod. Therefore, they should not be missing from any preacher or school teacher within our synod, and they should be strongly recommended to our "church members" by us preachers.

K.

To the members of the general synod of Missouri, Ohio, and a. St.

Since, through God's goodness, cholera has ceased to exist as an epidemic in St. Louis has ceased to exist and the very few cases of disease still occurring here and there have lost their former malignant character, and since, according to the unanimous testimony of several conscientious local physicians of eminent practice and various systems of healing consulted by me on this subject, our city is at present again enjoying as good a state of health as ever, as ever, and therefore, as far as people can judge, even foreigners can visit our city again without any concerns for their health, I, the undersigned, propose to the general synod anew and hereby invite it once again in the name of the Lord to hold its meetings of this year here on

31 October this year and the following days.

Arriving Synod members and Synod guests are requested, if they arrive during the day, to report to the Porcellan-Waaren-Handhandlung of Messrs Heinicke and Estel, Nördliche Mainstraße No. 26, or, if they arrive at night, to the Saxony-Mill of Messrs Leonhardt and Schuricht, Lombürdstraße between 3rd and 4th Street (opposite the old Dreieinigkeitskirche).

Since I, the undersigned, have been forced by circumstances to determine the time of the meetings of the Synod without first being able to consult with the District Presidents and with the Secretary concerned, the members wish to accept the present announcement at the same time as that of the Secretary and allow me to remind them that the pastors do not want to forget either to bring the necessary statistical reports with them or to send them in good time in writing to the Secretary at my address.

St. Louis, Mo. the 29th of September, 1866.
C. F. W. Walther, General Pres.

To the message.

The Chicago-St. Louis-KLÜ-LoLä Company has reduced the fare for all who wish to attend the next Synod to -14.40, but the full amount must be paid in advance. All those who intend to travel via Chicago and take advantage of this discount should send the above amount no later than October 20 to

Llovss L Lroviw, Nnrkst-8trest Isso. 6, Obiengo, Ills. and pick up your ticket there when you arrive.

(Receipt and thanks.

For poor students received through Pastor Kleist from the worthy women's club of his congregation in Washington, Mo., ,11. Through Mr. Widrach from an unnamed ,25. E. F. W. Walther.

Received:

For poor pupils: Kindtauf - Collecte at P. Strauschild ,4. collected at Dollinger's wedding for Brunn'sche Sendlinge ,16H8. Bon Cantor Brauer - 1. by Past. König ,6. by N. N. 40 CtS. By Past. Hattstädt r12,68. collected at Denningrrs wedding ,7,18. by Past. Schliepsirk ,5. from Kornhaus for Bruno's Sendlings -1. by Rev. M. Moll ,22.35. from the congregation of Lake Zurich. Ill: 5 shirts, 2 pairs of stockings. Through teacher Kirsch 7 towels. Dom women's club in Rock JSland 10 sheets, 10 pillowcases, 6 towels. Bon some friends" in Baltimore several pieces of clothing. For the household: From Past. Lochners Ge", Rich, Ill., ,28. I. E. W. Lindem " nn.

On the building of the church in Yorkville

from the congregation of the Rev. Weisel in William-burg ,25 and from the congregation of the Rev. L. Geyer in Larlinville ,10 to have received, testifies Forkville, Sept. 4, 1866, Renz, Rev.

To the LollegehausShalt in Ft. Wayne u. für arme Schüler: Aus Past. König-Dem. from Mrs. Büttner ,1. from Past. Fltischmanns Dem., from Mr. Griebel for Ferd. Crämer ,3.50, for the household ,3. From Past. Kühns Gem. from Mr. Schiuri 200 lbs. of rye flour, 21 lbs. of pork. From Pastor Stock's parish from Mr. L. Prange 1 cartload of hay, from Hru. Brück 1 p. wheat flour, 1 p. rye flour. Don Herr Müller 3 bush, green beans. From the communion treasury in Past. Trautmann's parish. .18. From Past. Bode's Ge", from I. Vöglein 1 foder of straw; from Mr. Janzow 1 foder of straw, 2 Bush. Potatoes; from Mr. Olsen 1 bdr. of straw. Cathedral women's club in Indianapolis 2 shirts. Dom northwestern women's club at Baltimore 30 towels. AuS Past. Stretchfoot's Gem. .17.55. From Past. P'lacks Gem. from Mr. Meier ,5. From Past. Jädkers Gem. from the school children by Teacher Kirsch 14 towels- 2 sheets, 2 pillow cases. From Fort Wayne's Gem.: savings from hauling lumber on the canal ,10^60 r u. z". from Mr. Paul ,25; from Herm C. Borgemauu ,27; from Mr. Jürgens ,14; from Mr. Kanne ,21; from Mr. Homeier,18,60. Dom löblichen Jungfrauenverein daselbst ,17 zuü Küchengeschirr und Fenstervorhan-en.

Correction: In No. 22 of the "Lrtltheraner" read instead of C. Köstennr - Rösener; instead of Frau Plinke,1 - ,2. Fort Wayne, Sept. 1866, F. W. Reiuke.

For the Lutheran HoSpital and Asylum in St. Louis: Bon Hrn. Skeving, venedy, Ill, ,1. Mrs. W. Hohlfeldt ,1. By Past. Reifinger from his parish. ,10. To Past. Ehr. Körner's wedding. ,11. Bon Mrs. Bergmann ,5. Don Mr. Schepergötter In der ImmanuelSkirche zu St. Louis auf den Teller gelegt ,5. I. W. Mustard ,1. Gg. Cousin ,J. Pohlman in Franklin Co. ,2.50. past. Thorn 50stS. RodekohlS by Past. Biltz,2nd Mrs. M. H., Cape Girardeau, ,5th by Herm Neumüllrr in Altenburg, Perry Co. ges.

For the orphanage: Don Mrs. Adam Thiemeier,1st of Nierman" by Past. Heinemann, Reu Gehlenbeck, Ill-, ,1. from Past. Wa-ners township zw Pleasant Ridge ,232.50 u. zw. of Eh. G. ,15, Br. D. ,12; H. M., F. Z., W. St., L. W., C. G. each ,10; H. R. ", H. T. N; A. W-, 3rd F., G. Sch., H. T., Eh. B., H. H., 8th W., Eh Sp., L. Sch., H. D., F. N. each,5; Lh. Sch., H. v., E. W., Eh. W., E. V., W. B. L. P., L. B., W. K., L. St. each "; H. G., F. T., W. D. each,2.50; I. W., B. A. F. B., F. I., G. B., H. O., E. O., W. L., W. G., L. D., H. G., L. W., H. H., H. W , Ch. B., H. K., L. B., L. D., H. N. ,2 each; P. G., v. T., L. H., H. H., D. P., L St., A. H., H. W., B. K., F. W., F. P. ,1 each.

Furthermore, it is acknowledged with heartfelt thanks for the following gifts: Bon the gentlemen: Aug. Wirbusch u. Sohn Drucksachen Werth " Tirmenstein vlechwaaren ,2.50, Westermav" u. Meier a large Matter ", Moritz 1 set knives and forks ,2.25. Heinicke & Estel 1 dozen theel spoons ,1.25 Wilh. Steinmeirr, gardener, 4 half barrels of vegetables, W. Waltke in Lowell St. Louis, 1 bor of soap, from the Fraum-Verein in Ehester by Mrs Vorsteherin D. Güster 1 eomfort and 1 quilt.

L. E. Cd. Bertram, Cassirer.

Received in -er Lasse ves middle district":

On the synodal schooleutlguugSkasse: by Past. Dr. Sihler himself,10. On the synodal treasury: BonPast.Sihler-Ge" ,.95; by Past. Jädkers Gem. .15; from St. Paul's Gem. in Adam-Co., Ind., ,8.33; from the same Gem., MonatSroll., ,5.89; from Past. Küdn's Gem. ,3.55; Past. Schmidt's Gem. ^60; Past. Zagels Ge", ",N; Past. Jor Ge", in LoqanSport ,18.15. in Peru ,13; by Past. F,icke of H. Symp and Mrs. von Strich ,1 each; by Past. Klinkenberg of the catch ,1, Arnse ,1, of some members of his Ge" . ,8,75, of his Gem. in Rock fort V,10; aon Past. Kühn's gem., Collecte pr. Sept., - 2,26; of Past. Jungk's Gem. by himself ,1. For the proseminar in Steedea: Bon Past. Bodes Gem. W,57; of Past. Niethammer's St. Jacobus Gem. ,10; of whose TrinityS-Grm. ,10,50; of Past. Wynekens Gem. ^4,23, by the same to W. HöiterHochzrtt ges. ,5.62; from Past. Aönig's Ge" . ,65, by the same from Friedrich,10, Mrs. Werner ,2, Stern, Laufermeier and Heinr. Haas each ,1, from the Jünglingsverein of his Gem. ,5; from Past. Jor on Aühleus child baptism ges. ^,15; from Wittwe Rauch ,4,20; by Past. Sauer by Wittwe Gcheppmann ,1.50, Mrs. G. Dickmeier, Gerhardt Meier Louise RickerSir ,1; by Past. Fricke by Carl and A. Rösener ,1.50, W. Pöhler, F.vehlina, L. Meyer, Ehr. Möller, H. Syrup, W. Pirl, I. Hartewig each ,1, W- Meyer 50 EtS., F. Schildmeier, W. Rösmer, F. Briakmaun eachGL Fr. Ostermeyer ,3. H. Baumhöfer and Ehr. Ostrrmeyer each W. Bultrmeyer 50 LtS., Herm. Rösener ,2. H. Fahle, L. Sttegmann, F. W. Rösener, Ehr. Meyer, H. Seele each ,1; by Theodor Müller of the Ge", in Laucaster ,14; by Georg Merz, thank offering.,; by Rev. König of Laubwehr ,5; by Past. Rcichardts J "hannes-Ge" . ,7,25. For the Brunn'schen Zöglinge: By Past. Sruel by L. Seelrmmm ,1, Heinr. Hymmeier ,2; by Past. Schwan vo" Frau Desterfeld,3. For the travel expenses of the Brauscheu pupils: Don Past. Sihlers Gem. in den MissioMprudn" ges. "2.64. For Past. Ki end usch in Halberstadt: Through Past. Geuel by H. Hehmeier, Mrs. M. Schmidt a. Past. Geuel each,1. To the EollegehausShalt inFortWayne: Bon Karl Wrstenfeld ,2, of Past. Bauers Gem. ,11,17. For heathen mission: From Karl Wrstenfeld ,2, from teacher Leeser's school children ,1,30, from Past. Kliakeuberg's congregation, Collecte, ,20. For inner mission: Dorr Karl Wrstenfeld ,1; by Past. Schwan by Mrs. Westerfrld,2; Past. KönigS Gem. ,4; Hackstedde,2; by Past. Hattstädt W,25; by Past. Klinkender-"mr Bon dem Finge ,1; by Past. Horst's Gem. ,5. On the building of the church in Racine: Vo" KaA Westenfeld ,2. For Past. RSddele": By Past. Niethammer by Mrs. Dauler ,2. For Mrs. Prof. Bieweudr Don Past. KühaS Bem., Lollecte pr. July, 58 LtS. For poor seminarians" in "Addiso"; Pou Past. Schwans Gem. ,16,15. For ar "e students i" St. Loui-r Bon Past. Swan's Ge" . ,16,15. For poor students in Fort Wayne, Don Past. Swan's Ge" . ,16,15, by Past.-Klinkenberg of Bon the Catch "2, by Past. Bold of Sunset ,2,73, by Past. Horst,2. Zur Pfarr- und Lehrer - Wittwencasser durch Past. Schwan on w. Schmidt's wedding -es. ,6,2L by Bmer ". by Past. Klinkenberg of Don dem Fange ,1, "" Past. Juagk,1M. Fürk sick Pastore": By Past. König von Hackstedde,2. For teacher salaries: Boa Past. KUunkenbergS Gem. Eoll. ,14,65. Fort Wayne, Sept. 25, 1866.

L. Bounet.

Changed addresses r

No l'rieär. Neisr, teacher, your ok rev. k. Level box 160. Vivoevvss, Ivä.

kev. vöäerlein,

8 "nover L Xv8 "ert 8ts:

No. Ob. lVEissls L No. H.. Lrose, Oorver Oviow L LvZlisd 8ts.

No. l'. 86lInodnhw6^6r,

Oorver l'u^lor L Lrovv 8ts.

ObionFo, HI.

Print "" A. Wieb " sh ". s " h ". St. Loutt, Mo.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Mo. the 15th of October, 1866.

No. 4.

(Sent in by Past. Köstering.)

Whether the history of the Reformation is to be seen at a certain time in the ecclesiastical year in a Sunday afternoon exam?

Not only the doctrine of the Reformation, but also its history is an inexhaustible, rich source of blessing, which again and again, as often as it is handled, gives sweet doctrines, rich consolation, strengthening of faith, cheerful courage, and so on. And just as the history of the Christian Church in general, in its weal and woe, its sufferings and joys, its struggles and victories, is very faith-strengthening, so especially the history of the Reformation, which, next to the Incarnation of the Son of God and His work of redemption, and next to the equipping and sending forth of the apostles into all the world, is one of the chief events in the history of the Church. For it is certain beyond all doubt that the work of reformation, the work of bringing his eternal gospel again upon the scene, was the last special work of God in his church, in which it is to remain until the end of the world. And because the history of the Reformation is the history of our, the Evangelical Lutheran Church, it should be all the more important for every Lutheran Christian to keep up with the history of his own church, his spiritual mother.

And as in the doctrine of the church of the Reformation, so also in its history he should seek to enlarge his knowledge more and more. The principal moments of this history, with which he should make himself quite familiar, are: The exceedingly miserable decay of the church before the Reformation; the sighing of the pious for a thorough Reformation; the strange occasion of the Reformation; the small instrument of which God made use; the struggles at the Reformation; the progress and glorious victory and outcome of the Reformation, and so on.

Now it is certainly true that a Lutheran Christian, if he can read differently and has a desire to read, can expand his knowledge on his own without special instruction; for there are enough sources for this and they can be obtained with easy effort. The history of the Reformation is described in many books and booklets; only one must be careful in the selection, lest he buy false goods for good. For it is only too true that the devil seeks to falsify not only doctrine, but also history, and has indeed falsified it (e.g., the very story of Christ's resurrection: "Say, his disciples came by night, and stole him while we slept"), in order to make a prey of it in this way also. Not all those who have described the Reformation story have done so in accordance with the truth and to the

Some have mixed in their own poison and sought to diminish and reduce the work of the Reformation as an incomplete and often human one. If we may call attention here to good sources of Reformation history (as has often been done), we mention among the older ones Johann Mathesius' History of the Blessed Work of the Reformation, which he delivered to his congregation in sermons according to the proper year; and Herr von Seckendorf's History of the Reformation, which is presently being reprinted by Herr A. Schlitt in Baltimore after Junii's excerpt. Among the newer ones, however, we mention Luther's life by Meurer, which is very attractive and correctly described in its historical account of the facts, even if one cannot agree with the author in all his personal judgments. On the other hand, we must warn against the completely false presentation of the history of the Reformation by D'Aubigny, which unfortunately, to the detriment of many, is very widespread, especially among the sects. -

Thus, a Lutheran Christian can easily expand his knowledge in this matter, if he is only diligent in reading; some are also so familiar with the history of the Reformation that they could well compete with many a preacher. But the number of these is always only small; on the other hand, there are many of them,

The Reformation history is still poorly received by those who read little and often do not understand what they have read. Therefore the question still remains to be answered, whether it would not be good and wholesome to present the history of the Reformation to the public congregation in an afternoon examination at a certain time in the church year? We answer this question in the affirmative, because we have learned from experience the benefits of doing so. - The fact that a piece of the history of the Reformation is presented annually at the celebration of the Reformation feast (which probably happens in all congregations) is not sufficient to bring about a more exact knowledge of it in the congregation or to awaken a lively zeal for reading it; this can only be achieved by a longer and more detailed treatment of this subject. The following reasons, therefore, speak in favor of a longer treatment of this subject in Christian teaching:

- 1) It is a general experience that the common contemplation of a subject in public congregation, in the house of God, is of greater blessing, in that through the devotion and attention of one, the devotion and attention of the other is awakened and kindled.
- 2) It happens that through questions and answers some things and events are made still clearer and more comprehensible, which is of great benefit to children and simple-minded people.
- 3) In this way, the knowledge of the history of the Reformation will be spread more widely throughout the community, and many who have been lazy and indolent in reading will be encouraged and made merry and cheerful to read more diligently at home and to expand their knowledge of this subject.
- 4) The blessed memory of the Reformation will be kept fresh in the memory; the congregation will be led more and more to the realization of the great benefits that God has bestowed on His Church through the Reformation; it is thereby encouraged to hold faithfully and ever more faithfully to the doctrine of the Reformation, strengthened in faith, encouraged and armed for battle, made willing to suffer for the sake of the Gospel, according to the example of the Reformation fathers, and fortified and strengthened in the certain hope of the final victory of truth over all error. Summa: In whichever place the history of the Reformation is properly practiced in the teaching of Christians, no one, not even the one who has received support in this matter, will leave the church without a blessing; if nothing new has been added to his knowledge, the old has nevertheless been repeated and he has been strengthened in it. For even the history of the Reformation is always useful for teaching, for punishment, for correction, for chastisement, and for consolation. Therefore it should not only be read diligently at home by everyone, but also, where possible, at a certain time in the year in the afternoon examination in church. Where it has not been done so far, there

If only one year at a certain time an experiment is made with it; then, we have no doubt, in the next year the community will look forward with eagerness to the time appointed for the hearing of this matter.

What then would be the most appropriate time in the church year to conduct these church examinations on the history of the Reformation? To this, everyone will undoubtedly have the right answer at hand and say: The most appropriate time is that in which the Reformation feast falls. For just as every church festival gives us an opportunity to preach about a special good deed of God, so also the Reformation festival, which is included in the number of church festivals, gives us a good reason to treat the history of this festival in a special way in the church during the time in which it falls. If one wishes, one can already begin with it on the Sunday preceding this festival, and in this way inaugurate the festival, as it were, and prepare the hearts for it. - But how many Sunday afternoons should be devoted to this important object for young and old as a rule, about this a congregation with its preacher will best be able to make the most suitable determination itself. We express our intemperate opinion that at least from the Reformation until the end of the church year - or even until the last Sunday in Advent - it should be continued. It would be advisable for a preacher to divide the history of the Reformation into certain periods of time, and then to try to come to an end with one section in each year. If he now finishes it by the last Sunday in the church year, then it is good; if not, then he should finish it on the Sundays of Advent.

How, then, should the matter be approached, so that it might be brought into practice in a way that would be beneficial and blessed to all listeners? - As much as we understand of the matter, and how it is carried on in our locality, we shall recently communicate. First of all, it is necessary to look for a good textbook appropriate to the purpose, so that one has a firm foundation on which to stand and a guide by which one can find one's way; for otherwise it could all too easily happen that one would lose one's way in the course of instruction and end up in pathless wilderness, since it would not be everyone's work to find one's way again. If one can find a textbook on the history of the Reformation that is suitable to be given to his catechumens and listeners in general, so that they can prepare themselves at home for the piece to be discussed each time, this is a great relief for the catechist, and his catechizing will go so much better from place to place. For as it would be very difficult for him first to recite everything bit by bit, and then to question it, so it would be still more difficult for his catechumens to give him

The teacher was able to follow the lecture and to give the right answers. How much more difficult would religious instruction be, for example, if one did not have a guideline to follow! The same is true in this case.

If we now look around for such a textbook of the history of the Reformation, which is suitable to be given into the hands of the young as well as the old for the preparation for the examinations discussed above, we can easily find such a book; for although the number of books on the history of the Reformation intended for this purpose is not great, we are nevertheless, thank God, so fortunate to have such a book in our midst, which can be acquired with easy effort and little expense even by the poorest.

We mean "**the Luther book**" by our dear **Pastor Hermann Fick** in Collinsville. No such book, as far as our knowledge of books goes, is so appropriate to this purpose as the one mentioned. For, first, it is compiled by a sincere lover of the Lutheran Church; and second, it contains a thoroughly truthful account of the history of the Reformation, which is the main thing in the first place. And as for its selection and arrangement of material, its grainy language, its lively, attractive narrative, etc., it is unsurpassable for our purpose.

What then would be the proper use of this book, so that it would serve the purpose? The preacher (or teacher; for in our place the teachers must sometimes take the place of the preacher in the Sunday afternoon examinations), after the completion of each examination, indicates which chapter or chapters are to be read next; if he can himself read them beforehand in public, and thereby call attention to the most important matters that are to be remembered, this is all the better. Then he should exhort the confirmants? Then he exhorts the youth in particular to study the relevant passages diligently at home, and to remember the main moments faithfully, so that everyone can give an account of them. As far as the school youth is concerned, however, the teachers will already know what they have to do in this regard. That they can and should also prepare for the ecclesiastical examination in this area does not need to be said to them. It might be a good thing if it were the rule that, at the same time as the history of the Reformation is dealt with in the Sunday afternoon examinations, it should also be dealt with in a special way in the schools. Of course, we do not mean to say that it should not be a continuous subject of instruction in the school.

Finally, as far as the examination of the material is concerned, the same procedure is followed as in the catechism examination. Of the good (and the best is the written) preparation

of the catechist depends, of course, very much. The questioning should not be done from the book, but without a book. If there are things that are difficult to understand, foreign words, etc., he must explain them. If an event, which is nevertheless important, is briefly mentioned, he must supplement it with a more detailed oral presentation. Above all, however, he must not forget to apply each passage to our time, so that his teaching may serve as a lesson, a punishment, a correction, a chastisement, and a consolation to his listeners. For it should diligently pursue the history of the Reformation, but for the betterment of us all. The saying must always ring through: "Remember your teachers who have told you the word of God, whose end look on, and follow their faith." -

Lutheran, do you have the symbolic books and do you read them?

(Continued.)

Luther's two catechisms.

After a long interruption, we continue our discussion of our symbolic books today, and now come to Luther's two catechisms. There are indeed a great many catechisms in Christendom, but we Lutherans can confidently assert that none of them can be compared with the one that Dr. Luther wrote in a twofold form, namely the large and small catechism. He had thereby given to the larger the name of "German Catechism," but to the smaller he called, "Enchiridion (little manual). The small catechism for the common pastors and preachers." Catechism, however, means nothing else than an instruction in question and answer, as this way of teaching has been customary in the Christian church from the beginning.

From Luther's preface to the Small Catechism we can see the history of its creation. In 1528, a visitation of the congregations and pastors in the Electorate of Saxony was ordered; Luther was one of them. When he noticed the great ignorance in the district assigned to him, both on the part of the people and on the part of the preachers, he found himself impelled in his ardent zeal for the kingdom of God to write a booklet in which everything a Christian needs to know would be contained briefly and comprehensibly. Therefore, in his preface to the Small Catechism, he himself says: "To put this Catechism or Christian doctrine into such a small, bad (simple) form, I was forced and urged to do so by the miserable hardship I recently experienced, since I was also a visitor. Help, dear God! how many a pity I have seen that the common man is not at all

know nothing of Christian doctrine, especially in the villages; and unfortunately many pastors are almost this name. Nevertheless, they were elevated to public (very) unskilled and unfit to teach, and yet all Christians should bite, be baptized, and enjoy the holy sacraments." It is true that Luther had already published something similar to the Catechism in 1520, namely, a "short form of the ten commandments, of faith, and of the Lord's Prayer" with a detailed explanation, but in view of the newly recognized need, he now not only brought the catechism of Dr. Luther, as they were written by him and explanation of the first three main pieces into a shorter, clearer form, but he also added two more main pieces, namely, those on baptism and Holy Communion. It is also true that the eighteen articles written by Melancthon and approved by Luther, about which the visitors had to instruct the preachers in particular, were thorough and excellent enough and spread over everything that was necessary at first. But for a large part in the most correct and simple way for the simple laymen of the preachers it seems to have been too much and too and has been explained in the same way in the most many things at once; they still needed a simple textbook necessary way".

As far as the content is concerned, the Small Catechism originally contained only five main pieces, namely the Ten Commandments, the Faith, the Lord's Prayer, Baptism, and the Lord's Supper, to which were added the morning, evening, and table prayers, together with the household table, as well as the booklet on marriage and baptism; Just as Luther in a later edition inserted an instruction, "How to teach the simple to the first wrote, grew so large under his work, and he confessed," so later several more appendices were made, recognized upon its completion that it was not suitable in namely the main piece on the "Office of the Keys" and this form for the "children and simple," he decided to "the Christian Question Pieces" by Dr. Luther. It is make an excerpt from it for them, as it were, and thus the superfluous to say anything more about the fame and small catechism came into being. That it was made later price of this catechism, of which Prince George of Anhalt is already proven by the fact that Luther already speaks testified that in this small 'or layman's Bible the core of all prophetic and apostolic teachings is summarized in the

Both of Luther's catechisms, by the way, were shortest possible way. Suffice it to say that when he greeted with great joy, and the reputation and importance came to Venice without Luther's name, a Roman theologian exclaimed, "Blessed are the hands that have written this holy book!" and what a more recent historian says: "the Catechism, which Luther published in 1529, Layman's Bible, and was immediately translated into and of which he says he prayed it himself, as old a doctor Latin, then into Greek, Hebrew, Arabic, Syriac, and finally as he was, is as childlike as it is profound, as into almost all living languages, English, and so on. comprehensible as it is unfathomable, simple and sublime. Blessed is he who nourishes his soul with it, after the Schmalkaldic Articles, although, as we have just who holds fast to it! He possesses an imperishable seen, they are older in their composition than these, and consolation in every moment, only behind a light shell the even older than the Augsburg Confession and its kernel of truth that does enough for the wisest of the Apology. Confession and its Apology. The reason is wise." It is also known what Justus Jonas said of him, undoubtedly that the preceding confessions were made namely, "The Catechism is only a small booklet, which by order of and in the name of the protesting estates, but one could buy for six pennies, but six thousand worlds Luther wrote the Small and Large Catechisms of his own could not pay for it. He certainly believed that the Holy Spirit had given it to the blessed Luther."

The Large Catechism likewise contains the above-mentioned five main pieces with explanation, only with the difference that the same is not given in questions and answers in the same way as

in the Small Catechism, and that this explanation is much more detailed and extensive. What is contained in the "Informatorium" of Sept. 1 there is a reply by the hand of Mr. Past. v. Rohr a reply to our dear Prof. Walther's announcement of the recent events in the Buffalo Synod to which reply, of course, much could be said. However, since the conclusion of this reply contains the pleasant news that the people of Buffalo now want to enter into a colloquium with us, and since the letter from the Senior Minister to our General President, Prof. Walther, mentioned below, has already arrived, we will, of course, leave everything else for the time being and only hasten to inform our readers of the conclusion of this reply. It reads as follows: "But as we have hitherto sincerely sought a court of arbitration, in order to be judged next to Missouri, and then, *caeteris paribus*, as two equal brethren who in fact and truth still recognize each other as Lutheran synods, to come to an understanding in a colloquium about our doctrinal differences; so we can and will now also, under the changed circumstances since 1857 and '59, *caeteris paribus, colloquy* with the Synod of Missouri, as two synods which no longer recognize each other as purely Lutheran synods and brethren,

because the arbitration rightly demanded and promised under those circumstances now recedes into the background, in that since that time each synod could consider itself entitled from its point of view to accept those who have transgressed from a false church. So then, in order to do everything in our power to come to doctrinal agreement, peace and Christian reconciliation under God's grace, we want to accept the unalterable proposal of the Synod of Missouri for a colloquium, as repeated in the above Synodal resolution. We are especially moved by the distress of conscience and the discord in hundreds of families, here in the East and in the West, caused by this sad discord. Even if it does not immediately lead to a complete elimination of all doctrinal differences, we hope, with God's help, to come so far that after the elimination of all misunderstandings and consequences that have gone too far, and after the exact retention of the remaining doctrinal differences, a mutual toleration will be possible as two Lutheran synods that recognize each other as before, and furthermore seek unity in the spirit in a brotherly manner, both orally and in writing. Even if God the Lord should not allow this to succeed, for our sin's sake, there is at least so much to hope for that, even if we cannot agree so far, we will still be able to testify against each other more clearly about the doctrinal differences that really exist, justly and with a good conscience. We have therefore instructed our senior to contact the presidency of the Missouri Synod about the time and place of the colloquium,

To the ecclesiastical chronicle.

Methodism. Hitherto we have thought that the Methodists would cease, at least after the close of the war, to convert their religious body into a political party. But this is not so. The war is over, and still politics is the object that chiefly moves this "church." In the Apologist of October 1, an essay entitled "The Significance of the Fall Elections" is the first editorial lead of this number, in which it is announced that the Methodist German Central Preachers' Conference considers it its duty to openly state its convictions about what is necessary for the civil welfare of the country. At the same time, it is expressly noted that the entire press of the Episcopal Meth. church, without exception, is decidedly on the side of a certain party, for which all Methodists as such must therefore work as one man.

W. [Walther]

Röbbelen. Unfortunately, the state of health of our dearly beloved, so much tested brother has worsened considerably during the latter period. Even unable to write, he had to entrust it to his son to accompany the receipt found below with a few lines, from which we take the following: "Father's condition has worsened greatly since the winter and throughout the summer. A painful rheumatic ailment has joined the old malady. His neck is paralyzed by gout, his head and right shoulder are constantly very painful and make him unable to occupy himself." -

as well as the number of participants from both sides, and whether it would not be advisable to have some deputies from the household present as witnesses. We trust God our Lord, who is mighty in the weak, that he will give us mouth and wisdom to answer for the doctrine and discipline we have hitherto led, in faith and with a good conscience, although we, robbed of one of our theologians by the devil's cunning, must now also defend it against him. May the merciful God help us and the Synod of Missouri and mutual representatives to love and seek truth and peace with sincere hearts. Amen!" - Our I. Mgemeiner President, of course, immediately replied to the Honorable Senior Minister, to his letter concerning the matter, that we, for our part, were gladly ready for a colloquy, but that, of course, all further determinations concerning it were to be postponed until our Synodal meetings near at hand. C.

Moral decay under the guise of Christian charity.

There are many people in this country who loudly and often condemn going to the theater and listening to operas. Well, we don't want to say anything against that, because unfortunately the stage, in recent times, has been leased by the devil to become a recruiting institution for vice. But what is to be said to this, when the same people, who find excellent church members, carefully bring their children to the stage and to the theatre, and themselves lay hands on them, in order to teach them a taste for it? Or does this not happen? Should it be excusable if it happens under the shining garb of Christian charity?

Last week an example took place here in Columbus, which explains the above. There is a so-called "*Ladies' Benevolent Society*" here, which has set itself the task of providing support for the poor, especially those of the female sex. Now, however, the money in the treasury was running low, and because it has become the custom to raise funds for charitable purposes, even often for purely ecclesiastical ones, by means of "fairs" and theatrical performances, and because a great deal of money is raised by such events, and because the good people feel a tremendous sense of benevolence in the midst of roaring dance music and frenetic spectacles; and give one, often even two dollars so generously, the good women of the aforementioned support society had the idea of helping their dwindling treasury to get back on its feet with a "grand" performance at the opera house; and that, at least, was a clever idea. On Tuesday evening, June 5, the preparations were completed, and foot-long posters on all street corners announced what was to happen.

By 8 o'clock, the sense of charity among the home with the "sweet consciousness" of having were not a little worried and distressed about their ecclesiastical and non-ecclesiastical residents of contributed to the welfare of the poor and having spent husbands; but one of them, called Hensemänn'sche, a Columbus had risen to its highest level, and they flocked an enjoyable evening. Probably the thing will be courageous woman, took some women to herself and by the hundreds to the opera house. What a touching repeated, for once the sense of charity is set in motion went with them to Münden, indicating the distress and sight! Certainly many a poor person shed a tear of in this way, it cannot soon be restrained. danger their husbands were in, imploring them to provide gratitude, for he was allowed to see it, to see with his How now, if later on the dear little ones who played neighbourly assistance for the release of their husbands. own eyes how he still had friends who were determined and danced that evening for the poor Comödie should But the women were denied help. - Then to make a sacrifice for him in the opera house. O you take it into their heads to become ballet dancers, or Hensemänn's wife said loudly in the open marketplace theatrical charity, how you are already so! professional actors, or just passionate theatre lovers, ei, before all the councilors: "Well then, if no one will come

We did not see what happened in the opera house, how the good parents would lament, and curse the evil to the aid of our poor, afflicted men, God will certainly for we are still prejudiced against such opera house theatre, while they themselves have led their children have mercy on them and provide counsel and help,"-and charity in a very old-fashioned way, and believe, even if into misery through their own stupidity. then she went out of the city again with the other women, who could not speak for tears and weeping.

medieval, but nevertheless quite sincerely, that the old What we have described above occurs in many When they crossed the bridge to the Blümischer way of doing good without first having any sensual places. All these methods of collecting money for Berg, they found a trumpeter next to a lansquenet and a pleasure of one's own is the best. In short, we did not charitable or ecclesiastical purposes are a ruse invented woman, who were willing to follow the war, sitting on the pay a dollar that night to go to the opera house for the by the devil, from which he ultimately derives the road.

benefit of the poor. The next daily paper, however, gave greatest benefit. True benevolence is dying out, and As soon as the Hensemänn'sche became aware of a full account of what happened... There were comedies, morals are falling into decay. - Shame and disgrace on them, she said to her neighbors: "Be of good cheer, God which, as was particularly emphasized, were very funny charity, which needs such stilts! (Luth. K -Z.) wills it",-and thereupon addressed the trumpeter, in

to watch, so that one had to laugh so hard - for the benefit of the poor. There were dances in real ballet costumes, which were performed to the great satisfaction of all the friends of the poor who were present. There were songs, such as the love song: "My heart I lost there in the highlands 2c.," which are said to have been sung very beautifully - for the benefit of the poor. There were so-called "rabsaux," or "living pictures," which again afforded much amusement-for the benefit of the suffering poor.

Now perhaps the reader thinks that all this was performed by professional actors. But in this he is mistaken, and forgets that a Christian charity society held its meeting in the opera house for the benefit of the poor, and many a pious heart would have been more offended by the appearance of professional actors than by something profane. Therefore, Christian virgins and young men, boys and girls, and also some venerable gentlemen and matrons were taken. These played comedy in the opera house, and sang love songs, and danced downright, and presented "living pictures" - for the benefit of the poor! And all this was done, as the on it, and had also fortified and occupied the church, in thought it certain that Duke William and his son Henry

reporter says with enthusiasm, in a dress and with a the complete opinion that they would preserve what was were moving to depose his own and to attack the enemy, dexterity that one could only have expected from theirs there. This statement came before the captains, and therefore they became fainthearted and made short professional actors. Particular praise is given to the little and because the people of Göttingen were not in counsels how they might be safe, because they did not girls, who behaved so sweetly on the stage, and danced agreement with these two villages, they had the trust the surrounding mountains.

so pleasingly! Just think and be amazed - even small prisoners driven from Dransfeld to Göttingen and put into The farmers in the occupation noticed this, children are so charitable to play and dance for the good evil prisons there, and moved from Dransfeld to the of the poor in the theatre! How many a pious parent's fortified and strong church at Oberscheden. When they heart might have rejoiced when the dear little ones heard there that this church could not be taken so soon jumped around the stage so freshly dressed in their ball and easily, they hurriedly brought from their city all kinds costumes - for the benefit of the poor! of armor, ladders, guns, crushing equipment, etc., and whatever might be useful for such work, to besiege the church in earnest and to take it by storm, and they also let themselves hear many terrible threatening words about what they would do to the men if they took the church.

The friends of the poor all left satisfied

When the need is greatest, God is nearest!

On November 17, 1485, the people of Göttingen went hope: God would thereby put a fear in the hearts of the with their people to the court of Uslar, robbed as much enemies of their men and cause them to flee. The as they could get, went to Dransfeld, robbed all the trumpeter, as well as the lansquenet, put up with this sheep and took more than 80 citizens prisoner; among attack of the woman and agreed to do it and put it into them were also some farmers from the neighboring action, and to go with the women over the Blümischer Berg through the forest to the village, since the enemies

Among the captured peasants, one revealed "that the were certainly visible in their work to gain power over the inhabitants of Niedercheden and Oberscheden had churches.

brought all their goods and provisions to the church at Then the trumpeter began to blow with all his might, Oberscheden, had joined together and conspired, one the ensigns flew, the women screamed, so that the people of Göttingen did not think otherwise, they also with the other, to stake their goods, blood, life and limb people of Göttingen did not think otherwise, they also on it, and had also fortified and occupied the church, in thought it certain that Duke William and his son Henry the complete opinion that they would preserve what was were moving to depose his own and to attack the enemy, dexterity that one could only have expected from theirs there. This statement came before the captains, and therefore they became fainthearted and made short professional actors. Particular praise is given to the little and because the people of Göttingen were not in counsels how they might be safe, because they did not girls, who behaved so sweetly on the stage, and danced agreement with these two villages, they had the trust the surrounding mountains.

so pleasingly! Just think and be amazed - even small prisoners driven from Dransfeld to Göttingen and put into The farmers in the occupation noticed this, children are so charitable to play and dance for the good evil prisons there, and moved from Dransfeld to the of the poor in the theatre! How many a pious parent's fortified and strong church at Oberscheden. When they heart might have rejoiced when the dear little ones heard there that this church could not be taken so soon jumped around the stage so freshly dressed in their ball and easily, they hurriedly brought from their city all kinds costumes - for the benefit of the poor! of armor, ladders, guns, crushing equipment, etc., and whatever might be useful for such work, to besiege the church in earnest and to take it by storm, and they also let themselves hear many terrible threatening words about what they would do to the men if they took the church.

Thus the besieged on the church did not give much to the "Göttingen" of the good words also and sat down manly with their projectile and stones to the defense.

The women, some of whom hide in the woods now and then with their children!

defended themselves with bullets and stones as well as they could and were able, thereby also damaging and striking a noble citizen of Göttingen, Captain Hans Hinterthür, so that he died. This caused the citizens of Göttingen to flee and to look for the nearest and best way to their city, - therefore they left in great haste all kinds of armour in front of the church in Oberscheden, which was fetched to Münden, and quite a bit of it was still present and to be seen in the old town hall until the end of the 16th century. (Freimund.)

A bishop of confidence.

Bishop Chrysostom († 407) was a man after the heart of God and therefore a faithful witness of the truth. The world was therefore angry with him and did not rest until he was expelled from Constantinople by the Empress Eudoria. But he remained confident in God, and said as he entered the ship:

"If the empress will banish me, let her banish me; the earth is of the HCrrn. If she will cut me in pieces, let her cut me in pieces; I have Isaiah for a model. If she will cast me into the sea, I will remember Jonas. If she will cast me into the fire, I have the three men in the furnace of fire who suffered it. If she will cast me to the wild beasts, I will think of Daniel in the lions' den. If she will stone me, I will be stoned; I have Sephanus, the first of the martyrs, for a model of suffering. If she desires my head, let her take it; I have John the Baptist for my model. If she wishes to take away all my possessions, let her take them. Naked I came from my mother's womb, naked shall I go again. The apostle Paul calls out to me: "God does not respect the reputation of men. If I were pleasing to men, I would not be Christ's servant. David arms me with his word: I speak of thy testimonies before kings, and am not ashamed."

But his congregation, which had come to the church in great numbers, he had addressed beforehand thus:

"High go the waves, a mighty flood cometh; But we fear not, for we stand upon a rock. The sea may rage, but the rock is not loosed; the waves may roar, but the ship that carries Jesus does not sink. What shall we fear? Death? Christ is my life. Banishment? The earth is the Lord's. The loss of our possessions? We have brought nothing into the world, neither can we take anything out. I despise the terror of the world, and scorn the glory of it. I fear not poverty, neither do I desire riches: I fear not death, neither do I desire life.

not, except it be for your good. Even now I speak for your good, saying, Be of good cheer. They fight against me, they will not overcome me. They storm against the church, - do they want to make war with heaven? The Church stands firmer than the heavens. How many tyrants have tried to overthrow her in the centuries that have passed! Where are the enemies now? They are forgotten. And the Church? She is still standing, and shines all the more gloriously now that she is victorious. - Let nothing that comes to pass terrify you; but stand calm and firm in the faith. Behold Peter walking on the sea; he sank, yes; but it was not the power of the waves that made him sink, but the weakness of his faith. - The Lord's will be done, not this or that, but what He wills. If He will that I tarry, I will tarry unto Him; if He will that I go, I will go unto Him; where I am, I will give thanks unto Him. And if we were separated in space, we remain together in love; even death does not separate us. I am ready to die for you a thousand times, and you need not thank me; it is my due; a good shepherd lays down his life for his sheep." (Freim.)

Many a sermon.

When in the year of Christ 1529, in the month of September, the Colloquium was held in Marburg in Hesse between some distinguished theologians because of some disputed articles, Landgrave Philip graciously requested of the gentlemen theologians at that time that they would preach and be heard there in the church one after the other, as was done, and Andreas Osiander, Superintendent of the city of Nuremberg, made the beginning. He preached about the fall of our parents, how they would have had to sin, and if they had not sinned, the Son of God would still have had to become man. When Luther heard this scholastic sermon, he said to Philip Melanchthon: "Oh, this presumptuous spirit of Osiander will once again bring forth an abominable heresy; as indeed happened. Then Ulricus Zwinglius preached there about the eternal election of grace, how God had chosen a few people to eternal life, but had created and cast out most of them to eternal damnation. Martinus Bucerus preached about the eternal dwellings in heaven, of which he discoursed so subtly and so quickly that the simple hearers understood less than nothing of it. John Oecolampadius preached a sermon on the Holy Trinity and argued how it was possible that there were three independent and distinct persons in the one eternal divine and inseparable being. How then the order came to Luther, and everyone supposed that, because he had first of all begun to write against the pope, he was not the first to do so.

If he is now going to bring something especially new and subtle, he has taken the words from the Gospel of the 19th verse, "Be of good cheer, my son, your sins are forgiven you," and explained in a clear and simple way how we can be sure of the forgiveness of sins. For he, as a well-practiced theologian, knew very well how much this doctrine was important to every Christian. When the theologians had preached one after the other, Landgrave Philip asked his councilors which of them they liked best and which preached the best sermon. They answered that they were so amazed at the high and glorious gifts of the theologians, but that they had made it so subtle, so bold and colorful, that they could neither grasp nor understand anything in particular; they confessed, according to their simplicity, that Mr. Luther's sermon was the best, because they had learned from it how they could obtain forgiveness of sins from God the Father through Jesus Christ, item how they could pray rightly and comfort themselves in all crosses and misfortunes. (Freimund.)

A good word at the right hour.

A bookbinder's apprentice from Southern Germany had to participate in the French military campaigns as a soldier in the Army of the Confederation of the Rhine from about 1806 to 1809. Now it happened that once in autumn time the red dysentery broke out among the army with all vehemence. Our soldier was also seized by the epidemic and lay hopelessly in a hospital. He had already been abandoned by the doctors, when one afternoon the autumn sun shone mildly and warmly on his bedside. The keeper granted the abandoned man's fine request, for there was nothing left to spoil in his case. As the poor patient sat there in the mild, invigorating sunshine, all the pain of his early and lonely departure from life fell upon his soul, and infinite sorrow shuddered through him. Suddenly the two verses emerged clearly and brightly from his memory (Dresdn. Gesangb. 473, 1. 2.):

Though at times it seem as if God would forsake his own,
O I know and believe this: God will surely help at last.

Help that he hath put off. He hath not therefore
abrogated; If he help not at all times, yet will he help
whomsoever is needful.

He prayed this precious word with deep fervor and learned to look up to the mountains from which help comes. He, the terminally ill, the despondent, gained new courage to live, new hope. As he sat there, outwardly miserable, weak, helpless, but inwardly calmed, uplifted, strengthened, he saw at some distance a rosehip bush (*Rosa canina*) with ripe red berries on the edge of a stream.

and the insurmountable inclination to taste the fresh berries arose in him. On hands and feet he dragged his tired, feeble body to the bush, picked and ate the berries with pleasure. What he had not known or suspected, happened, - the berries' peculiar astringent power did more than all the remedies of medical art. From that moment on, the illness left him, and in a very short time he walked away healthy.

Must not this simple fact appear as a blessed experience of God's eternal, wonderful faithfulness to help, to which it is equally valid to help by much or little, but is it not on the other hand a speaking monument of the quietly hidden and so powerful work of our church songs? (Pilger a. Sachs.)

Triple glory to a pious farmer.

A pious peasant boasted of three things in particular. First, he said, I have heaven and hell in my house all the days of my life; I can get either of them I want. Next, I have laid up in one place a hundred florins, which no thief can steal from me, but I can collect annually more than ten per cent interest therefrom. And thirdly, I can make it that the good Lord w i t h w h i c h I w i l l . When he was asked how this was done, he answered as follows: In the first place, I have an old blind father at home, on whom I can earn either heaven or hell, according as I hold him. Secondly, I have donated a hundred florins to the church and hospital out of a good heart in honor of God; I am sure that I will receive enough interest from God, and I am not a penny poorer because of it, but always richer. Thirdly, God scents as I will; for I have completely subjected my will to His will and think that He has now kept house in the world for more than six and a half thousand years and has never ruined it. What he does now is well done for me. If he will cause it to rain, I will do it; if he will cause the sun to shine, I will do it; if he will cause me to reap much, I will thank him; if he will give but little, I will thank him even for the little, recognizing that I do not deserve even that for his sake, and thinking that it is of no more use to me for this time, that he may bless and increase even the little. He can replace the loss in the future according to His grace. And in this way I always get along best with God. I have put my affairs in God's hands; he will do with me as he pleases.

Would to God that all emperors, kings, princes, counts and lords, noble and ignoble, learned and unlearned, high and low citizens and peasants were so minded as this peasant, especially as regards the last, namely, that one should place all one's happiness and unhappiness, life and death, solely and exclusively in the

He is the Lord; he does what is good in his sight. I.Sam.3:18. What my God wills, that always happens; His will, that is the best. (Freimund.)

Angel watch on children.

In the year 1452, it happened in Lübeck that a large pile of wood fell over in the courtyard of a brewery and completely buried a small child who was sitting in it. When the wood was cleared away, the child was found sitting on its little chair and holding an apple in its hand, quite safe and sound. The logs had come together just above him as if to form a bulge.

When on Nov. 1, 1570, a great spring flood submerged almost all of Friesland, and about 20,000 people lost their lives, a child was found sleeping safely and sweetly in its cradle on the Schnecksche Bühel, a hill. The wild sea, which must also obey the Lord, had washed the cradle there.

During the siege of Freiberg on Jan. 21, 1643, a Swedish cannonball fell into a house, knocked over a cradle in which a child was lying, and passed between two other children without causing any damage.

At Dalfingen on the Danube in 1623 a ship sank on the river, full of peasants who wanted to go to Austria, and more than 30 persons drowned in the waves. A child, however, swam downstream in its cradle and was finally driven to the shore, where it was pulled out. It lay in its cradle and smiled.

On July 11, 1646, a three-year-old child fell from a small alley in Freiberg into the old walled cellar of the town hall and was missing for four days and nights. It so happened that a soldier was led into the cellar for a crime, and the voice of the child was heard calling its father and asking for a drink. They opened the cellar from which the voice had come, and found the child quite safe, in spite of the deep fall. A strange man, he said, had brought him food and he had slept soundly on it.

(Sormtag-Lote.)

War Benefit.

Just as by bloodletting much evil blood comes away, so by war many bad boys, in whom there is nothing good; hence He said: War is *purgatio terrae et impletio gehennae*, i.e. a thing by which the earth and the land are cleansed and hell is filled. - When a great potentate makes war, the devil must make hell some thousands of miles away, for the devil's best toll and tithe is war, in which many millions of souls are brought to him. (Pilgrim a. S.)

A beautiful word from the teacher Dörfeld in Barmen reads: "A Christian must react (counteract) to the best of his ability against everything that openly announces itself as Zeitgeist and Zeitströmung. Living fish swim" against the current, only the "dead" ones drift downward!" (SonutagSb.)

Church news.

After Mr. Claus Seuel, Candidate of Theology, had received and accepted a regular appointment from the Lutheran congregation in Lyons, Iowa, he was ordained and inducted by the undersigned on behalf of Mr. Praeses Bünger according to the regulations of our liturgy on the 17th Sunday after Trinity. May God graciously grant him to proclaim the counsel of salvation to many open ears and hearts with the joyful opening of his mouth! C. A. Mennicke. Address: Rov. Olans Level, Lox 284. I'ons, lov".

After the former assistant preacher of the Zion congregation at Boston, Mass., Rev. Chr. Körner, with the approval of his congregation, had accepted the calling of the newly founded Lutheran congregation at Norwich, Conn. he was solemnly introduced by the undersigned on the 19th p. tr. by order of the Venerable Presidency of the Eastern District instead of the Venerable Vice-President who was ill. May the Lord bless the dear brother as a blessing for many. Traugott Körner. Address: R.sv. Obr. Losrusr, box 576. Rorviok, Oorm.

On the 19th Sunday after Trinity, Rev. H. EverS, formerly of SturgiS, Mich. was installed in his congregation at Allen and Adams Co, Ind, by order of the Presbytery, by the undersigned. May God crown the ministerial work of his servant-there with richSegem. G. H.JLbker. Address: Rev. 8. Lvers. Root, Oo., Ivck.

To the members of the general synod of Missouri, Ohio, and a. St.

Since, through God's goodness, cholera has ceased to exist as an epidemic in St. Louis has ceased to exist and the very few cases of disease still occurring here and there have lost their former malignant character, and since, according to the unanimous testimony of several conscientious local physicians of eminent practice and various systems of healing consulted by me on this subject, our city is at present again enjoying as good a state of health as ever, as ever, and therefore, as far as people can judge, even foreigners can visit our city again without any concerns for their health, I, the undersigned, propose to the general synod anew and hereby invite it once again in the name of the Lord to hold its sessions of this year here on 31 October this year and the following days

to hold. Arriving Synod members and Synod guests are requested, if they arrive during the day, to report to the Porcellan-Waaren-Handhandlung of Messrs Heinicke and Estel, Nördliche Mainstraße No. 26, or, if they arrive at night, to the Saxony-Mill of Messrs Leonhardt and Schuricht, Lombardstraße between 3rd and 4th Street (opposite the old Dreieinigkeitskirche).

Since I, the undersigned, have been forced by circumstances to determine the time of the meetings of the Synod without first being able to consult with the District Presidents and with the Secretary concerned, the members wish to accept the present announcement at the same time as that of the Secretary and allow me to remind them that the pastors do not want to forget either to bring the necessary statistical reports with them or to send them in good time in writing to the Secretary at my address.

St. Louis, Mo. the 29th of September, 1866.
C. F. W. Walther, General Pres.

To the message.

The Chicago-St. Louis Rail Road Company has reduced the fare for all who wish to attend the next Synod to K14.40, but the full amount must be paid in advance. All who intend to travel via Chicago and avail themselves of this concession should send the above sum to the following address not later than October 20. 8evos & Lrovvs, Narret-8trest No. 6, OtuvSKO, Ills. and pick up your ticket there when you arrive.

Death - Ad.

The undersigned has the sad duty to announce herewith that Mr. A. Brose has gone home to the dwellings of peace. In the night before last Sunday cholera attacked him and after he had received Holy Communion from me in the morning he passed away gently and blessedly at 11 o'clock. After receiving Holy Communion from me in the morning, he passed away gently and blessedly at 11 o'clock. The congregation has lost in him a faithful, frugal and skilful teacher, who, as long as he worked here, was very serious about promoting the Kingdom of God. Today we buried him together with his daughter, who passed away the following night. May God let him rest in peace and one day raise him to eternal life.

Chicago, Oct. 8, 1866.
I. P. Beyer.

Indication.

The third edition of Dr. Joh. Lassenii 82 Trostreden has just been published. A gratifying sign of the excellence of this book. It is published by L. Volkening, St. Louis, Mo.

The second edition of:

Dr. Luther as Educator of Youth has just been published and is available from the undersigned for 35 cents per Er. (Postage 8 Cts.) to be had. A liberal discount if parthies are taken.
Aug. Wiebusch L Son, St. Louis, Mo.

Receipt and thanks.

ForBrunn'SProseminar received from Mr. Schau, CollinSville, Ill., -1st L. F. W. Walther.

To the seminary household: Don the gentlemen Ude in MinerStowu 9 barrels of apples; from Past. Claus- Gem. from gardener Giesking 2 barrels of cabbage and vegetables, 1 barrel of yellow beets; from three other gardeners there 1j F. of kitchen vegetables; from the gardeners of the Gem. Larondelet through the autumn at different times plentiful supply of potatoes and all kinds of kitchen vegetables; from Mrs. Steilding from there -5; from Mr. Lange from the Zions-District there 6 Pfd. coffee and 6 Pfd. sugar; from Mr. Seit" meier there 10 Ell. Kattun for a poor Studrntenfrau; by Past. Jor -13 from sr. Gem. in LoganSport; by B. Lochhaas from Past. Lehmann's Gem. 20 KrautkSpfr; by Mr. Klauenberg in East - St. Louis 5 Bush. Potatoes; from Ehr. Hammony there 5 Bush. do.; from F. Foges there 3 B. do.; from Wittwe Bista there 4 Bush. do.; from Messrs. Millers Lange and Kalbfleisch 20 bags of the best flour.

For "poor" students: Through Past. Link by N. N. of Oshkosh -5 for Thurow; by Past. Jor -28.50 from f. Gem. in LoganSport and -11.50 from s. Filial in Peru for Ernst; by Prof. Brauer -71.35 Lall, for inner mission in the Ge", of Past. Rösch.

R. Tram er.

To have received from Mr. I. H. Bergmann a further friendly support of 500 FrcS. (five hundred francs), testifies with heartfelt thanks to the following Landern in Baden on August 28, 1866.

K. Röbbelen.

With the heartfelt thanks of my community vs. friendly" donor I certify dm reception of -431.90, which I have collected for the purchase of a parsonage for them, and between them in Past. Bürger's parish in Washington, D. T.. -115.25; in my father's parish at Baltimore -204.65; from Past. Sturken's parish there -112.00.

Philadelphia, 25 Seyt. 1866. S. Keyl.

Zur Kirchbau derImmanuelSgemeinde z" Rock ISland, Ill., erhalten: Bon Past. Schürmann's Gem., Homrstead, Ja, -2.75; Past. Wunders Gem., Chicago, Ill, -38; Rev. H. Löber" Gem. -10; Past. E. Rirdels Gem. -5; Past. Seuels Gem. -6; Past. A. Stamms Gem. -15.

Dankerch quittirthese gifts of love M enni cke. Past.

For poor pupils received: for Pieritz HochzritSColl. inPast. Links Gem. -3.90; from teacher Fathauer -1, teacher Strikter-4, Hm. G. Rupprecht in Mary-ville, O., -1.10; for R. Müller of Past. Wüstrmann's Ge". -17, Past. Schumann's Gem. -6.35; from the Singverein of this Gem.-6.65. A. Selle.

Lingegansen 1" of the Raffe western "Distrler":
To the synodical treasury of western districts:

Don Past. Wunders Gem., Chicago, Ill, -6.10. Toll, ges. by Past. Frederick at L. Fischer's infant baptism, Ruffels Grove, Ill, -4. Don N. N. by Past. Wagner, Pleaänt Ridge, Ill, -3. Bon N. R. by the samebm in the same comm. -2.50. Don of a woman in the same htm. -10th Bon Past. Bergt's Gem., Paitzdorf, Perry Co. mo. -11.60. bom TrinityS District St. Louis, mo., -6H.30. bon Teacher Erk, St. Louis, mo., -1.00. bom Immanuel District in St. LouiS, mo., -6.55. by Past. Michael of Jackson congreg. in Arcadia, Ill, -14.75. by some members in ZionS district in St. LouiS, Mo, -6.40. Don Past. Kähler's St. John's congregation, RorthamptonTownsh., Pa., -5. Of Past. Burkhardt's Gem. of, Dundee, Ill, -9. Loll. in Past. John Gem. of, New Wells, Mo., -3.50. Bon I. Bohnhoff by Past. Miracle, Chicago, Ill., -1.

Bon A. Potzel by the same -1. Don Past. Markworth's Gem., DanvMe, Ill, -H85.

To the Lollge UatertainmentS Fund: vo" TrinityS District in St. LouiS, Mo., -22. do" ImmanuelS District in St. LouiS, Mo., -11. don Past. Horns St. PaulS commun. in Mount Hope, O., -1.85. Den Past. F. Schallers Gem. of Red Bud, Ill. -23,15.

To Synod "I-M issiouSkasser Bon Past. Heids Gem., Peoria, Ill., -10. Toll. ges. at MisfiouSfest of congregations in Rock Island and Hampton, Ill., -30. Bom TrinityS District in St. LouiS, Mo., -6.55. Bon Ph. Fuhr by Past-Mmnickr, Rock ISland, Ill., -10.

For inner mission: "oll. at MissiouSfest in Past. Wagner's Ge"., Pleasavt Ridge, Ill., -126. by Th. Reinhardt through Past. Miracles, Chicago, Ill., -3.50.

For the Subsistence Fund -e- SemiaarSinAddison: By Past. Lochner, Rich Station, Ill, -28.

For poor sick pastors": Bon Mrs. G. at St. LouiS, Mo., -1. Bon of Springfield PastoralConference -8.

For armestudentrn: Bon to an unnamed person in Baltimore, Md., -1. Bon A. Heidoru by Past. Sugar, Proviso, Ill, -1. Bon M. S. at St. LouiS, Mo. -5.

For P a st. Brunn'-Zöglinge: Loll. g-f. from I. Braun's wedding in Past. Nütze!, O., -7.80. Bon G. Ruprecht in Past. Nützen Gem., O., -1.10.

For Past. Bruun's Anstalt: Toll.ges. bei" Missionsfest der Gem. in Rock ISland und Hampton, Ist." -10th Bon Jakb Hofstetter by Past. HollS, Tentreville, Ill, -5. thanksgiving offering by Mrs. Klausung for happy marriage bond, at Pleasant Ridge, Ill, -2. Bon Past. Biltz'S filial parish, Lafayette Lo., Mo., -2.55. Bon Otto Frerking, same, -1. By Past. F. Schaler, -es. at K. Nagrl's wedding, Red Bud, Ill.,-9M. byTh. Reinhardt through Past. Miracle, Chicago, Ill, -3.50.

For Past. Günther von Kiendnsch: By Past. Kleist, s. at F. Nirrdick's wedding, Washington, M", -6. by Mich. Schreck by Past. Böse, St., LouiS, M", -1. Boa Her". Heidemann by dentflben 50 TtS.

For the congregation at Rock ISland: Bon Past. Wagner's Gem., Pleasant Ridge, Ill, -21.

Ld. Roschke.

Changed addresses r

Rev. P. vookner,
128 Nktk 8tr. bet". 8prnmZ L 8^osmoro, NUrraukee, 1V!s.
8th volte, teacher, 8th IV. Oorver ok
Levtoa L 14tk 8ts., 8t. Vouls, No.

^m. U. vott, teacher,
osrv ok Rsv. Ilr. Prsäerlrinx, kslw^ra, No.
3. N. Lasse, teacher, osre ok Nssrs. vsves L Lrovms,
No. 6 sLiZyrm LuUckloZ, OlüeaZo, IU. Lervdsrä
LüomvK, teacher, Rrsvleemnutr, 8sZmsv Oo., Niolr.

Lwil kökrieln, teacher, oare ok kev. I'. Lönig, Vsttvrdor
2638, Oiuvoinati, O.

Teacher 8tendor, oare ok Rsv. 8siäel, IN.

Okas. IVm. 8suer, teacher, esro ok Lev. 6. O. Netr,
vetterdox 1425, Nerr Orleans, va.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Reitweilich redigiert von dem Lehrers-Kollegium des theologischen Seminars in St. Louis.

Vol. 23, St. Louis, Mo. November 1, 1866,

No. 5.

Mission Report of the Rev. F. Sievers.

Dear reader! You gladly and diligently pray the holy "Our Father" and especially the second petition of the same. You also carry our two mission stations in Michigan and Minnesota, where our missionaries Clöter and Mießler, the former in Crow-Wing, the latter in Isabella County, are active, on your soul, and you therefore long to hear about these small fields of mission, which the Lord has entrusted to the care of our Synod. So now, after a year, your old reporter is again responding to your desire to give you a picture of the present state of these two stations.

If you only call that a mission station, where everything is in full bloom from a spiritual point of view, where servants of the Lord count the souls won by tens or hundreds through the joyful effect of their preaching, and where crowds of young and old crowd around their beloved missionary every day to receive the bread of life from him, then our stations will be lacking. You will no longer even be allowed to call them mission stations; you will rather think that our so-called stations are lost posts and that it is no longer worth the trouble to inquire about them, that nothing more can be hoped for and that one should do better,

one gives it up and uses the money intended for it for other purposes. Then you will also be annoyed by the present inconspicuous report, and you would do better to skip it. But if you agree with me that a mission station is to be called every place that Christians under divine guidance have chosen as a starting point to wait here until the Lord opens the door to the hearts of the Gentiles, and from there, according to the fingerprints of God, to try to prepare or initiate an effect among the Gentiles by preaching from the name of the Lord; if you can bear to hear a mission station speak cheerfully even there, where for a long time only preparations have been made, without one having already reached the main activity of sowing the divine seed in orderly fields among the Gentiles, yes, even there, where no fruit is yet to be seen before the eyes of men, although sckou has been sown longer in the measure that God had given, or where, after the initial joyful sprouting of the young seed, a dying breath has caused the young plants to wither or even die, and where the lives and property of the missionary preachers have been endangered or completely destroyed by the heathen in retaliation for the work of love in preaching the gospel to them - then I may also present today's gift to the missionary preachers.

I confidently offer it to you, trusting that it will cause you to pray and sigh to God that He may bless the work He has begun,

Recently returned from the station Crow-Wing of the missionary Clöter, I begin with the same. Crow-Wing is a very small village, which lies at the confluence of the Crow-Wing River with the Mississippi, which here is no more than four to six rods wide and has a rapid course. The few houses of the place extend up the Mississippi; the highest of the houses, however, on a rather barren sand hill, is that of our missionary Clöter, who, however, lives there only for rent (with a monthly pension of three dollars). In the last autumn, the missionary fell very ill as a result of one of those arduous Indian journeys, on which he was constantly exposed to the greatest efforts and privations, without being able to protect himself against them. For many weeks his wife, in her solitude and seclusion, was the only nurse of the fatally ill man, who, in the highest stage of nervous fever, often lay in the wildest fancies. A doctor from the Indian fort of Ripley, eight or nine miles away, with the consultation of another famous colleague, did his utmost to restore the sick man, and God blessed the doctor's cure as well as the housewife's care. But for months the convalescent remained languid and

The eyes of the convalescent remained especially long suffering and weak, since the season of the rough and cold winter was not conducive to the quick recovery of the sick man. - But when the missionary felt somewhat strong again, he began to make visiting trips to a region where a door to the Indian hearts seemed to open for him lately. It is a lovely stretch of land on Mosswater Lake, about 40 miles east and 50 miles north of Crow-Wing; the lake runs out into a river called Willow River, which from there, in a fine winding and southeastward course, may have another 40-50 miles to its mouth in the Mississippi. On the other hand, there is a closer connection of the Moss Water Lake with the Mississippi by a so-called portage, where one has to carry or drag the light birch canoe only four miles in order to entrust oneself anew to it, which is then carried again by the Mississippi. There is a small band of Chippeway Indians living at that moss water lake; but the land around it is not a so-called reservation, i.e. no land pledged to the Indians for the payments due to them by the government. After the missionary's former station Gabitawigama had been destroyed in the Indian uprising of 1862 among the few now completely extinct Rabbit Lake Indians, some of the Mooswafferfe Indians have often proposed to the missionary of their own free will that he help them to establish a proper settlement at Mooswasser Lake; they "wanted" to "clear land", have cattle, build houses, have church and school, "like the whites". Admittedly, there are only a few families^ who have their residences at MooSwasser Lake; but they themselves assure us that they are convinced that several of their tribe will soon put up with it here, once the thing has got going. There is room, even for a large settlement, the land is excellent and the opportunity to settle is on the whole excellent for the Indians. It seems to be the best way for the missionary to expand his sphere of activity among the Indians is to respond to the request of the Waterloo-Judians, the more so as it is easier for him to make "missionary journeys" from there to the Indians living farther away, e.g. to the Indians living at Sandy-Lake, at the St. Louis River, etc., and swarming up to Lake Superior. The cost of the missionary's relocation will not be considerable, since a log cabin can easily be built at Mosswater Lake, since cedar wood is available in abundance, and the necessary provisions could be procured by a yearly maturation with a small flatboat, which could be brought to the place.

and place of Cedar timber easily built, and with four tons of salary, guided by five men, could carry the same up the Mississippi from the town of St. Cloud to the new project tirten station. The nearest market place for Crow-Wing, as well as for the new station, is the town just mentioned; it is 50 miles below Crow-Wing, on the right bank of the Mississippi, and from it a direct railroad runs in the Mississippi valley to Minneapolis and St. Paul.

In addition to the above-mentioned Indian places, there is also an area on Ottetail Lake, about 60-70 miles west of Crow-Wing, only slightly to the north, which is well known to the missionary and of which he can thank God that the Indians living there have not closed their doors to him. He will also be able to keep this region in mind at the new place mentioned and would have the best opportunity, if only one or a few assistants were still at his disposal, to make visiting and missionary journeys among them. It is obviously now time to take up the missionary work in Minnesota with full dedication, in order to use the God-given opportunity to spread the seed of the Gospel among the heathen. It would be especially delicious if a few young men, who had a heart for missions and were reasonably well prepared, were to train themselves practically with the missionary Clöter, so that they could soon be sent out by the missionary here and there as evangelists among the Indians. We must no longer look hopelessly at our Indian mission in Minnesota; in any case, the Indian nation is, by its very nature, the noblest kind of heathen, adorned with many natural virtues and (blood vengeance excepted) preserved from the most shameful vices of the rest of paganism, until it was "seduced by the enforcing ejection of the white Europeans, completely initiated into the pagan vices of the old world," and today, of course, through drunkenness, fornication, lust, addiction, and the like. They have, of course, come down to a very low degree of dullness and insensibility to spiritual things through fornication, lust, thievery, greed for money, and impudence. In addition, the missionaries of the sects have mostly taken such a wrong path to Christianize them, by pursuing the plan to break the way for Christianity among them through civilization, that their senses seem to be completely insane and they already see with the eyes of every missionary that they want to exploit him for the purpose of civilization in order to gain all kinds of worldly advantages.

The reporter was permitted to have a surprisingly delightful experience during his last presence in Crow-Wing. He" Indian from Mosswater Lake was for a longer time as a worker and also as a family member in the missionary's hanse. His wife and children had remained at home, but he helped the Mis

sonary for a few weeks to make fine hay for the dairy cows. Since he was quite familiar with the English language, I was able to converse with him to some extent. I learned from him that he had been baptized by a Protestant missionary in former times and that his Indian name was Ojinawigijik, i.e. *Ringing of the sky*. His wife Wabane (the white one) and his four sons Akiwensi (Old Man), Wenen (White Feather), Nawagweshkang (who appears at noon) and Pienne (Pierre or Peter) were unfortunately not baptized, He regrets this very much and he recognizes the deep corruption and forlornness of the whole people, indeed he shudders when he thinks of where his poor people will have to go when this life, which is so fragile and transient, comes to an end. Most of his people, of course, do not even think about what will happen afterwards, and live in the day; but he knows how miserable the fate of his people will be if they do not get a teacher who will bring them to the knowledge of the truth. Therefore his only wish was that his family and his neighbors should have a teacher. He would gladly not spend a former iniquitous life and instead build the land. That he loved the Word of God was evident; he read much of the English Bible, and the passages from God's Word that were used in the mission family for edification were always announced to him; thus, while we preached in our native German, he edified himself in the English Bible. He was modest and moderate in food and drink, and presented the appearance of a serious, thoughtful man, much occupied with the salvation of his soul; the missionary also praised his diligence and skill in making hay, so that he honestly deserved the wages granted to him. To my astonishment I learned that from his youthful education (he had been a member of an English school for some time) he could still write a little English; I therefore asked him to inscribe his name with his own hand on my Greek tablet, which he actually did in very graceful and legible English lettering.

Another exception to the frightening certainty and carelessness about the fate of men in eternity, which prevails among the Indians of today, was presented to me by the missionary Clöter. "On one of my journeys among the Indians," he said, "I met an old woman who told me at once that she had been baptized, not by a Mekatewikwanaie (blackcoat of the Roman Church), but by a Kikinoamagewinini (Protestant missionary) like myself, a long, long time ago, and that her husband had been a Christian until his death, but that since his death she had had no more instruction in prayer and had forgotten everything; but that she hoped before the end of her life to find the joyous

message again." Besides this woman, missionary Clöter met more people who seemed to be serious about wanting to hear God's word and who felt uneasy in their present state.

How thankful we, dear readers of the "Lutheran," may therefore be that we, in the face of the misery of the poor Indian people in Minnesota, now have in the missionary Clöter such an efficient force, who has just overcome the difficulties of language to such an extent that he may be convinced that what he presents to them is really according to the wholesome doctrine of God. Therefore let us only beseech the Lord to preserve and strengthen us in this mighty power, that the peace of God may be preached among those who have so long sat in the shadow of death, and have been far from the testament of promise, and without Christ!

The right to a compensation sum from the treasury of the United States for our mission property destroyed and forfeited in the Indian uprising of 1862 has finally been sold by missionary Clöter for 1000 dollars and this money has been used to cover most of the expenses for the station during the last two years.

If the verdict from Crow-wing Station in Minnesota is that we live in hope that the Lord will soon let us see the time when what has hitherto been said in darkness will be heard in the light, what has hitherto been spoken in the ear in the chambers will be preached on the housetops, and when the Gospel, which has hitherto been babbled childishly, will be proclaimed in strong manly language: so we have to lament in regard to Isabella County in Michigan, that many, nay most, of the Indians there entrusted to our care have left the first love, concerning which we have had to sigh in former reports. The missionary, who at Bethany had confined himself chiefly to the Indians living around him, had in his new place in Isabella County not only to indulge the members of his congregation who had gone there before him, but also to labor to draw the heathen and false believers now living around him, and to bring them under the blessed influence of the Gospel. When our missionary went there, there were only a few Heikens in the true sense of the word, and these few were almost without exception all sinners who had grown gray in paganism, while by far the majority belonged to the Methodists. Our Bethanian Christians should now have shone among the remaining Indians like a place of God on the mountain: but unfortunately the tide turned; let us now, beloved readers of the "Lutheran," take another look at Isabella County in Michigan, where our missionary Mießler has been active since 1861, after Bethanien had been abandoned by the Indians and had become a station.

For our Christians let themselves be seduced to a large extent by the others and sank partly into indifference to the faith, partly into complete apostasy from the church. In addition, they live so scattered that they are separated from each other by miles, and the newly built log church is neither convenient for the missionary nor for many of the Indians to reach, although it may be built in the most suitable place under the circumstances. This little church, which in the beginning was filled with listeners every Sunday, to the missionary's delight, has become the longer the emptier of listeners, and most of even our old Bethany Christians prefer to hunt than to wait at home for their own and attend to the service. And what of the education of the youth in the school at this? Unfortunately, the Methodists had hitherto taken possession of the schools in the new Indian county of Isabella, and until a few months ago the missionary Mießler had not succeeded in getting a hand in the government school; but now, by God's gracious providence, one of the schools has been entrusted to him, and he is active in it during the day, and no longer needs to see his Indian youth, when they are at home, led astray by a Methodist preacher.

The lack of food often drives the Indians away from their homes for months at a time, so that public worship has often had to be discontinued altogether. Even the sick Philipp, who is still suffering, set out again in the fall of 1865 with his numerous relatives and went off in pursuit of the hunt. Shortly before his departure he wrote a letter to the missionary, which may find a place here to show dear readers how the German language, of which he became quite proficient during his schooling at Fort Wayne, still survived tolerably well with him. The letter thus reads:

"Dear Mr. Missionary!

I want to drop you a line, tell you how I feel. I'm in a bad way. I'm so ill that I have to stay in bed all the time. I am very sorry that I cannot see you. Tomorrow my uncle wants to leave for Bethany... And I will try to go with him, and I do not know if I can bear the riding. We would not go if we had food, for we are out of corn and potatoes. And won't you be so good as to give me some medicine? And another thing, won't you be so good if you had an old blanket left to give me. I have not as a blanket I brought from Fort-Wayne is karpurt and it always freezes me. Well, I salute you all. I don't know if I'm going to get better. I'm so sick. I want to stay on God all the time. I want to always pray to God. And won't you be so good as to write this boy a token. That the Scherman Salb should give me. This box he always give full for dollars."

Of Bethany he later wrote the following Letter:

"Dear Mr. Missionary!

I want to drop you a line. I want to tell you how I am, I am quite better now. I can sit up again. And won't you be so good fine and get me the Scherman Salb, and my Medicin is all gone too. And I salute you all quite well. I am the scribe

Philipp Gruet."

Let us now let the missionary Mießler speak. He writes: "From Philipp's letters, one can sufficiently see that it is partly hardship that causes the Indians to go hunting. Of course, they are generally themselves to blame for their poverty and hardship, because they absolutely do not want to get used to work. If they can satisfy their hunger today, they are content and in good spirits - the morrow will take care of its own.) What an obstacle this strolling life is for the mission needs no proof; a growth in the knowledge of salvation is hardly possible under such circumstances in old and young. Hence it comes about that the mission from year to year remains at one and the same stage, and no progress can be made. It is easy to see how discouraging such a state of affairs is for the missionary. - If it cannot be denied, on the one hand, that the present state of the mission is nothing less than encouraging, on the other hand, there have been examples in the past year that have helped the despondent heart and show that our work has not been in vain. This has been shown in particular by the deathbeds of two persons, namely the wife of our chief Nagishig and the young son of our old Wabigomshkom. The former has never belonged to the Lutheran Church, but was formerly a zealous member of the Methodists; but she recognized more and more the error of this sect and showed it especially by having her four youngest children baptized in our church. **During the last five years the dear Lord took her into a special school of the cross to prepare her for a blessed departure from this world. After five children had preceded her into eternity in less than three years, she finally fell ill herself. Almost at the

*Note of the sender: The attracted word of God from Matth. 6, 34. is welcome to the natural and unborn man, because he interprets it according to his lust of laziness and the connected other word of God (2 Thess. 3,10-12. "If anyone will not work, neither shall he eat. For we hear that there are some of you that walk disorderly, and work nothing, but are froward. But such we command and exhort by our Lord Jesus Christ, that they work quietly, and eat their own bread.") despised. -

**Note by the sender: The end of this Christian woman has already been briefly mentioned in these pages (Vol. 21, No. 24), but a more detailed description from the mouth of the missionary will not be unwelcome.

lame all over her body, she still followed her husband into the forest when he went hunting, holding her two wooden crutches, with which she had to walk, in front of her on the horse. When her condition became more serious and alarming, however, she returned home to await the outcome of the illness. It soon became apparent that the illness was to be fatal, as she herself believed and often said to those around her. But the more she doubted the help of men, the more she held on to the heavenly helper and physician, in whose sayings she now refreshed and comforted her heart. The closer her end approached, the more confidently she spoke of dying and was glad that she would soon find her children again with the Lord. Two days before her death I saw her for the last time; she still listened eagerly to the prayers, listened devoutly when I told her about the Saviour of sinners, and made a good confession - about herself, that she was a poor sinner - and about the Saviour of the world, that he had also come too well into the world for her and had suffered her death too well. In this consolation she also passed away gently, and we may confidently hope that she has entered blessedly into the joy of her Lord.

"Like them, soon after, the above-mentioned youth, after long and many sufferings, died gently and blessedly. Soon after the outbreak of the war he joined the army with his younger brother. Their many letters to their parents proved that the Spirit of God was working on their hearts. In each of them was a comforting reference to the care of the kind and almighty God, exhortations to prayer, and adherence to God's Word. As a rule, her letters were brief. They contained simple information about their whereabouts, their health, and the success of their arms. Often they also spoke with disgust of the appalling brutality and debauchery of the soldiers, especially of their regulars. But before Richmond fell, the sorrowful news came to the parents that the elder son had fallen sick, and the younger had lost his right arm. The latter soon after received his discharge and came home, while that (the elder) had to remain behind in the hospital. After his health was found to be such that he could be discharged from the hospital, he was given leave for several weeks and visited his parents. Here, however, he spent most of his time in his camp. Thus the few weeks of his leave passed, and before they were over he received word that he was to report to Detroit on a certain day to await further orders. If he was already weak and ill when he took leave of his parents, his health was even worse when he reported to Detroit, and the first letter from there told his parents that he would have to stay in the hospital in Detroit. There he also had the joy,

to be able to shake hands with a German "Schwarzrocke," Pastor Hügli. After his condition had improved somewhat, he too received his discharge, and so he returned to his parents. He returned home, however, to soon enter a better home under the careful care of loving parents. In July of last year his end approached. He consoled himself with the precious merit of Jesus Christ, for whose sake he hoped to be saved."

Missionary Mießler's new house was completed at the end of last year and he moved into it, which was a great blessing for him; he was as frightened as a bird that had been kept in a cage for a long time might be when it is set free. The house is very solidly built and still offers room for a few possible missionary pupils. The money raised from the sale of the former mission farm in Bethany was used to pay for the expenses of the building. At the time of the sale of the latter, it was stipulated that the burial ground, on which the bodies of the blessedly deceased of the Indian community await resurrection, remain the property of the mission and may not be touched. An English civilized half-Indian and hard-working farmer, Peter Gruet, brother of the interpreter James Gruet who was in our service for a long time, is the buyer of our once so flourishing mission site in Bethany. The church with its little log tower had long since fallen into disrepair, and the old dwelling house was on the verge of collapse.

Thus, dear readers of the "Lutheran," you have received the news that I have been able to offer you about our stations. If what I have presented is little, it is enough to show you that the Lord's hand is with us. If some things seem sad and discouraging, let us also thank the Lord for keeping us and our mission under the discipline of the cross. If we still see little fruit, it is not our business to produce fruit through the mission, but it is our duty to fulfill the command of the Lord and, in obedience to Him, to go out among the Gentiles to make them disciples of the Lord. It is the Lord alone who gives prosperity and produces the fruit of preaching. Let us then hear and heed the urgent plea of our missionaries, that we may lift up praying hands for them and their work, which is at the same time our own, to the Lord, from whom help comes to us. Yes, let us pray more fervently for the poor Indian people and all the heathen, that they may soon be delivered from their blindness and come to know what is for their peace. But let the Lord have mercy upon us, and promote the work of our hands among them! Amen.

Praise be to the name of the Lord for all the good things He has brought to our mission from near and far, especially for the greater participation of some congregations in the cause of the conversion of the Gentiles.

missionary festivals, as well as for the loving work of the women's associations, who faithfully worked to help our missionaries and to control the distress of the heathen!

Ferdinand Sievers.
Frankenlust, Oct. 17, 1866.

To the ecclesiastical chronicle.

The Western Conference of German Baptists was assembled Sept. 10. The reports were not encouraging. The "Sendbote" says: "The gifts for the Publications-Verein, for widows and orphans and for the mission have rather decreased than increased. Another loss, however, is evident in the churches, which report from year to year: We thank the Lord that he has still preserved us in grace, although we can report no increase. Peace reigns within our walls." (Evang.)

He who proves too much proves nothing. A Baptist paper, as reported by the "*Lutheran and Missionary*," had said, in proof that immersion must be used at baptism, "The unanimous practice of the Greek Church down to our own times, which makes use only of immersion, is quite a compelling proof on this point. This church is not only an ancient, but an Oriental one." To this a Boston paper replied to him, "But the Greek church practices infant baptism. Will the Baptist paper, then, concede that their practice is quite a compelling proof that infant baptism was the practice of the ancient church?" -

Disbelief. - As we see from a newspaper, the notorious editor of the paper, called "Fackel," Samuel Ludvigh, announces that he wants to found a so-called "Propagandists' Association" in order to fight against the church even more vigorously from now on. But this would require money, of which he had a shortage. He therefore calls upon all freethinkers, i.e., unbelievers, to become members of this association by paying an actie of ten dollars, in exchange for which everyone is to receive writings against church and religion, which are then to be distributed by him free of charge, as he says, "in the manner of the Bible and Tract Societies. At any rate, there is little to fear from this society. For, however zealous the unbelievers may be, when it is a question of spouting fine blasphemies against all that is holy, their zeal soon ceases when it is a question of sacrificing money for the purpose of unbelief. Such a sacrifice only faith can make for its purposes. W. [Walthers]

"Newbies." This is the name of a sect of which we have just heard for the first time. A Baptist preacher gives the following account of them in the "Messenger" of Sept. 12: "From here I went down the Ohio by way of Wheeling, Va. to Mon.

roe County, where I visited a small number of God's Children, which is already indicated in the old conference proceedings. These brethren are descendants of the original Fröhlichians from Switzerland. Their number has now dwindled to nine, as several of them have gone over to the so-called Neutäufers or actually Fröhlichians, who form a large community in this region. The remainder continued for some time under the leadership of Br. Th. Körber, who is now prevented from doing so by physical ailments and a home too far away. The most important point with which this remnant cannot agree is probably the article of faith established by the Froehlichians concerning the impartation of the Holy Spirit through the laying on of hands of the elders; they are also lighter in their judgment of Christians who think differently, while the latter do not recognize anyone as a Christian unless he is united with them. One of our brethren once came to that region, and lodged in the house of one of their elders. He made a good impression on them, yet they said of him, "He is a good man; it is a pity he is not a Christian." In general there is a lawful spirit and an outward holiness among them, which latter is said to show itself especially in the simple dress, a thing which is too often unnoticed among us."

Re-baptism. In the "Sendboten," the Baptist church bulletin of October 24, the editor of this paper rejoices that a reformed preacher himself (Pressense) has refuted Dr. Schaff's defense of infant baptism, and declares: "The necessity of infant baptism can only be proved if it is accompanied by some special grace. In this the said editor is undoubtedly in the full right. The reformers, who deny that man is born again through baptism, can never thoroughly refute the Anabaptists. All their reasons against the Anabaptists are empty reflections, to which the uncertainty and insecurity of the one who wants to prove them is always only too evident. If baptism is only a sign of grace, and not a real means of grace, the baptism of infants is obviously an unjustifiable act. If a Reformed man does not become a Baptist, this is probably due more to a traditional shyness about this sect than to a clear conviction. But it is different with a Lutheran who believes from the heart that baptism is the bath of regeneration and renewal of the Holy Spirit, and that all men are by nature dead in sins and condemned, and that they cannot enter the kingdom of God without a new birth in the Holy Spirit. Such a Lutheran does not seek to become certain of the legitimacy of infant baptism through tradition, as Baptists and Papists do; it is so certain to him from God's clear words that it does not mislead him.

even if all the church fathers had written against it (of which, however, the opposite is the case). By the way, in denying, together with the Reformed, regeneration through baptism, the Baptists judge themselves to be a true sectarian community, if, nevertheless, they make so much fuss about infant baptism and separate the church on that account. W.

Opening of the Synod. We hasten to inform the dear readers of the "Lutheran" that through the gracious help of the faithful God, yesterday, united with the celebration of the Reformation festival, the sessions of our general Synod could be begun happily and already to great blessing, after the members of the numerous assembly had already begun to arrive in large numbers from all sides since Monday. After the conclusion of the sessions we will immediately give a short summary report.

A quarterer who also found quarters in heaven.
In a village soldiers were added for quartering during a maneuver. The day has come when the teams march in with a resounding marching band, and soon they can be seen dispersing in all directions with their billeting slips. In one house the father of the household had prayed beforehand that it might please God that no crude, angry curser should come to them. Then the soldier, a corporal, entered. After he has put down his knapsack and rifle and cleaned himself of dust, he comes back into the living room. They were eating lunch and praying devoutly before and after the meal, as was proper. This seems a little strange to him. In the afternoon he asks for something to read and receives Arndt's wahres Christenthum. He reads it and a short conversation follows on from what he has read. When dinner was served, the corporal was already standing there with folded hands. Later the evening blessing is said and after that they go to rest. The next day the military departs.

After the cantonnage, a letter comes from the soldier to the aforementioned innkeepers, "asking if they would not allow him to stay with them for another day or two, as he would like to be satisfied with water and food. When there was no reply to this letter, a second came with an even more urgent request. The father of the house believes he can no longer remain silent; he receives permission. Soon the soldier arrives. A restlessness, the morning restlessness of salvation, awoke in him. Christian conversations and writings open his eyes more and more. He reads especially in the Arndt. Once he got up from reading and said, "If all this is so, who can be saved?" More and more he comes to the realization of sin, his sin. Towards evening he is seen at the window

He cries out with tears in his eyes: "God, be merciful to me a sinner! Through the night he remains almost sleepless; but in the morning (it was Sunday) he is more confident, for he can now believe in the forgiveness of sins through Jesus Christ. Then the housewife says to him: "So let him, when he comes to church, open the hymn and read it devoutly: I have now found the ground that holds my anchor for ever," 2c. And behold, as they enter the church, what is sung? This very song. It makes a mighty impression on him, and with the sermon it is as if it had been made on him alone, as if the pastor had had an accurate life history of him. The corporal could not refrain from tears while listening to the sermon, and when he came home, he could hardly believe that someone from his host had not been to the pastor and told him about him.

And now he said, Behold, the winter is past, and the rain is gone and gone. The sadness was turned into joy. He went on his way cheerfully, like the chamberlain from Mohrenland. But what joy was at home, too, when this time he returned home! His mother soon sensed the change that had taken place in him. And when he answered her questions, his mother's heart rejoiced and burst into tears of joy. (Pilgrim a. Sasch.)

Death of a pope and confession of his successor.
Pope Leo the Tenth, under whose reign the Reformation began, was a very godless man. He was therefore also very afraid of death. When he became terminally ill, he hastily cried out to his servants, "Pray for me, I will yet make you all happy!" But in vain; after a short illness he was precipitated by death, so that without having received the Sacrament and the last unction, he suddenly died away in his sins. The latter was such a terrible sign to the Roman people that they themselves declared aloud at his funeral: "Like a fox thou hast crept in, like a Leo (lion) hast thou ruled, like a dog hast thou gone." -So it was decided to try it once with a pious pope, and chose as Leo's successor the professor Adrian of Utrecht, who stood in the odor of being a holy man. He had indeed been a strictly moral man until then, and at first seemed to really want to reform the Roman Church; but when he had warmed to the papal chair, he naturally left everything as it was. A confession he made shows how he was initially minded when he had just ascended the papal chair. Thus wrote Pope Adrian (the sixth) in the Instruction,

which he gave to his nuncio at the German? We know that for some time, therefore, much detestable things have taken place in the Holy See: Abuses in sacred matters; transgression of authority; everything has been turned to evil. From the head corruption has spread to the members, from the priest to the prelates; we have all gone astray; there is none who has done good, not even one." Such a confession of a pope himself must be remembered; for the papists are often so weak that they assert that Luther did not reform the church; after all, everything was in the best condition in the church in his time. Compare Ranke's book, "The Roman Popes," wherein all this is drawn from the papal own documents.

W. [Walther]

Signature under Luther's picture.

When the well-known Ulrich von Hütten received a picture of Luther in 1520, he put the following rhymes under it:

Luther is my name, that is true, For my doctrine is pure and clear, Felt from the words of Christ bad, Saint Paul's and other servants of God. No man may not condemn me, but he shall ride with me as a wretch. The church I'll plant upon her bough, In no way the truth be silent. If pope, bishop, prelate meet, God's word ever shall stand too good for my Christianity.

That's what I say on my bliss.

Strange divination.

After Luther had held his famous public disputation with the papist Dr. Eck in Leipzig in 1519, Johannes Cellarius, professor of languages at Leipzig, wrote in January of the following year: "Just as that bush which Moses saw (Ex. 3) was not consumed by the heat of the fire, so also the enemy's arrows will not fatally strike Luther, against whom his adversaries are waging war, but will glorify his victory and reveal the foolishness of his adversaries. It is certainly strange that Cellarius could write thus at that time, when it did not seem otherwise that the defenseless little monk, opposed by the greatest powers on earth, must certainly succumb. W. [Walther]

Right or left.

One day, Anna, the daughter of a priest, repeatedly asked her mother what was left or right. The mother's answer had already been given many times, but nevertheless the question was urgently renewed after various testing movements of the hands. At last the mother grew impatient, and dismissed the child's tiresome questioning. "Ah

Mother," said the little daughter, looking up at her softly and fearfully, "don't be angry, I can never be right, and yet I must know it. For when the dear Saviour comes to judge the living and the dead, then he will say: Go ye to my right hand into everlasting life, and to my left into everlasting fire. And if I then know not what is on the right hand, and what is on the left, I may go into everlasting fire." I do not know what the mother answered, but this I know for certain, that the aspiration of the child to stand one day at the right hand of God scarcely ever enters the minds of thousands and thousands who wander about in the frenzy of sensual pleasure or under the cares of this world, and yet it ought to be a question of life and the noblest concern of all men. (Stader Sonntagsblatt.)

Good contract of a dying man with his confessor.

When Maximilian the Second lay dying on October 12, 1576, and Bishop Lambertus Grater offered him his spiritual support and encouragement, the Emperor told him that he should come to him only if he promised "to speak of nothing but Christ's merit and his bloody sweat." The bishop entered into the contract, and when he now asked the dying man, "whether he would depart from this life in this faith and comfort?" the same replied, "Thus and no other will I do." W. [Walther]

Three good friends.

Damascenus recounts the following fine *Apologum* or disguised history. There was a man who had three good friends, of whom he loved two very much, but showed little friendship to the third. When the same man was in danger of his life and limb for a time, he came to the first friend and asked for help; but he did no more than throw him a garment in which he could appear in court. Then he went to the other, but received no other comfort from him than that he would accompany him for a while to the court house. But when he came to the third, whom he had not particularly respected before, he was helped to take care of him and faithfully represented his cause and helped to promote it.

Damascenus applied this to the dying man and thus indicated how we fare in death. We have three friends. The first is our possessions; the second is our wife and child, our blood friends and relatives; the third is Christ, whom we generally regard least while alive. Now when we are about to die, we call upon them all for help.

The first friend, namely Mammon, gives us short notice. He throws us sth., a death gown and dress to the

Put a shawl in the grave, it'll protect you!

The other friend, the near and dear ones, do something more. They go with us to the grave and accompany us out to the heap, because they can no longer keep us without displeasure.

But the third, Christ, whom we generally esteem least, does the best; he accompanies us to death and to heaven, and, as a good intercessor, does a good and right thing before God.

(Frtannw.)

A right word is gold, but a right word

at the right time is more than gold. This is proven once again by a short and clever story that was first written in Halle's Volksblatt and was subsequently also read in other newspapers.

One day in the bathing resort * several gentlemen were sitting together in the social hall, who had just come over from the neighbouring, highly "enlightened" little town. And as they were engaged in lively conversation with one another, the talk turned to religion, which, as is well known, is not very popular with the enlightened at the present time. They were talking about it in a super-smart way, and drinking lemonade with wine, because the day was sultry. One of them, a fat gentleman, took a deep drink, and said, with high satisfaction, "I'm sick of the parson's wisdom; I haven't had "one foot in a church for ten years!" At this he looked proud in a high degree, and peered with majesty into his wine-glass. Then an oldish man stepped in, who had hitherto only listened to the conversation in silence from a distance, but now could no longer hold back. He said: "Oh, gentlemen, you haven't been to church for ten years? That doesn't mean anything. In my town I know a man who is 46 years old and has only been to church once in his life, namely on the day he was baptized.

They all look at the speaker and are "silent" in wonder. "How does this go on?" asked the braggart at last. - "You see, sir," replied the stranger, "the poor man- and at these words he pointed his "finger" to his forehead, the poor man is not right here."

(Freimund.)

Perfection.

In the year 116, when the aged martyr Ignatius, the disciple of John the Evangelist, was already on his way to Rome, where he was to be torn apart by lions for the sake of Christ, he wrote a letter to the Christians of Ephesus, in which he speaks of himself, among other things, as follows: "Although I am bound for this name's sake, I am not yet perfect in Christ, for I am only beginning to become a disciple. - What kind of Christians must these be, who are above fighting against

Have they never resisted sin and the world to the point of blood (Ebr. 12, 4.), but have lived leisurely until now, and dock boast of perfection, while the holy witness of blood Ignatius still on his way to death recognized in humility that he was not yet perfect, even that he was only beginning to become a Christian? W. [Walther]

Pastor Schwedler.

Magister Johann Christoph Schwedler, pastor in Niederwiese on the Silesian border, once had the song sung before Communion: "Valet will I give thee, thou poor false world!" When the blessed man heard the first word intoned by the following line: "Your sinful evil life is not at all pleasing to me" - he fell into such an Eliase zeal that his face flamed as it were. He shouted over the organ, over so many thousands of voices, with a thunderclap: "For God's sake, what are you singing? What do you not like? You do not like the Lord Jesus Christ. To him you must say, You do not please me; so you sing the truth. But ye say, The world." Now after he had demonstrated this truth to them in such a penetrating and thorough manner that they all, convinced by their consciences, sat there in lamentation and tears, and few knew what happened to them, "now," said he, "to whom it is so, to whom the world and the world's sinful evil life have become abhorrent, let him confess it in JEsu's name,"-and so at last this verse was more wept over than succeeded. - Can you, O my soul, sing this verse sincerely and without hypocrisy? (Gideon.)

An old preacher is selling.

Many distressing facts have been published in recent times about the sufferings of poor old preachers. But here is a fact which entirely eclipses all others we have ever heard of. A subscriber of more than forty years' standing brings us a letter from a friend, who tells us in detail the extraordinary facts, and confirms the literal truth of them in every particular: "There is an old preacher in Charleston, Pennsylvania, near Wellsboro, who always showed excellent character, and was a faithful, industrious Baptist preacher. Two years ago he was found sick and helpless in his room. The friends for whom he had sacrificed his strength for love, placed him inö arms. House, or rather, what represents the place of the same, the city pays to him who feeds him cheapest, for him dir fare! He is consequently brought to the Auctiou and awarded to the lowest bidder- enough- This spring the citizens of Charleston thought they had done enough for him, and thought he ought to be given to a neighboring

The township, where he had preached at times in his earlier years, was to be turned over to them. They took the matter to Wellsboro, and had a formal trial of the poor old man. At last, after all, they were obliged to keep him. It disgusted me greatly to see such a deplorable example of Christians set in the world; but it is all true. Mr. was present at the trial." ----- (Messenger.)

People - and God's ears.

In the Thirty Years' War, presumably in 1631, when the terrible Tilly, after the destruction of Magdeburg, devastated Hesse and Weimar to punish them for their alliance with the Swedes, the imperial army also marched against the city of Jena, which had long been a thorn in the side of the enemies of the Gospel because of its Lutheran university and could not expect much gentle treatment. At that time, the famous Dr. Johann Gerhard taught as a professor at the university. For the sake of the dear high school, he forgot his wife and child and everything and set out with his colleague, Dr. Major, to soften the heart of the imperial generalissimo. Outside Jena, on the high Saalbrücke, the two ecclesiastical gentlemen met with him, fell on their feet and humbly asked that their dear city be spared plundering and destruction. But the enemy commander has thick ears and does not want to know anything about giving pardon. Then Dr. Gerhard finally stood up, took heart, came close to him and called out to him the strong words: "If you do not want to hear me, hear me our Lord! This finally broke the hard man's heart, and the city of Jena, together with the university, escaped with a black eye. (Pilg. a. S.)

Evangelical Response.

A. 1513 Arch - Bishop and *Administrator Ernestus* suddenly fell ill in Halle at St. Moritzburg. However, two Barefoot monks, who were in the habit of fetching their alms from the castle every day at noon, went to his bedside and comforted him with such words in the presence of his chaplain Clemens Schauen, saying, among other things: "Be well satisfied, noble prince, gracious lord, we want to share with your grace not only all our good works, but also those of our entire order, and you should not only give them to us. Grace not only all our good works, but also those of our entire order, and you should not doubt that where you receive them, you will stand before God's judgment seat as righteous and blessed. But the bishop answered them, "No, I do not desire your works anywhere; my Lord Christ's works alone must do it, on which I rely. (Halberstadt Chronicle.)

Christian trust in God.

The Honorable *Summerfield* once explained in a sermon what Christian trust in God is in the following way: "You remember Peter, how he lay captive between two soldiers, bound with two chains. The church prayed with tears, wondering what would become of them if this mighty warrior were taken from them. The enemies of God on earth and the devils in hell rejoiced that they had Peter in their power; the angels in heaven, ever anxious to know the mysterious ways of God in the work of man's redemption, looked to the earth to see what God would do with Peter. While heaven, earth, and hell were thus occupied with Peter, what were Peter's thoughts occupied with? what was Peter doing? Peter slept. (Clergy of America.)

Filling Stones.

The conscience of our first parents before their fall was a witness of their blessed communion and union with God. But after their fall, and in consequence of it also in us, the conscience was and is a witness of our separation and estrangement from God, and consequently at the same time an accuser and judge. After the reconciliation of God and the redemption of Adam and all his children through Christ, the conscience of the believer is partly a witness of the fellowship and union with God restored in Christ, and partly, sharpened by the word of God, a witness, accuser, and judge of the poisonous plague of original sin, which still clings to the believer, and of its effects in all kinds of hidden and manifest real sins.

Believers should always have worldly goods and natural spiritual gifts, even spiritual gifts of grace, as if they did not have them, but grace itself as if they did. But the weakness of faith, and the bad temper of natural pride, sometimes reverse this relation.

The animal world, too, is a mighty penitential mirror of fallen man; for these and those evil qualities which are scattered through it, both among the wild and among the domestic animals, are found united and crowded together in every human heart, according to the nature and form of its original sin. There we find the cunning of the serpent and the fox, the cruelty of the tiger, the lechery of the goat and the monkey, the falseness of the cat, the envy of the dog, the avarice of the hamster, the gluttony of the wolf, the vanity of the peacock, the garrulity of the parrot, the uncleanness of the pig, the stubbornness of the ass, the cowardly treachery of the hyena, the slothfulness of the slothful animal, the wrathfulness of the fighting cock, and so on. etc. On the other hand we find in the

The natural man knows nothing of the good qualities of animals, namely, that he exercises them as a human being, as a rational, God-conscious and self-aware creature, for the glory of God and for the benefit and piety of his neighbor. How differently, for instance, do his domestic animals behave towards him in loyalty, obedience, gratitude, industriousness, and patience, than he does towards God; indeed, how is he so much put to shame in his laziness in the service of God by the assiduity and perseverance of the ant and the diligence of the bee!

The heavenly bodies of the world, the sun, moon, and stars, belong entirely to every man, and the most powerful prince has no more of their benefits than the poorest beggar. But God has distributed earthly goods unequally among men, so that at least among Christians love may be balanced as far as possible, which, if these goods, and even the natural gifts of the spirit, were distributed equally, would have much less opportunity to show its life. It is similar in the Christian church. Christ, the spiritual sun of righteousness, the embodiment of all spiritual, heavenly, and eternal goods, is possessed by every true believer, whether he be the most powerful emperor or the poorest of his subjects, or even the newly baptized infant in the cradle. But God has distributed the spiritual gifts unequally among his believers, according to degree and kind, so that here too love may balance out and the more gifted may serve the less gifted all the more abundantly and diversely.

By creation, as God's work and creation, all men are good. But according to their nature, being begotten of sinful seed and conceived in sins, all men are evil.

In the sight of God nothing is small, and nothing is great; and tzas sighing of the afflicted believing poor is as pleasant and heard in his sight as the prayer and petition of the most powerful believing prince, even for country and people.

Church and school dedication.

In my recent travels in Kansas, I also came to Leavenworth City, where I was visited by Rev. Meyer, as well as by his Lutheran congregation of St. Paul's, to participate in their forthcoming consecration of church and school. The latter especially relied on the fact that until now they had so seldom been pleased with the presence of a preacher, and that I had also asked their pastor to temporarily serve some congregations I had selected. So I gave in to their wishes and stayed for the feast, which took place on the 7th and 8th of October. It was indeed a wonderful one, all the more so when one considers how only five years ago everything here was barren and desolate, and no Lutheran preacher was to be found far and wide; how, when Rev. Meyer came here,

only very few joined the Lutheran church, how furthermore at that time on the one hand several German sects had already established themselves, and on the other hand the great majority of Germans, belonging to the Freemasons and Turners, were working against the spread of true Christianity: And how, in spite of all this, the Lord has so faithfully helped and strengthened the congregation internally and externally, so that it has already made significant sacrifices with a willing and grateful heart: namely, a church and school and, for the residence of its pastor, a beautiful house with five rooms, kitchen and cellar next to the church, and also purchased an apartment for the teacher. As far as the services were concerned, after the church had been filled to capacity, and the hearts had been solemnly tuned by the glorious singing: Come Holy Spirit, Lord 2c., accompanied by the sweet tones of the Meloveon, the consecration act was performed by Pastor loci, but the consecration sermon was preached by Rev. Lange from Humboldt, Kansas, on the Epistle of the Church. In the afternoon I preached on the 100th Psalm.

On the following Monday the inauguration of the school took place. This began with a service in the church, after which the children entered the school with beautifully embroidered banners, where the women of the community increased their festive joy in a way that was especially desirable for children by preparing food and distributing apples and nuts. The church, situated on a main street, is a frame building, 40 feet long and 26 feet wide; adorned within by a handsome pulpit and altar. The school is located under the church and is built of masonry stones and holds about 120-130 children.

School instruction, taught in the early years by Rev. Meyer, was a main means to maintain and strengthen the community. - Theophilus Dießner has been employed as a teacher here for a year. May the faithful God help, then, that both church and school may become a blessing for many; - that false doctrine may be kept away from them, but that the pure truth and unadulterated sacraments may be constantly practiced in them; yes, may He give this St. Paul's cregation and its pastor a Pauline missionary zeal and courage, and soon also send it faithful servants of Christ as assistants, so that together they may be able to successfully work the truly great mission field in their vicinity.

C. F. Love.

Indication.

We have Pastor Brobst's "Lutheran Calendar for the Year 1867" for display, which we can only strongly recommend, as it is really good and indeed almost the only German .calendar that one can use in the home without hesitation. The price is:

- Single\$0..... .10
- The dozen 75 Cts, with postage080
- The half hundred \$2.60, with postage 3.00
- The hundred \$5.00, "" 5.75

Death Notice.

We have just received the shocking but also comforting news that it pleased the Lord over life and death to release our dear Röbbelen and transfer him to a place where there is no more death, suffering, crying or pain. He passed away after a long illness on September 20 of this year, at 10 o'clock at night, 15 minutes in Kandern, in the Grand Duchy of Baden. Hopefully, news about the closer circumstances of his "last hour" will reach us soon and someone closer to the Blessed will communicate important details from his life and work.

(Receipt and thanks.

For Brunn's Anstalt received through Aunt" Bünger, collected by his singing choir, -3.75. V "t Mr. G. Bippus in EvanSville, Ind. received -5. Collected for poor students by Mr. Bro. Tie- inner at his son's wedding in Baltimore-18. C. F. W alther.

To the Seminarhanshalt: Von den steten Frauen in Past. Claus' congregation 53 Gast. Akpfelbutkr; by the Norwegian pastor, C. I. Muus of BalderS District of his congregation at Holden, Minn, -47.10; M Gottfr. Merz of Past. Lehmann's parish, 3 bush. Potatoes, 2 Bush. Beans, 13 cabbages; from gardener Köre er t of Past. Claus Gem. 6 bush. Beans, 100 cabbage heads; from miller Wiebracht dahier 5 sacks of flour; vo- M. Mertz from Past. Lehmanns Gem. 2 Bush. Beans, 1 Bush. Potatoes,Z Bush. Tomatoes, 18 cabbages; by Past. Muus from the Eastern District of his (Norwegian Gem. in Holden, Minn., -38.25; by I. Spitze from Palt. Popp's Gem. 2 barrels of potatoes; by Past. Jox from his Gem. in Peru -13, by Bro. Conradt there -5. For poor students: By Past. Penne- kamp by M. Friedrich -5; by Past. Popp thank-offering by P. Paar -5; by Past. H. Schmidt from his congregation in Elkgrove -10 and -5 from C. Busse for Seminarian Aulich; by Kassirer Roschke -30 from N. N' in St. Louis for the sons of Prof. Crämer. A. Crämer.

Received in -er Raffe -es Eastern District:

Concerning the synodal treasury: From Past. Sturken's congregation -3V. Williamsdurg congregation of 3 collects -35.28. West Seneca congregation -13. To the college maintenance fund:Receipt of the Gem. in New York -13.65. To the 'church building in Yorkville: Gem. I' Cape Girardeau -5th Past. Kryls Gem. in Baltimore -1S. By G. White, Concordia Distr., St. Louis, -22.11. To the Synod Debt Redemption Fund: congreg. in Williamsburg -98.18. Past. Weisel Sr.-A. For inner mission: congregation in WilliamSburg -10. Past. Sauer-1.50. For Past. Brunn's Anstalt: From "Herr" Pallmayer, Thank-offering -5. Child's coll. at I. R. -5, at G. P. -2, at Z. I. -2,10; by H. M. -4. Wedding-Coll. by I. M. -6,20. For Pastor Nd'belen: Thank offering from Mrs. Mayer for happy delivery -1.25. To the orphanage in St. Louis: High-

time coll. at G. House -5.50. New York, 1 I. Birkner. Oct. 1866.

changed addresses:

Rsv. "go. Debnor, Hoble 6o., Ive.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 23. St. Louis, Mo., Nov. 15, 1866...

No. 6.

(Sent in by Past. Hugo Hanser.) **Lutheran, do you have the symbolic books and do you read them?**
(Continued.)

The Concordia Formula.

The Formula of Concord, in German Eintrachtsformel, came into being in its present form in 1577, and thus, as it were, the keystone of the entire work of the Reformation was laid. Like all the other symbols, this one, too, is the spoils of difficult, protracted, and, in contrast to the first three symbols (which came into being in an outward struggle), internal struggles of the Lutheran Church, won and maintained with much fear and anxiety. While the Augsb. Confession, its Apology, and the Schmalkaldic Articles were especially directed against the Papal sect, and Luther's two Catechisms were intended to serve the internal development of the Lutheran Church, this writing was not intended to serve the internal development of the Lutheran Church. While Luther's two catechisms were intended to serve the internal development of the Lutheran Church, this book was primarily directed against the heresies of the Reformed or Calvinists, who threatened to stifle and flood the pure doctrine and the Lutheran Church with their clandestine practices; therefore, this book has always been a thorn in their side, as well as in the side of all those who flirt with the Reformed and the Unrists.

The dispute within the Lutheran Church, i.e. between the Augsburg Confession relatives, first arose over the so-called In

terim. No sooner had Luther closed his eyes in 1546 than, as he had predicted, war broke out between the Emperor and the Protestant estates, but it came to an unfortunate end for the latter, for in the Battle of Mühlberg (1547), the defeat and capture of the Elector John Frederick the Magnanimous also sealed the defeat of the other estates. After the Emperor, Carl V, had thus regained power, he had the Augsburg Interim drawn up, a document which was to serve as a guideline for the Protestant and Roman Churches until a general conciliar decision was reached, and to which both parts were to submit. But since this interim actually only allowed the papal heresies to exist and only permitted the Protestants to marry priests and to partake of the Lord's Supper in both forms, the Protestants could not accept it without denial; but as far as the emperor's power reached, they were forced to do so by threat and force; nevertheless, even then many remained steadfast and rejected the interim, among them especially the city of Magdeburg.

Even Elector Moritz, who now ruled in the lands of the imprisoned Elector, wanted this interim for his Lutheran subjects.

He therefore arranged for negotiations to modify it in such a way that it could be accepted if necessary, and after Melancthon's expert opinion on it had been obtained, the Leipzig Interim (1548) came into being. This gave the Augsburg Interim a new meaning. In doctrine, it dropped some of the things that had hitherto been held fast, and in other respects it expressed them in such a way that both the papists and the Protestants thought they could find their doctrine in it. Melancthon and his school, who had actually written it, accepted the Interim, but of course a large number of Lutheran theologians and Christians still saw in it a betrayal of their church and of God's Word, and therefore fought fiercely against it and its authors, and preferred to go into exile rather than sign it.

But while the church, through these interims and the yielding to them on the part of the small believers, came into a sad state of disruption, and this union, as with all such works, became more and more a confusion, while one was now also forced, because the victorious emperor wanted it that way, to send for the Council in Trent, although just now nothing good could be hoped from it; indeed, while already several Lutheran preachers, among them Brenz von Würtem

mask of the Lutheran	Thus, although cryptocalvinism was suppressed in Saxony, it was because its followers were people who held neither loyalty nor faith, and treacherously thought otherwise.
----------------------	--

The Elector's secret counsellors could only approve of his excellent proposals; he therefore again contacted other Protestant estates, and when his proposals were also well received here, he summoned twelve theologians to the castle of Lichtenburg in February 1576 to "consider" and discuss this matter further.

There were three points which they thought they should lay especially at heart in order to bring about unity, and from which they expected the best result.

First. All bickering, all accusations, and all pamphlets should be forgotten, buried, and considered dead and destroyed.

Secondly. All crypto-Calvinist books, such as the new Wittenberg Catechism, the Grundfeste, and the Dresden Confession, were to be abolished; Melancthon's *Corpus Doctrinae* was also no longer to be imposed on the conscience as a rule of faith; only the Holy Scriptures, the Augsburg Confession, its Apology, the Schmalkaldic Articles, and Luther's two catechisms were to be considered the norm of faith.

Thirdly. Some unsuspicious theologians, also from outside, should be appointed and should carry out the work of Concord in such a way that they would rewrite the articles of the Augsburg Confession one after the other, expose all the doctrine that had been torn down against it, but without naming the persons, and declare the pure doctrine to be Christian.

As soon as the Elector had this expert opinion in his hands, he sent the above Swabian-Saxon Concordia Formula, as well as the Maulbrunn Formula, to Andreä, who was just present in Saxony, in order to also obtain his advice, and when he advised that both writings should be combined into one, because the former was too long, the latter too short, he now proceeded to the actual work, and in May 1576 summoned twenty theologians to Tor - gau, eighteen of whom actually appeared at this momentous meeting, among them six foreign scholars of God. The most distinguished were: Dr. Mörlin, Dr. Selnecker, Dr. Jak. Andreä, Dr. D. Chyträus, Dr. M. Chemnitz. The convention of these men had the most pleasing progress and outcome; they proceeded in all respects according to the above expert opinions and were able to present the best results of their work to the Elector as early as June: he wanted to let it cost him a hundred thousand florins and more to restore church peace, took the document in his hand with great joy, examined it himself, had his secret council examine it, and then sent it to the other Lutheran princes and estates with the request that they also examine it and send him any concerns and reminders that were found to be significant; Chemnitz and especially Andreä, who also wrote to the other Lutheran princes and estates, wrote to the prince in June of this year.

The wise Elector was anxious to make this writing as perfect as possible in content and form, to make it a common work, and thus also the common property of all.

When most of the reservations and expert opinions, twenty-five in number, had been received, the Elector handed them over to the three theologians Andreä, Chemnitz, and Selnecker, to whom three more were later added, in order to improve the above-mentioned writing.

produced at Torgau as much as truth permitted. This happened at Bergen near Magdeburg in the year 1577. Most of the expert opinions were very praiseworthy, and thanked God for the light of pure life contained in this Torgau book, and also for the laudable zeal of the Elector.) What had been censured was partly put aside, partly the censurers let themselves be brought to better thoughts by a clearer discussion that had taken place. In order to remedy the complaint about the vastness of the book, an excerpt was made and placed in front of the work for the purpose of an easier overview; it is the so-called "summary concept" and also contains twelve articles, like the "thorough explanation."

After now the work (now Bergisches, also already called Concordienbuch) was again carefully reviewed and improved, the Elector again saw to it that it was transmitted to the other estates for further review and final signature. With joy this signature was done and until the next year 1578 already 3 Electors, 20 Princes, 24 Counts, 4 Barons, 38 Imperial Cities and 8000 in the magistracy had voluntarily signed their names, and in the consequence still more were added.

Everyone was given time to do so; no one was forced, neither by flattery, nor threats, nor force; on the contrary, everyone was admonished not to sign against his conscience, as it is expressly stated in the preface: "Therefore we herewith testify before the face of God Almighty and all Christendom that our mind and opinion is not at all to give cause for some complaint and persecution of the poor oppressed Christians by this Christian settlement. Only the stiff-necked seducers and blasphemers were no longer to be tolerated, as is evident from the same preface, and the secret enemies of the truth were to be denied a passport. It is true that some estates, to whom one could not deny the pure doctrine, did not sign either, but this did not happen merely because of partly political, partly personally honorable, stingy reasons, for they had not been consulted enough; others did not sign because they were either open or clandestine Calvinists, and because they had not been consulted enough.

Thus equipped then the so-called Concordienbuch with the naturally German *) Concordienformel together with all other Lutheran confessional writings appeared for the first time on June 25, 1580, just half a century after the Augsburg Confession had been handed over, "a lasting testimony" says Guericke "of the manly firmness of faith of the time, which in unanimous cooperation had been able to bring about and maintain such a work. The struggle of the Reformation, long since fought outwardly, had only now passed through its full stage inwardly as well."

Thus at this touchstone of many hearts thoughts were revealed; one -achieved what one had desired: the threshing floor of the Lutheran Church was cleared of much chaff, the little foxes that spoiled the vineyard of the Lord were caught or driven out; those who had hitherto been bound in spirit by One Doctrine and One Faith now had a new bond that also united them outwardly, a new, firm, solid wall was drawn around the Lutheran Zion.

Since everything had progressed so well, there was no further hesitation to publish the entire Concordia. In 1579, Andreä, by order of the Elector, wrote the preface to the book that was thus produced and in which the three general Symbola, the Augsburg Confession, its Apology, the Schmalkaldic Articles, and the two catechisms of Luther were also included; this preface, after it too had been reviewed by other divine scholars and signed by the princes and estates mentioned at the end, precedes the entire Concordia book. In this preface, the reasons are shown which drove them to this work, namely, not to make something new, but to eliminate the disagreement among the relatives of the Augsburg Confession, and to show the Roman Church that they still stood on the old foundation of the doctrine known in the Augsburg Confession and intended to persist in it, that is, that they did not differ from it and the other public confessions of the Lutheran Church, neither in *rebus* nor *phrasibus*, i.e., *neither in doctrine nor in phrases*. i.e. neither in doctrine nor in the way of speaking about it, in the least. And finally, "so that the restless, quarrelsome people, who do not want to be bound to a certain form of pure doctrine, are not free and open to arouse disputations of their own liking and to introduce and advocate unruly errors."

Thus equipped then the so-called Concordienbuch with the naturally German *) Concordienformel together with all other Lutheran confessional writings appeared for the first time on June 25, 1580, just half a century after the Augsburg Confession had been handed over, "a lasting testimony" says Guericke "of the manly firmness of faith of the time, which in unanimous cooperation had been able to bring about and maintain such a work. The struggle of the Reformation, long since fought outwardly, had only now passed through its full stage inwardly as well."

Now, as far as the content is concerned, the

*) The first Latin translation was delivered by Lucas Osiander as early as 1580; Selnecker changed and improved it in 1582; later, this translation was also reviewed and improved at a convention under Chemnitz's direction, and then included in the first authentic edition in 1584, and has been retained ever since.

*) The Elector had grown gray hairs over this work; when his attention was called to it, he is said to have replied, "These are the Calvinists!"

Concordia Formula into two main parts. The first is the Epitome, (i. e.) Summarischer Begriff (oder Auszug) der streitigen Artikel zwischen den Theologen of the divine word, but much less to entire churches and after his conversion was contrary to the Holy Spirit. The Holy Spirit, that is, that the Holy Spirit also protects the willful and persistent resistance of man. The Holy Spirit was also given to those who deliberately and persistently resisted.

Augsburgischer Confession" 2c. The other part is within or outside the Holy Roman Empire of the German Nation. We do not mean by this the false and seductive doctrines and the same stiff-necked teachers and blasphemers, whom we by no means intend to tolerate in our lands, churches and schools, but that they are actually rejected.

entitled: "Solida Declaratio, (i. e.) Gründliche... Explanation of several articles of the Augsburg Confession, in which a dispute has arisen for some time among several theologians belonging to the same confession" 2c. Each of these two parts has twelve articles, which, although they both deal with the same doctrines in terms of content, differ in form and execution, as the titles already indicate, in that the "Summarische Begriff" gives a brief summary of the doctrines further elaborated in the "Erklärung," in such a way that first the *status controversiae*, i.e., the point in dispute, is stated in concise words, followed by *affirmativa* (*pars*) i.e. what is recognized and confessed as the pure doctrine, and finally, thirdly, *negativa* (*pars*) i.e. the false counter-doctrine which is rejected.

The "Thorough Explanation" then goes on to discuss all this in detail and at length, without, however, putting the material into these three sections just as precisely. It draws its proofs from God's Word, the symbols already mentioned, Luther's writings, and the ancient church fathers. In addition, each section is preceded by a special introduction in which they profess the symbols already recognized in the Lutheran Church and promise to judge and adjudicate these disputes among the churches related to the Augsburg Confession in accordance with them. A short preface, which also precedes the "Thorough Declaration," also gives, like the great introduction to the entire Concordia Book, the reason why this formula of agreement was drawn up, namely because: "some theologians have deviated from some high and noble articles of the Protestant Confession, and either have not attained to the right understanding of the same, or have not ever persisted in doing so, or have even insinuated a foreign understanding of the same, and have wanted to be, and make use of and boast of, the Augsburg Confession, from which burdensome and harmful divisions have arisen in the pure Protestant churches." (Just as it is happening in America today.)

Since, by the way, the purpose of the Formula of Concord is mainly to explain the Augsburg Confession in relation to the deviations of the Augsburg Confession relatives of the closer, and to warn against them, what is said there against the Papist sect has not been further explained here. As for the *damnamus* or verdict of condemnation against the false teachers and doctrines, which so many take offense at, the authors themselves speak of it in the great preface.

Since, by the way, the Concordia formula does not name any persons when presenting the false doctrine, and only says what is unavoidably necessary about the points of contention, a short history of each article may follow here for a better understanding of them. The first article deals with original sin.

I. From original sin.

V. Striegel had asserted in 1558 that human nature was not so corrupt that it could not contribute to their conversion, since original sin in the nature of man was only an accidens, something accidental. In a disputation with him, Matthias Flacius, on the other hand, asserted that human nature, being thoroughly depraved, could not only contribute nothing to the conversion of man, but only stood in the way of it, because the original sin of man was substance, i.e., nature and essence. Both are now rejected in this article, the former as leading to Pelagianism, the latter as leading to Manichaeism. At the same time it is shown that, though original sin was such a deep corruption of human nature that nothing healthy or uncorrupted remained in the body and soul of man, or in his inward or outward powers, and that, though man, having committed the one sin in Paradise, thought, spoke, or did no more evil, yet his nature and person would be and remain wholly corrupt before God, and spiritually dead to all good, as the apostle says, "we are children of wrath by nature." Nevertheless a distinction is to be made between man's nature, which, even after the fall, is God's creature, and original sin, which dwells and clings in it, and which is the work of the devil. All this is proved by the third article of the Apostolic Symbol Symbolum.

II. of free will.

The Wittenberg school, with its defender, Johannes Pfeffinger, taught that the free will of man was by no means so completely destroyed by the Fall that it strengthened by the Holy Spirit, could not "cooperate" after the first impulse to conversion. They thought, therefore, that the ability of man to convert was not so completely destroyed by the Fall, that he, strengthened by the Holy Spirit, could not "cooperate," however little after the first stimulus to conversion. They thought, then, that the ability to accept the good remained in man, and that only the power of the Holy Spirit was needed to transform this ability into action. The only thing that was needed was the power of the Holy Spirit to put this ability into action and cooperation.

On the other hand, it was stated that man's free will was nothing in spiritual matters, that he could contribute nothing at all, not even the least thing, to his conversion out of his own powers, send himself to it, work towards it, or cooperate in it, but that he was wholly dead to goodness, therefore that he could neither prepare himself for grace, nor accept the offered grace from himself; God must first make an obedient will out of the will which was by nature unruly. There are therefore only two causes of conversion, namely, the Word and the Holy Spirit. Rather, it is only after conversion that the will is able, active, and skillful, so that it can then cooperate in all the works that the Holy Spirit performs in us. It is only in external things that the human being has a will. It is only in outward things that man still has a certain amount of free will, that he can, for example, hear the word of God outwardly, or not hear and read it. But although it is not up to the preacher to plant and water, nor up to the hearer to run or will, yet let there be no doubt that where the pure word is sounded and heard with earnestness, God by his great mercy draws the hearts to himself and converts them. But he who despises God's means of grace has only himself to blame if he is not converted and thus perishes.

III. Of the righteousness of faith before God.

Andreas Osiander, the father of Lucas Osiander, who was one of the authors of the Formula of Concord, had taught of justification that man is not merely declared righteous by faith, but is made righteous; that faith does not make a man righteous merely because it grasps the merit of Christ, but because it sanctifies him; he therefore included man's justification in his own sanctification. Accordingly, he further supposed that Christ was our reconciler only according to his divine nature, and as Christ in us our righteousness. In contrast, F. Stancarus *) of Mantua taught in the Nestorian way: Christ is our righteousness according to his human nature alone.

Whereas in this article it is laid down, that Christ is our righteousness according to both natures, divine and human; that the believing man is before God

*) Since this restless man caused confusion wherever he went, his name was soon used proverbially, and so even now one calls a restless, confusing, and quarrelsome person a "Stranker," i.e., a Stancarus.

The first is to be justified, that is, to be absolved from sin and its penalties, without any regard to his own sanctification, or to his present or future good works, but solely for the sake of Christ's righteousness and holiness, which he has embraced by faith. Justification and sanctification, faith and charity or good works, must therefore be strictly separated; the former must first be present before the latter can follow. It is wrong for a man to make himself worthy of the merit of Christ through a devout life, but first to grasp the merit of Christ in faith, and only then can he lead a new and devout life as a new and born-again man.

IV. Of good works.

Of the same G. Major, professor at Wittenberg, had taught: "Good works are necessary for salvation," because the pure doctrine of justification could easily be obscured by this expression, Nicolaus v. Amsdorf and others had spoken out against it, but in their zeal had made the assertion: good works are harmful for salvation; although he admittedly only meant this in the sense that someone relied on them, this speech was just as easily misunderstood as the first.

On the other hand, it is stated that both ways of speaking should be avoided in the future. In general, when the causes of salvation are spoken of, good works are not to be included in any way, but what the apostle says, Rom. 3:28, "by faith alone. We are guilty of doing good deeds, but if they are to please God, they must not be done out of compulsion, but out of a voluntary spirit and with a good will. Now, though the good works of Christians have many defects, yet they are pleasing and acceptable to God, because the person is pleasing to him who has grasped Christ's merit and perfection.

That one should also be diligent in good works, they show from the saying of Peter, that one should establish his profession, that is, see that one does not fall from it and lose his spirit and gifts, which happens through sloth and evil works.

V. Of the law and the gospel.

Joh. Agricola, court preacher in Churbrandenburg (s1566) and co-author of the infamous Augsburg Interim. Interim, had, initially with the intention of emphasizing the Gospel, claimed that repentance was not to be taught from the Law, but from the Gospel of Christ's suffering and death; indeed, it was no longer necessary for Christians and belonged in the town hall, not in the church.

the pulpit. Although he later recanted this, there were still "others" who held on to this error and tried to maintain it. They were called antinomians (lawbreakers).

Against this, it is here declared that the law has by no means been abolished, but, as the law and the gospel have been in the church from the beginning of the world, so they will continue to exist and remain side by side until the end of the world. Care must be taken that the two are rightly divided and not mixed with one another, as happens, for example, when the gospel is made into a doctrine of the law. The gospel, inasmuch as it is opposed to the law, is only a sermon of grace, not a sermon of repentance; everything, therefore, that punishes sin and therefore preaches repentance, actually belongs to the sermon of the law. Although, therefore, the suffering and death of Christ contain a very serious and terrible sermon on repentance, yet this, in so far as it preaches the wrath of God and repentance, is not yet the preaching of the gospel proper, but the preaching of Moses and the law, and therefore a foreign work of Christ, by which he comes to his own office, i.e., to preach grace, to comfort, and to make alive."

VI. Of the third custom of the law.

Misled by the above-mentioned errors and by the words of the apostle: "To the righteous there is no law," others had also given in to the error: as if the law, at least according to its third use, namely, to be a rule and guide for the faithful, had been abolished; for the righteous is a law unto himself, and therefore no longer needs the teaching and doing of the law.

Now, on the other hand, our fathers teach in this article, that although believers are freed from the curse and constraint of the law, yet they are not without the law, but rather are redeemed for this reason, that they should live and walk according to it, for it is God's unchangeable will; therefore it is also to be diligently pursued by those who are born again; And this all the more, because their regeneration is by no means complete, but only begun, so also the old Adam, "the stubborn, quarrelsome ass," is still with them and a part of them, and does all good only forcedly and against his will; therefore also the faithful need not only that the law of the Lord should always shine before them, but also that the old Adam should be urged with admonition, with threats and punishments, that he follow the Spirit and do good. But at the same time they show the difference between the works of the law and the works of the Spirit; the former are those works which a man does, prompted only by the promise or threat of the law; the latter, the fruits of the Spirit, are works which believers, if they are born again, do,

as if they knew not of any commandment, threatening, or promise; and these are good works only, which please God.

VII Of the Holy Supper of Christ.

The most profound disputes had just arisen over this doctrine and gave, as has been told above, the next of blessed memory, had clearly and unambiguously brought to light the scriptural doctrine: that Christ is bodily present in this Sacrament and is distributed and received in Ha, and invincibly upheld it against Zwingli, who interpreted the words: that means my body. When Zwingli had been killed in a battle in 1531, and the so-called Wittenberg Concordia had come about in 1536, in which Bucer, Capito, and other heads of the Zwinglians had recanted their error and declared their support for the Augsburg Confession without reservation, it seemed that the Wittenberg Concordia would be a success. Confession without reservation, it seemed as if this discord had really been settled forever, and Luther sang with a glad heart: "Herr, nun lasse thou thy servant in peace fahen." But it soon became evident that the fanatically Zwinglian party was by no means willing to abandon their errors; on the contrary, they let Zwingli's writings go out anew, and thus made a mockery of the Wittenberg union; so Luther saw that an agreement was not to be thought of, and foreseeing the coming, new errors in this matter, he now, a short time before his death, issued his "Confession of the Holy Communion against the Enthusiasts" in 1544. This was a last powerful testimony and legacy to the church, a last exhortation to preserve the pure doctrine; but alas, it was all too soon forgotten by many.

When, after Luther's blessed departure, John Calvin stood up in Geneva and, apparently coming closer to the Lutheran Church, taught that Christ really and truly communicates Himself to the believing soul in the Lord's Supper, many, also within the Lutheran Church, were tempted to fall for this new teaching, although Calvin, despite this nice-sounding phrase, still tinkered with Christ's words of institution in a genuinely rationalistic way, even thus by no means admitting that he was not yet a Lutheran. Many, even within the Lutheran Church, were tempted to fall in with this new doctrine, although Calvin, in spite of this beautiful-sounding phrase, still fiddled around with Christ's words of institution in a genuinely rationalistic manner, and even thus by no means admitted that Christ communicates Himself through sacramental eating and drinking, but rather that his constant opinion was that Christ communicates Himself only through the power of the Holy Spirit in faith. He was of the opinion that Christ communicated himself only through the power of the Holy Spirit in faith, that is, not bodily, for according to his humanity he was seated at the right hand of God in heaven; 'on the other hand, only spiritually, according to his divine nature with his merit and his power, therefore even the unbeliever received nothing but bread and wine in the Lord's Supper. All those who accepted these doctrines and yet called themselves Lutherans were called crypto-Calvinists, and we, the Lutherans, were called crypto-Calvinists.

have seen above how badly they have traduced and betrayed the Lutheran Church. Against them, who are also called Sacramentarians here, the doctrine of the Augsburg Confession concerning the Holy Spirit is now being challenged. Confession on the Holy Communion. Against them, who are also called sacramentaries here, the doctrine of the Augsburg Confession on the Holy Communion is widely explained and unanimously confessed: that the words of Christ's institution are to be taken in no other sense than what they read, and that therefore in the Holy Communion, the true body and the true ritual are to be taken. This is proved by all the sayings that deal with the Holy Communion, and that the true body and blood of Christ are truly present, distributed in, with, and under the bread and wine, and received orally by all who partake of it, whether believers or unbelievers, but by the former for salvation, and by the latter for judgment. The Lord's Supper. God's right hand, it is further said, is everywhere, therefore Christ is not spatially enclosed in heaven; indeed, because he is true God and man in one person, his body must also be everywhere, for God is everywhere. One must not be offended at this, for God has other ways of being in one place than only the spatial. The oral or bodily eating and drinking of Christ in the Lord's Supper is not done in a carnal, capernaitic way, but in a supernatural, heavenly and incomprehensible way. Christians who are weak in faith, but who repent of their sins, do not receive the Lord's Supper for judgment; only those who do not accept Christ as their Savior are unworthy; one does not become worthy by his own preparation, but only by the merit of Christ, which he has grasped in faith.

(To be continued.)

To the ecclesiastical chronicle.

Ohio Synod. In the last issue of last year's "Lutheran" we took the liberty of remarking that the theses on church and ministry presented to the Ohio Synod, including the first one, were ambiguous and therefore not suitable to serve as a basis for righteous doctrinal purification. From the "Lutherische Kirchenzeitung" of November 1 we now see, to our great joy, that the dear Ohio Synod has made important changes with the theses themselves and, for example, has so changed the first thesis that that ambiguity is removed from it. It now reads, namely, as follows: "According to our confessions there must always be and remain one, holy, Christian church, which is the assembly (Gemeine) of all believers; the marks are pure Word and Sacrament, by which one can recognize both, the existence of the church in general, and distinguish the true from the falsified." The discussion on the church question took three whole days.

...in the first place. The result was a unanimous one. The theses on the ministry are to be discussed at the next regular meeting and the first three days are to be used for this again. May the Lord then give the Synod grace to come to one mind and one opinion on this point also, according to God's Word and the confession of the Church. Far from begrudging the Ohio Synod the victories which truth celebrates in it, we rather rejoice in them no less than if they had been carried off among ourselves; not from "desires of conquest," but because we believe a communion not only of all goods and gifts, but also of all sufferings, wounds, struggles, and victories of the Church.

The Presbyterians (old school) at St. Louis have separated. 7 preachers and 3 elders remained with the Presbyterian General Synod, and 10 elders have joined with those who do not want the policy introduced into the church. The Presbyterian Synod of Kentucky also divided at its recent session; 57 members declared themselves in favor of the General Assembly and 99 supported the Louisville Presbytery in its rejection of mixing religion with political party views. The Presbyterian community presents, with the Methodist, the sad spectacle that in a church, even after the war, political party fanaticism still burns on, and does not care that over it the church is divided and the religious interest in it devoured.

Lamentation, admonition and punishment of a preacher in Germany. "The Lutheran princes do similar things to the Pope. They, too, have usurped the power of church government in the Lutheran regional churches, they make laws in them, and these laws must be higher than God's Word - that is to say, they reach into the high priesthood of the Lord Christ and take what is his. On the other hand, they have also taken away the key office from the pastors and congregations, and thus, by robbing them of the authority that belongs to the churches and congregations, they have interfered with the priesthood of the pastors and congregations. What a lamentation has followed from this! What secularization of the church! Yes, as a national church it has become in most places an obedient servant of the temporal power. The free mistress Sarah has degraded herself to the slave Hagar. She has allowed men to command her what is to be believed, preached, and acted in her - and has forgotten her head, the Lord Christ. What a pity this is! O Christians all - wake up, wake up! Why do you let your priestly rights be taken from you? From God's Word you have the right and the power to examine all doctrine, to accept only the right teachers, to reject the false prophets and strangers.

You should not and must not suffer a false prophet as pastor among you; you must flee these people and go out from them. You have the right and the power to exercise the office of the keys, so exercise it. Do not let the arrogant power of men keep you from doing God's will and using your teasing. Confess the word of God, and give glory to God alone. You have the inclination and the power not to let yourselves be tyrannized in the church by the ordinances of men; rather, you are to preserve your evangelical freedom, which Christ has bought for you at a high price. Well, why do you not do it? Is bondage so much dearer and more pleasant to you than freedom? Why do you allow yourselves to be caught again under the bondage of the letter? You have begun it in the spirit, will you finish it in the flesh? You say, "Yes, we are not responsible for it; the authorities are." Do you think so? Oh, far from it! What Christ your Lord has given you in his holy, precious merit, you must not let him take away from you. If you let it be taken from you, it is your fault and your responsibility, for without you, no one can take it from you. Thou shalt rather suffer all things and bear Christ's cross than deny and hate Christ and his suffering and cross. On the last day you will have to give an account of how you have grown with your pounds, and no one can settle this account for you. You yourself and no one else will have to answer for it. When the Lord asks you one day: why did you stay with your false-teaching pastor and not go out from him? - what will you say then? If thou wilt say, Yes, dear Lord, the authorities have put him in our hands, they are responsible, the Lord will say to thee, Yes, I want to get hold of the authorities too, they do not escape me, but now I have to do with thee. Thou, thou, answerest, why hast thou not obeyed me? You will have nothing to say to that, you are a lazy servant in the end, who has no excuse. Your conscience punishes you; you have heard it from God's word that false teachers are to be fled, not emperor, king, pope, father and mother. - Thou hast not done it, and now thou art silent! O soul, be afraid of your responsibility, which so threateningly awaits you, and act as a wise steward with your goods! Or do you say: yes, the authorities force us to stay with our priest. We must. - A Christian need not be compelled to do so. Where is it written that the authorities are above God? Or that one must obey them more than God's word? I read just the other way round, namely, that the authorities are under God, and that God is to be obeyed more than men. - Yes, you say, that is an evil thing, for the authorities have means of coercion, fines, imprisonment, the sword, and so on. O, wilt thou go out there? Ay, indeed, when thou art in the presence of men...

If you fear men and their punishments more than you...must grow worse and worse until he comes... fear God and his punishments, you are in trouble. But doTherefore one submits to things as they are almost not be afraid of those who can kill the body but cannotwithout grumbling." kill the soul; rather, be afraid of God, who can destroy

both body and soul in hell. See what the dear apostles

and the holy martyrs did. Martyrs. They were supposed

to obey men more than God, but they did not, andagainst the Christians, many men and women in, suffered all kinds of torment for it. You admire that, don'tCarthage became blood witnesses to the truth. Amongfavorable weather, the guests, who could not find enough room in the schoolhouse at noon or in the evening, could be entertained outdoors.

you that you gladly give up everything for him?" separated from her loving mother. When she was to be interrogated, her father, who loved his daughter tenderly, went to her once more: "Have pity on my gray hairs," he begged, "have pity on your child, who cannot outlive you, let yourself be softened, for if you perish we shall be ashamed before all men." He kissed her hands, threw himself at her feet, and besought her with tears. Lovingly Perpetua bent down to him, and begged him to submit to the divine will; she could not, she must not, do otherwise. Still in the place of interrogation, her Baier pressed in, pleading and wailing, and the judge exhorted her to have mercy on her father and her child. "O how his sorrowful image grieves me," she said, "but yet-I am a Christian." She was condemned to be thrown to the wild beasts, and died under long struggles with high joy. -

in his bearing and dress. He wears almost shabby Learn by this shining example of Christian clothes, and makes no pretensions to scholarship and faithfulness, first, to understand your indolent, indifferent, finer education. His manners are cordial and unfeigned, suffering heart, and then also the meaning of Christ's words (Luc. 14:26.): "If any man come to Me, and hate not his father, mother, wife, children, brethren, sisters, even his own life, he cannot be My disciple." (Sunday messenger.)

Moreover, it is remarkable that while the Mormons of Utah are mostly foreigners, the Mormons of Illinois are almost all Americans and more highly educated than the Salt Lake Saints.

Spread of Chiliasm in England. According to the teacher Seneca executed, - it was he under whose reign and by whose order the first persecution of Christians in the Roman Empire was imposed. Peter died at Rome on the cross, Paul died at Rome by the sword. But what end did the Emperor Nero come to? His own subjects revolted against him. They sought him, - he fled. When at last he could avoid them no longer, he said, "I have lived shamefully, I will die still more shamefully,"-and fell on his own sword. - (Gideon.)

Mission Feast.

On 1S. Sunday p. Drin, the Lutheran congregation of Prairie Town, Madison Co. had the joy of celebrating a mission festival in their midst, in which the neighboring congregations of Neu-Gehlenbeck and DorsiS also took active part. Professor Brauer and Pastor Heineman were invited as festival preachers. The total charge for the morning and afternoon was 68 Doll. and 40 CtS. With the favorable weather, the guests, who could not find enough room in the schoolhouse at noon or in the evening, could be entertained outdoors.

Tobias Rösch, Past.

Church News.

On the 21st Sunday p. Drin, Rev. M. Tirmenstein, having accepted a call from the newly-formed Lutheran congregation at Providence, R. I., with the approval of his former congregation at Port Richmond, was installed in office by the undersigned. May the Lord be his sun and shield. Past. Otto Hanser.

Address: ksv. U. Dirmsnstin, ears ok Rsv. Ur. 6br. kuokert,' No. 92 Rortd ückain 8tr., kroviasnov, R.

The Secret of Wickedness in the

Roman Papacy, from its teachings and works.

According to the most reliable sources.
by C. J. H. Fick.

We hasten to announce to the Lutheran readers not only this important book, long awaited with longing by Pastor Fick, which has just left the press and is available from A. Wiebusch and Son for the price of 50 Cts. in paperback (postage 4 Cts.), and 75 Cts. (postage 8 Lts.) bound in canvas. Lutheran readers, but to recommend it most urgently for immediate purchase and diligent perusal. The more in our days the Pabstacy with all its might is picking itself up again and the Pabst and his antichristic empire are regaining the horn that was mortally wounded by the Reformation; the more serious the danger threatening the church through the pope, as the right great antichrist, becomes, because our arch-enemy, the devil, has succeeded in bringing in a direction toward Rome even into the church of the Reformation, into the church of the pure Word and Sacrament, and in shutting the mouths of many degenerate sons of Luther, so that they no longer dare to confess the pope freely and unabashedly as the right antichrist with Luther and the Lutheran church: All the more do we need a book that clearly and concisely proves the secret of the wickedness in the antichristian papacy and lays it bare before everyone's eyes. Now, this godly purpose is fulfilled by the present book in a masterly, victorious manner, and it speaks about this in the introduction itself:

"If some Protestants in our time doubt whether the pope is the Antichrist, this is probably also due to the fact that they are not familiar enough with the nature of the pontificate. We therefore believe that we are doing our fellow Christians a service by communicating such proofs from reliable writings as clearly show the secret of the wickedness in the Roman papacy. This, then, is the purpose of the present booklet. It seeks to fulfill this purpose in that it lists in the first part the teachings, and in the second part the works, by which the Roman popes expressed to themselves the mark and seal of the Antichrist. As for the doctrines of the popes, they are taken only from those writings which have an undisputed validity in the Roman Church itself. These are, first of all, the Roman confessional writings, namely, the "Canons and Resolutions of the Council of Trent," which we cite according to the German translation by D. M. Smets, a Roman Catholic canon, and "the Roman Catechism," of which we use the German translation by the Roman Catholic professor A. Buse; also canon law and the bulls of the popes. Likewise, with respect to the works of the popes, we note that we have included only those that have been authenticated by proven writers. To the second part is appended an appendix, which indicates the historical sources that we have used.

That we have cited so many facts from history which prove the pope to be the Antichrist needs no justification. Luther says in his preface to the Life of the Popes by Robert Barnes, who was later burned by the papists: "I have poured this out out of great displeasure and indignation, whether I would raise up some Christian pious hearts, that they might gather from the histories whatever they can of the papal tyranny and of his most holy churches. For those who have the mind of Christ know well that what they can read, speak, and write against this bloodthirsty, blasphemous, and ecclesiastical whore of the devil is the highest and most acceptable sacrifice of thanksgiving to the Lord God. I, who was not very knowledgeable about the Histories at the beginning, attacked the papacy from the front, from the holy Scriptures; but now I rejoice heartily, since I see how others attack it also from behind, i.e. from the Histories, and I feel quite triumphant, since I see how brightly and clearly the Histories agree with the Scriptures. For what I have learned and taught from Paul and Daniel, namely, that the pope is the abominable one of God, the histories cry out, as it were, and point it out with fingers, and actually show the man." Walch XIV, 351."

Buy it, read it, read it again and you'll be find that here not too much promise, that All things promised are faithfully and diligently fulfilled.

And the fruit will be, we can tell you... I can assure you from experience that you, strengthened in your faith, will freely and unhesitatingly confess your faith in the Lutheran Church against the Pope, as the true Antichrist, and, according to Luther's wish and request, will be filled with true hatred against the papacy.

And if there is still something that should advance the immediate quite wide distribution of the excellent book, then it is certainly also the circumstance that it is published "for the best of the Lutheran Orphanage here".

Junii Reformation History.

A new issue of this work has just appeared, comprising pages 129 to 160. In it, Mr. Schlitt publishes the following: "From many sides we have received the wish and have been asked to have the Reformation History published more quickly, and in such a way that it should be completed in one year.

We are very willing to make this wish a reality. The unspeakable difficulties which we have had to fight up to now were the cause of the irregular publication, even though we have done everything in our power to promote it. But now it is possible for us to publish the booklets at the right time. In order to carry out the task of having the entire work published punctually and completely within a year, we have decided to call upon the participation of the general public by kindly inviting the subscribers to subscribe to 200 shares, each at \$5. These shares will be repaid punctually after a period of one year, together with 20 per cent, and thus the general wish for the speedy appearance of the great work will be fulfilled.

The costs of the production of the extensive work amount to over -4000 and through the payment of the above 200 shares we are in a position to execute the entire work within one year. The names of the share holders will be printed at the end of the work and each of them will receive a share certificate (receipt).

Acknowledge and thank you.

For poor students received by Rev. M. Eirich, collected at the baptism of children at Mr. HuSmann's 57.30. Collecte of the St. Johannis - congregation of Rev. Herzer in Minnesota (for Brunn's) 57. By Paft. K. Moll in Detroit on Mr. Recht's wedding sent 58.01. By Past. Stege from an unnamed 51st Don Mrs. Römheld, St. Louis, 1 quilt, 2 pillow slipcovers, 1 hair crack "nd 1 linen bed sheet. By Mrs. Beck, Columbia, Ill, 7 shirts, 10handkerchiefs, 3 p. Stockings. By Rev. Reinke on the infant baptism Mr. H. Barthel' - in Blue JSland, Ill, ges. 54.65. Don Mr. L. Kott there 52.50. Bon Past. A. Reinke 55.

C. F. W. Walther.

For "poor" students received through Pastor Rohrlack from some members of his congregation 4 pairs of stockings, 2 p. gloves, 6 neck bandages, 2 underpants, 2 handkerchiefs, 2 boxes of paper collars, 2 combs.

E. Brewer.

Z'uur Gemiuar household: from an alk, Saxon from ToliuSville 10 Bush. Potatoes, 1 barrel of apples and 7 gall. Syrup. By Past. Harter of his Ge", at Lithopolis 532. from Past. Heinemanus Ge", by W. Brunnwort 2 bush. Wheat; by Isenderg St Bush, do.; by H. Lrunnwort 3 Bush. do.; by Eh. Lrasr 6t Bush, do. By Past. Studt by his St. PaulSgem. 57M. By Mr. Kruger from-. Gem. Caroudelet from himself and from G. Labmann, H. Horstmann, F. Lindemann, F. Lüienkamp, H. Witte, H. Horst, L. Horstmaua, R. Mühlhof, H. Wesselmann, H. Hiuteräsche, and W. Krampe 20 barrels of all sorts of kitchen vegetables. Through Past. Herzer from L. Meyer 50 lbs. of sutter. Bon A. Fedder in LolliaSville 2 Bush. Sweet potato". Through Prof. Walther ander Gem. in Frohna 1 barrel of apples, 1 box of dry apples and 1 box of 1 gall. Lutte, "nd fruit.

For poor students: By Past." Ernst from Jonas Wagner 1 pair of Stiesel and from Mrs. Weißmüller 2 skeins of woolen yarn. By Past. Link from Sugar Island 515 for seminarian Denke. By Past. Dubpernell Collecte from his Ge". 52.25; deßgl. 2 pr. woolen stockings. By Past. I. P. Bey er on infant baptisms at T. Müller u. W- Prange gesam "elt 56,10 for Rudolph. By Past. Dorn of D. "an" 55; by L. Henninghaus 510. by Past. Dörmanu by Mrs. Kraft 1 pot-au-der train. By Past. Höraicke by P.

Grub 55; by H. Niemann 55 LtS. By Paft. Schilling on A. Hinkel's infant baptism ges. 54.60 for ASdrand. Remainder of funds "received" for Lllsworth by Apothecary Mich. and now left for use for other poor students here 512.35. Don Mrs. M. Schröder auPast. Dorns Ge", at Port Hudson 2 pairs of woolen socks "nd 50 EtS. By Paft. Stürkrm from Fr "ueuverein no Gem. 513 for W. Ernst. Bon Herr" Jltten from Paft. H. Schmidt-Gem. 55 and 1 pair of Hosea for Aulich. ErstlingSgade of Frauenverein-1" Cape Girardeau: 6 bust shirts, 10 collars, 3 pr. woolen squats. A. Crämer

For the redemption of the church building debt of the congregation at Oshkosh, Wi-, the undersigned certifies in the ram of the congregation to have "received" the following love-gifts:

By Paft. Kury 58; by Past. O. Hanser 515; by Past. Günther 53.25; by Past. Klinskenderg 55.10; by Past. Key! sen. 532.50.

With heartfelt thanks to the dear donors, I would also like to ask you to continue to remember us with love, and I am gladly prepared to accept "gifts of love" to pay off our "great debt. Oshkosh, 1st Ro". 1866. ", Rohrlack, Rev.

With hearty" thanks m "pfi "g from the congregation dc- Mr. Rev. L. R. Riedel a" the Sand, Creek, Jefferson Lo., Mo., 58. Paft. Wolf's Wittwe.

Received:

For the rv. -luth. hospital"-asylum in St. LouiS: Bon of a woman a "s Past. Wedels Gem. in Jefferson Lo. 51.50. by Past. Muller in PirtSdurg by Mrs. Lipp 52nd Bon N. R. 52.50th Bon 2nd M. Herrmann in Iowa Eich 40 EtS. Don the younglings in ImmanueÜ District, St. LoaiS, by H. Mop and Ed. Hönich 543. Bon Mrs. R. R. there 55. Bon Maria Fey in Echester 54. Bon Mr. Miittz in Frohna, Perry Lo., Mo., 53. By dm virgins i" TrinityS District, St. LouiS, 538.25. By Past. Bergt voa der Ge", in Paipdorf, Mo., 52.50. By Past. Bart- ling voa Leonh. bird, 55th Bon Heiar. Beck, Lote Lamp, Mo. thank offering for happy delivery of his wife 55. by Paft. Herzer, at the children's feast at St. Johaa- aiSparish in Steel Lo., Mina. collected 59.

For's Orphanage: By Past. Fuck by H. Albrecht 51. Furthermore, heartfelt thanks are expressed for the following gifts: from Messrs. Leonardt and Schuricht 3 barrels of flour, worth 543.50; 500 psd. of "ran, worth 53.25; 1 bush of chicken feed G 51. Chicken feed G 51. from Mr. Diebracht & Co. 2 barrels of flour, worth 529. L. E. Ed. Bertram, KaMrer.

Changed addresses r

F. LoLmuvu, teacher, gobuuwburx, oook 6o." Ill 6eo. Ztsudor, teacher, 909 MvnssduZo 8t., Mlvurcksv, Uis. Okurles Nüllor, teacher, kort Hudson, kruirllUQ 6o., Uo.

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und wohn-
en, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern.

Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
bietet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnern.

Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 23, St. Louis, Mo. 1st Dec. 1866, No. 7.

(Sent in by Paft. Hugo Hanser.) **Lutheran, have you the symbolic books and do you read them?**

(Continued.)

VIII. Of the person of Christ.

This article is also directed against the open and secret Calvinists. They limited the personal union between the divine and human natures in Christ and their mutual relations to such a small degree that they could deny the bodily presence of Christ in the Lord's Supper as completely impossible. They therefore maintained that the union between the divine and human natures of Christ did not extend so far that divine attributes, such as omnipresence, were truly imparted to human nature, but that it consisted merely in the fact that the same person, Christ, could and should be called God as well as man, and thus was not real, actual, but only such, since one nature had the name in common with the other. On the other hand, it was established that there is not only a nominal, but a real, true union of the two natures in Christ, that is, that one nature truly communicates its properties to the other, and thus one nature participates in what is proper to the other, what it does or suffers, yet in such a way that

This takes place without any mixing of natures, so that the essential qualities of one nature never become essential qualities of the other nature. For example, to be omniscient or omnipresent are only attributes of the divine nature, and so can never become essential attributes of the human nature; again, to have flesh and blood, to be born, to suffer, and to die are attributes of the human nature, and so can never become attributes of the divine nature; in short, each nature in Christ remains what it is according to its essence; neither does a third become of the two, nor is one changed into the other, so that, for example, the human nature would now be changed into a divine one. But as these two natures in Christ must not be mixed and blended with each other, neither must they be separated from each other, for though they both exist in Christ in their natural attributes, yet each does not exist separately in such a way as to form a distinct person, but both are united into One Person in Christ. But this personal union would be quite impossible without a true communion of natures and the sharing of attributes. For the sake of this personal union, the attributes of one nature are not assigned to that nature alone, but to the whole person.

For example, not only did Christ's human nature suffer for the sins of the world, but the whole Christ, and therefore God himself, even though according to his human nature. And when Christ was conceived, it was not only the divine nature that had all majesty, but the whole Christ, that is, even according to his human nature, though by the divine nature. But while he emptied himself of this nature during his passion, now that he has taken the form of a servant, he has put himself into the full use of the divine majesty and attributes, even according to his human nature. This, of course, would otherwise be impossible for human nature without this personal union with divine nature. When Christ promises that he will be present with his church on earth until the last day (Matt. 28), it is clear that he will not be present halfway, but according to his whole person, according to his divinity and humanity, for these belong to his person. And how would it be possible for this personal union of the two natures to be dissolved by place, space, or time, since even death was not able to separate them, as the

Resurrection. Whoever, therefore, rejects this true union one could yield to the enemies in middle rings or He testified with tears that he wanted all to be saved, that and communion of the two natures in Christ, as the compare oneself with them. This dispute had also all should hear his word, believe in him, and through faith Calvinists do, denies in the deepest depths the true become very widespread and lasted until the Concordia be saved. But if any man despise his word, and believe incarnation of the Son of God, and deprives Christians formula was written. not, and so perish, it is not God's fault, or his choice and

of their only and highest consolation. Incidentally, the But what God has commanded or forbidden, or what predestination, but man's wickedness and unbelief. Then Formula of Concord confesses that, according to the gives the appearance of departing from the truth, or what they refer to the counsel which Luther gives in the Article of the Holy Trinity, the doctrine of the Son of God does not serve to promote the church, these are not preface to the epistle to the Romans; but he says: is not true. The Concordia Formula also confesses that, things of the middle. Every congregation is at liberty to "Follow the epistle to the Romans in their order, first be according to the article of the Holy Trinity, the doctrine establish or discontinue, to increase or diminish, external concerned with Christ and his gospel, that you may know of the person of Christ is the greatest mystery in heaven customs or things of means, only that it be done without your sin and his grace; then contend with sin, as Paul and on earth. 1 Timothy 3:16. frivolity and without annoyance. But in times of teaches from the 1st to the 8th chapter. After that, when

IX. Of the Ascent into Hell of Christ.

The Hamburg superintendent I. Arpin us († 1553) had claimed that Christ, since he went to hell, still suffered something for us. A further dispute arose about whether Christ went to hell before or after his death, and whether he went to hell spiritually or physically. In this article it is now stated that this, as well as the preceding article, could not be comprehended by reason and the five senses, therefore one should simply believe that Christ, according to his whole person, went to hell after his burial, destroyed it for the faithful, and took away the devil's power. How this happened should not be debated any further, as Luther, in his sermon delivered in Torgau in 1533, seriously warned against it; therefore, they also wanted to refer everyone to it. In this sermon, Luther himself speaks of the matter in a childlike and simple-minded manner, and gives no food at all to those who are eager for new things.

X. Of the church customs, so called adiaphora or middle things.

The controversy about the doctrine of the means had arisen when Emperor Carl V., through three papal theologians and J. Agricola, had the so-called Augsburg Interim passed in 1548 and made it known that everyone had to accept it. Interim by three papal theologians and J. Agricola in 1548 and announced that everyone had to accept it. But it contained much about the merit of works and saints, about the pope's supremacy and ecclesiastical customs, which Protestants could not accept without denying 2 Cor. 6:14 ff. It is true that Moritz had the so-called Leipzig Interim drawn up in the Electorate of Saxony, but even this mostly yielded to the Augsburg Interim, and thus explained many things. This, too, mostly yielded to the Augsburg Interim, and thus declared many doctrines and customs to be indifferent, which the majority of Lutheran theologians abhorred as a forgery and denial of the Gospel. Those who had signed this Interim sought to appease the voice of their conscience and their brethren by, on the one hand, embellishing and designating many things by the name of adiaphora, or middle things, which in themselves were not middle things at all, and, on the other hand, asserting that in times of persecution

persecution, or where it is necessary to confess, one thou shalt "come into temptation under the cross and must not yield to the enemy even in means, lest the light of the gospel be obscured. Gal. 2.

XI. Of the eternal providence and election of God.

No public discord had yet broken out among the theologians of the Augsburg Confession over this article, but in order to protect the Lutheran Church from the predestination doctrine of Calvin, Beza, and other theologians of the Reformed Church for all time, this doctrine was also defined in more detail and a warning was given against the "Calvinian" doctrine, as well as against all other questionable ways of speaking, by which some could be plunged into security, but others into despair. Calvin teaches, namely, that God, according to his unchangeable counsel from eternity, has destined some men to salvation, and some to damnation, without regard to their faith; and that some can in no way lose the salvation previously determined for them, while others can in no way escape the damnation previously decreed for them.

For Adam must first be dead, before he suffereth this thing, and drinketh the strong wine." God, it is said, has revealed to us some things of this mystery, but has concealed and hidden much more, about which we should not inquire and ponder, as the foolish do, who are more concerned with what God has reserved for his wisdom than with what he has revealed in his word for our salvation. Finally, let the consolation of this doctrine be this: "That Christians know from this that their salvation is not in their own hands, otherwise they would lose it much more easily than Adam and Eve in Paradise, indeed every hour and moment, but by the gracious election of God, which he has revealed to us in Christ, out of whose hand no one will snatch us." Jn. 10. 2 Tim. 2.

XII. Of other Rotten and Sects, which never professed the Augsburg Confession.

The purpose of this last article is to reaffirm what has often been asserted to the papacy, namely, that the Lutheran Church has not had, nor does it wish to have, fellowship with the enthusiasts and sects, either in doctrine or practice, as it says, "lest any one should interpret and misinterpret a silence concerning this as an agreement with the sects: The Anabaptists, who, among many other heresies, despise infant baptism, and build justification before God not on Christ's merit alone, but also on their own piety 2c. The Schwenkfeldians, who deny that the word of God and the sacraments work regeneration, and teach that a Christian can perfectly fulfil and keep the law 2c. The Arians, old and new, who hold that Christ is divine in nature, but not equal with God 2c. The new antitrinitarians, who teach that the Father alone is true God 2c. All false doctrines, which still prevail in our time.

Finally, our Fathers testify in the XI. Finally, in Article As an appendix, but without symbolic prestige, ations, but thereby suffered considerable damage. Made XI, our Fathers testify that with this declaration they did"Directory of the Testimonies of Holy Scripture and of thewise by this damage, they are now determined to build a not seek such unity as would be purchased by silenceAncient, Pure Doctors of the Church" has been added to milling church this fall 24 at 45 and 14 feet high, for which and the concealment of error and discord, and would thus the Formula of Concord, in order to show how they have the sleepers are being laid today. The whole construction actually serve to obscure the truth, which could also bespoken and written of the union of the two natures in will come to about \$1500, which sum, however, the small displeasing to God and of no continuance, but theyChrist and the consequent sharing of the attributes. This congregation, consisting of only 20 families, mostly poor sought unity in truth and pure doctrine, in which Godwriting was written by Andreä and Chemnitz, and is people, is not able to afford. In faith and trust in God, who would be given His glory, nothing would be forgiven theintended to prove that the Lutheran church teaches is the cause and who can direct hearts like streams of divine truth of His Word, nothing would be conceded tonothing new either in rsdu8 or pürasidus. water, we have undertaken the work and hope that God

the least error, and the way to life would be clearly shown to poor sinners.

The Saxon Visitation Articles.

And, praise God, they succeeded in this work with Once again in the Electorate of Saxony, crypto-God's help; not only was peace and unity restored to theCalvinism raised its head, and that shortly after the death Lutheran Church through this true formula of harmony,of the faithful Elector August under his son; it came so but it has also proven to this day to be a fortress of thefar at this time that the abolition of the Formula of Lutheran Church, in which its faithful children gathered,Concord was attempted, a crypto-Calvinist catechism united into a faithful alliance, and from that point onward,was to be introduced, as well as a falsified edition of the withstood the storms of time and of the times, whichBible, and it was forbidden to refute Calvinism in the replaced reason with divine reason. It has also proven pulpit. This happened under the Elector Christian I., itself to this day as a fortress of the Lutheran Church, in through the influence of his all-powerful Chancellor Nikol Crell. The Elector died, however, already in 1591, and which its faithful children gathered, united in a faithful under the administrator of the country, Duke Friedrich alliance, and from there offered strong and powerful Wilhelm, a church visitation for the suppression of crypto-resistance to the storms of time and the spirit of the age, Calvinism was applied for and accepted immediately at which strives to shred reason in place of the divine Word. the first Diet which he held (1592).

May the bright light, which shines in this writing through For the purpose of this visitation, four articles were the special assistance of the Holy Spirit, and may it be drawn up with the assistance of Dr. Aeg. Hunnius, four able to bring the mighty power of time to bear. May the articles were drawn up, all of which were directed against bright light, which shines in this scripture through the the Calvinists, and which every church and school special help of the Holy Spirit and so powerfullyservant had to sign. The first article deals with the Holy dispersed the mighty clouds of error, which, as it seemed,Communion. The first article deals with Holy had piled up quite insurmountably in the church sky, alsoCommunion; the second with the person of Christ; the enlighten the hearts and minds of many in our time andthird with baptism; the fourth with the election of grace. lead them to the right knowledge.

But who, in view of the fragmentation and disunity ofconcisely presented, the false, erroneous doctrine is then also specifically rejected.

America, in view of the many so-called Lutheran synods In Saxony, these articles of visitation have retained in this country, does not heartily wish 'that once again asymbolic power and prestige to this day. In other Jak. Andreä would stand up and work in untiring zeal (inLutheran countries, too, special symbols have been erected from time to time, but of course they have enjoyed symbolic prestige only within their own borders. so that these various Lutheran synods, after a thorough explanation of the Augsburg Confession, as it is done in the Concordia Formula, and in general conferences by mutual agreement, would be able to establish the Augsburg Confession in America, and could continue to do so in general conferences through a mutual exchange of the understanding they have gained, they would all accept, understand, and "confess" it in one and the same way, and after they had thus inwardly become one in doctrine and faith, they would then also outwardly become more and more closely united with one another, and act and walk more and more harmoniously with and alongside one another? How much more could then be done for the glory of God and the salvation of immortal souls, what a mighty pillar of truth would arise from this! Oh, that at the jubilee feast which will be celebrated in commemoration of the publication of the Concord Book in 1880, June 25, God willing, a truly united American Lutheran Church, albeit divided into synods, could unanimously praise, extol, and give thanks to its God, the God of truth and peace, for the old and then also the new work of harmony!

How to steal money from people's pockets. How to steal money from the pockets of the people by fraud, by dissimulation and concealment of the truth, for the execution of a church building.

In Past. Brobst's luth. journal of November 3 is the following, written in the same barbaric German:

"Help call!

The Lutheran congregation of St. Paul^ in Staunton, Ill..., has for years always held its services in the churches of other denomina

pay, we should pay interest to someone who could lend us the missing money and then pay it off later, I inform you that the small congregation still has debts on the parsonage and schoolrooms and has to dig deep into its pockets because of the pastor's salary, and therefore would first like to spare itself this rope that could tighten its neck. I therefore turn to you, my dear brothers in the ministry, with the request that you present our request to your congregations and ask for their help. - Though it be not much, yet it is little. Many dollars give a sum that helps. God loves a cheerful giver.

Assuring the most cordial thanks even for the smallest gift, I beg to send the money either to the Editor of the Journal, or here at the address: Rev. Chr. BUECHLER.

To be sent from 107, Staunton, Macoupia County, Vls.

To the help as soon as possible opposing signs in the name of my municipality respectfully

Chr. Buechler, Pastor.

Staunton, Ills, Oct. 16, 1866."

After this one, shouldn't you think the people would be all abandoned and in misery? Other denominations around and around. They, as they do not notice anything about any other Lutheran congregation that would still be here, the only Lutherans, full of hunger, without a church, debts on their necks, have to pay the parish salary and the pockets! In short, need at the back, need at the front, and poverty on all sides. Therefore, help, help, help, you "magazine and world messenger readers," or we will perish! That is indeed stealing the money out of people's pockets by fraud, for in truth it is like that:

Said congregation is a decidedly anti-Lutheran, unirreformed one, which rejects the 5th main part, the office of the keys and confession, and has not committed its pastor to the confessional writings of the Lutheran church, not even to the Augsburg Conf. Conf., thus bears the name "Evangelical Lutheran St. Paul's Parish" only as a signboard to catch souls with it. In addition, the congregation is a pure opposition congregation, and the church is to become an opposition church, since there has long been a pure Lutheran congregation here.

and has the same church, schoolhouse, parsonage and teacher's residence. These people, in whose name Rev. Büchler, are by no means cast out by us, but are welcome to us at any time, if only they, according to Eph. 4, 3-6, want to come together with us on one ground of doctrine and faith. But they do not want to, they do not want to bend their reason to the obedience of the word and faith, but rather cause division and trouble, shrinking from no malice or hypocrisy that may serve to this end. The people are not poor at all. To help them is to share in their sin and iniquity.

Z. Leonh. Muckel, pastor of the Lutheran Zion congregation U-A. T. to Staunton, Maroupin Eo., IIS.

To the ecclesiastical chronicle.

The Christian Messenger on church discipline

This paper of the evangelical community or the so-called Albrechtsleute, in its number of September 28, speaks out quite unevangelically and against Christ's procedure, John 8:1-11, to the effect that their new rule, according to which great sinners, if they show themselves ready to repent, are to be given a period of probation, is too great and that such gross sinners, regardless of their readiness to repent, should be excluded immediately as a punishment. Thus it says there in an article on the handling of church discipline: "According to the newer rule, however, a member who has been examined in this way must be given another probationary period if he shows himself humble and promises to amend. - This part of the rule seems somewhat doubtful to us, since according to it no transgressor, however great he may be, can be expelled immediately if he shows himself to be humiliated and promises to amend. Whether this can be confirmed by a regulation or an example of the apostolic church may well be investigated. In certain cases of gross heinous crimes, it seems to us, the transgressor ought, for the honor of the church and of Christianity, to be expelled at once, without regard to humiliation and promise of amendment.-We must, however, observe the rule as long as it exists." John 8:1-11.

New prediction of the last day. "In a little writing recently published at Frankfort, "May the Christian determine the day of the HErrn?" it is proved from the Bible: between 1866 to 1875 - not the world will pass away, but Christ will come down again to earth to establish the millennial kingdom. The German war was part of the preparations for this event; the next wars will be over the Rhine, England, and especially "all collapsing Turkey, so that Napoleon III may be defeated".

can lead the Jews to Palestine (Daniel 9:27)." In a few months Napoleon "will conclude a seven-year covenant with the Jews; under his protection they will return to Palestine, establish their nationality there, and carry out their sacrificial service of animals there. Seven years and 75 days from the date of this covenant Christ returns to this earth." The author of this little book calls himself G. F. Zimpel and has also written about homeopathy, about "friction-electricity and connection with imponderables as a remedy," about "galvanism and Magnel-electricity," about the revelation of St. John, and several other things; on the title of an earlier book he calls himself: "early railway construction director in America and Europe," this time: Dr. philos. & med. (Dr. Gimpel?)."

(Truth Friend.)

From the life of the Herrnhut missionary Abraham

Binnerger. The Herrnhuters had a peculiar way of choosing the fields of work for their missionaries. They cast lots, and whether it was Greenland, Norway, or Australia, they did not shrink from the decision. They regarded the place of their destiny as assigned by the Lord. Binnerger moved, and his lot was the island of St. Thomas in the West Indies. It was not a pleasant destination; but he did not touch flesh and blood, but soon went under sail to the island and began his work. He soon received a letter from the governor forbidding him to preach to the blacks. "Only slaves," it said, "are permitted to preach to the slaves." An ordinary man would have been discouraged, but not Binnerger. He wrote a letter to the governor in which he offered to sell himself as a slave if he would then be allowed to preach to the slaves. The letter was sent by the governor to the King of Denmark, for the island already belonged to Denmark at that time. Such self-sacrifice, such devotion for the good of others, touched the heart of the king, and he granted the Herrnhut missionary permission to preach the gospel to all classes of people on St. Thomas Island. No wonder that this letter is kept as a relic in the family by the King of Denmark. (Reform. Kztg.)

The man-eating among the Basutos.

"In order to give an idea of the atrocities which the Basuto chief Moschesch put an end to, Casalis shares the account of Mapike, one of the most truthful Basutos whom the missionaries ever met. He reports: Some time before you arrived, I was sent by Makora, the chief of my native village, to ransom one of his wives who had fallen into the hands of the man-eaters. He left us six fat oxen for this purpose. We set out at daybreak and arrived at the place

of our destination, when the shadows of the mountains in the valley were already long. The man-eaters, with whom we were to do business, had pitched their huts in a huge cave, which was surrounded by rolled rocks and thorny trees. We entered into conversation with some women who had come from the field, carrying baskets of roots, which they had hoed out, on their heads. They told us that the young woman whom we wanted to lead back to her family was still alive, and gave us the comforting prospect that they would accept our oxen in exchange. These words lifted our spirits a little. We climbed the steep slope that led up to the cave of the man-eaters. But we had hardly reached our goal when our knees began to knock together and an icy frost trickled through our whole body. All around lay heaps of skulls, jaws and broken bones. A woman covered a pot that stood on the hearth by the fire, and we saw a hand swell up in it from the boiling. The men, we were told, had gone hunting. Soon we were to understand what that meant. They came back armed with clubs and throwing spears, carrying with them a prisoner to whom they shouted: Nah, Nah! a shout which the Basutos are accustomed to use when driving a herd of oxen. The prisoner was a tall young man, well grown, with an engaging face. He walked with a firm gait. They made him sit down in the middle of the cave. So he listened to us, but without telling us the purpose of our coming. A few moments later they threw a noose around his neck and strangled him. I covered my face with my cloak, but when I thought the poor youth was dead, I looked up again, so as not to offend my hosts. He was quite artfully butchered, as if he were an ox. We would gladly have set out again at once, even at the risk of losing our way in the night; but we were told that we must wait until morning. There was nothing left for us to do but to put a good face on the bad game. We took from our travelling-bag a few handfuls of brown-roasted flour, drank a little water, and, wrapping ourselves in our coats, lay down as near each other as possible.

Early in the morning, long before cockcrow, we were awakened by a hideous shouting. A woman quarreled with her husband and it came to a scuffle. Some man-eaters rushed to the man's aid. The unfortunate woman begged them to have mercy on her. Repeatedly I heard people shouting: "She is incorrigible, she must be eaten! Gentlemen, my fathers, she wailed, do not kill me, I will always be obedient! There was a consultation as to whether she should be spared. I

was trembling all over. Finally they were let go, but I had the suspicion that the abundance of food, in which these wretches were at that time wallowing, had been the main cause that they behaved more humanly on this occasion.

On the following morning, after long negotiations, our tribeswoman was handed over to us. The man-eaters assured us that it was a great favour and mercy on their part, for the six fat oxen we offered for her were not worth so much as the young woman. Makora was overjoyed to get his wife back; but, lo and behold, it was not long before she ran away and returned of her own free will to the cave where we had found her. There she had made new friends and learned to enjoy human flesh." (Leipz. Missionsbl.)

Watch, for you do not know the day or the hour in which the Son of Man will come.

Thus saith our Lord and Master, Matthew 25:13: Let a righteous Christian daily earnestly remember the last day, that he may make a clean reckoning with his God and Lord: for the Son of man shall come as a thief in the night, that he may stand washed in the blood of Christ before the face of him whose eyes are as the flames of fire. But our time, God's terrible judgments, the rampant unrighteousness, the general certainty and indifference to God's word, the strong errors, the darkening of the sense of justice, the unbelief and shameful sinful service, all these show us that the last day is near. Therefore we must prepare ourselves with special earnestness so that we will be able to stand when the Lord comes to judge the living and the dead. The last judgment may come any day, and we must expect it any day. Therefore let every man, to whom the salvation of his soul is dear, order his house; I will do it with all earnestness and holy conscientiousness, for I have so much to answer for, so much to make atonement for, so much to make amends for, so much to repent of in sackcloth and ashes; do you also, as much as you read the Missionary Magazine. To many it is a mockery to speak of the last day. Many take the matter very lightly and think that the last day will not come for a long time. Few are they that judge themselves daily, lest they fall into the hands of the living God. Woe to those who deny the Lord Jesus, woe to those who do violence and injustice, three times woe to those who are called to open their mouths to testify to the truth and keep silent as dumb dogs. Let every man keep his conscience pure and blameless unto this day in the blood of Christ, an innocent and spotless lamb. Praise and glory be to the Lord, that he is a righteous man.

Judge is! Let us leave everything to him; he will judge for I have forsaken God and His Word." So the wretched man has lain in despair and gone in despair. - O Lord, But it is our duty and task to repent with all holy earnestness, to strengthen ourselves in faith, and to walk in obedience under God's word, however sour it may seem to the defiant, undaunted heart. - But if it should please the Lord to tarry a little longer with His return, let no man deceive himself, as though all were well, and great peace and golden times were at hand. The Lord has only allowed us to experience the beginning of His judgments; things will then turn out quite differently. The wars and pestilences will not cease, one people will revolt against another and the subjects against the authorities, for faith and loyalty have been extinguished. But let it come as it may, the day of redemption will also come, and let every one lift up his head in joy who honestly means it with his Savior, Amen. (Hermannsbl. Missionsbl.)

Matth. 10,33.

In Landsberg there lived a man who had accepted the evangelical truth. But he was not faithful. He was seduced by all kinds of pretenses that he left the evangelical church, joined the Roman church, and even became a member of the Jesuit order. But what happened? He fell ill in body and soul, tremendous fear tormented him; the temptation became so terrible that he did not know where to go out and where to come in. Then his brothers brought him wooden crosses, rosaries, consecrated candles, blessed hosts, and whatever else their imaginary devotion might bring; they also promised him that they would say mass for him diligently, and exhorted him to put his trust in the merit of the saints. But all this was in vain. "Away with all this," he cried, "for this very reason I must go to hell, because I have believed in all this!" Not so, said a learned man to him, thou shalt not be damned. Believe in Jesus Christ, and thou shalt be saved. Then the patient replied with a sigh, "Alas! in Him I believed, and afterwards I shamefully departed from Him. Therefore He is no longer a Saviour to me, but a Judge and a Damper; blessedness I cannot now attain." Then he turned to one of his acquaintances and said: "If you love me, either kill me, or give me a knife, that I may stab myself, for all that is in and about me is burning with infernal fire. When the Jesuits heard this, they held the sign of the cross before his eyes and placed consecrated herbs on his body. But he cried out: "Away, away with this! You pour oil on the fire and thereby increase my torment and fear! Now I see nothing but the evil spirits, who wait for my soul with open claws; to them I am exposed.

The screaming blood.

King Charles IX of France, born of an unnatural mother, the notorious Catherine de Medicis, on whom he himself, in dim hours, cast suspicion that she was trying to poison him to make way for his younger brother Henry, her lap-child; and brought up in the woods, where he increased in brutality and cruelty by the daily pursuit of beasts, to which he was devoted to the point of madness; by the bloodbath which he caused to be inflicted among his Protestant subjects on August 24, 1572 (the so-called Parisian Blood Wedding), according to the judgment of his own father-in-law, the German Emperor Maximilian II. August 1572 among his Protestant subjects (the so-called Parisian blood wedding), according to the judgment of his own father-in-law, the German Emperor Maximilian II, has left an indelible stain on his government.

Since this night of murder the startled conscience did not let him rest any more. Already about 8 days after the bloodbath - Ranke tells - the king once called his brother-in-law Heinrich in the night. He found him jumping out of bed because a wild roar of confused voices robbed him of his sleep. Henry, too, thought he heard these voices, as if there were shouting and howling, raving, cursing, and sighing in the distance, as on the day of the slaughter. They sent to the town to ask if no new disorder had broken out; the answer was, all was quiet in the town, confusion was in the air. Heinrich could not think of this story without his hair standing on end.

Since that time, peace of mind and body had departed from the king. His nurse, a Protestant who had escaped the bloodbath of St. Bartholomew's Night, was witness to his agony. In vain she sought to raise him up and point him to the mercy of GOD, which, as she expressed it, "with the mantle of Christ's righteousness would cover his sins if he repented of them." He had no more ear for this consolation, only tears, with which he wept the cloth full, which the nurse offered him. He died of a hemorrhage, at the age of twenty-four, on May 30, 1574.

Mission Feast.

Our mission feast at St. Paul on the eighteenth S. A. D. is also to be displayed. Why? Because we also want to be living members of the body of Christ, and because missionary work is to be done. - So to the matter at hand. Beautiful weather; because there are still such simple-minded Christians who firmly believe that everything they ask will be heard. Funny journeys, with two and even four horses, with attached ensigns.

lein, from 2-3 neighbouring parishes from near and far, as should give what he promised. Preacher: Silent; and far away as Maplegrove and Corcarantown, Hennepin begins from absolution. K. replies, but it is also in the Co, 30 miles away. Lively choirs of singers, with separate Scriptures. Preacher: Where? There is the Bible. K.: Yes, and united, amazing performances under melodcon and it is in there, but where, you shall know and show. fiddle sound. Lamentable absence of the festival speaker, Preacher: I don't know. Jumps against baptism; asks at Missionary Clôter, but splendid things preached and last, Yes, then will not the Gentile children also be recited, in the morning by Rev. Rolf, in the afternoon by saved? K.: None of my business. God has not bound Christian Kaumeier of Adrian, Mich. for the small sum of Rev. Karrer. The fruit of this was: wide hearts, moving himself, but unS. Preacher: Then I suppose you also -15,000, which is hereby warmly recommended.

lips, open pockets and ready hands, reaching out, first for want the personal holiness of Christ? K.: Yes, of course, the inner mission, then for the outer mission; how much it I need it, because I can't manage any. Preacher leaves brought about, the pastors noted with joy, and someone in horror. Wants to start all over again later in his house. else will have had his eye on it and will give his verdict on K.: Just wants my name to be crossed out. Preacher: So, it. Summa -35.00. Furthermore: Blessed friendship and you found an easier way? K.: Yes, of course, I can be fellowship, which we have and enjoy, realized in the blessed on it.

homes and at the tables of the hospitable church members together with their pastor. More and more intimate get-togethers in the church until midnight, with spiritual speeches and lovely hymns, so that even among us stiff Lutherans our bones became happy and grateful, and with the final chorus added words to the feelings:

"Jerusalem, you high-built city, God would that I were in you! There is something glorious about the grace and blessing of our God, and about our synod, which works in such grace and with such blessing, so that what it begins with has spirit and life, hands and feet; so that the lame Northern District, on the 23rd Sunday after Trinity Day lick (jump and strike out) like a deer and the dumb tongue before a very numerous congregation. May the Lord, bless his work for the salvation of many souls!

stirs, praise God, even in this fair Minnesota. Not merely city-building and country-building, but the kingdom-building of our great King. The mustard seed, Match. The dough stirs, for there is leaven mixed in, and it does not leave its kind; the merchants stir to seek the good pearl, and on the sea of the world it stirs, for the fishermen stirringly cast the net of the gospel, and that sets something. Therefore, wish Jerusalem prosperity, may it go well with those who love you: If I forget thee, O Jerusalem, let my right hand be forgotten. Sela.

The following example shows what else can be rather dwell with the infant Jesus in a stable than without learned at such a mission festival. A child of God who was him in the most splendid cathedral.

rescued from Methodism tells how the Lord graciously That's what happened to the Detroit congregation helped him out of 10 years of imprisonment. Otherwise a about 15 years ago when they found their first shelter in a an old sailors' church.

zealous member of the society, he still cannot go to the But now she has had the honor of bringing the baby table of the Lord because of his conscience. Finally, he Jesus to the temple.

musters up the courage to break through with the On one of the main streets of Detroit, in the midst of question to his preacher: "What do you give in Holy the homes of our fellow believers, rises their new church, Communion? Holy Communion? Answer: What do you built of brick in gothic style. A 127 foot high tower, want to have? K.: No, what do you give? Preacher: Well, crowned with a golden cross, invites everyone to attend the beautiful services of the Lord. With vestibule and altar you don't want to eat the true body of Christ, do you? How chancel, the church is 102 feet long, in the nave is that possible? K.: That is none of my business, there measured up to the roof 33 feet high; and since it also are the words of Jesus, and you make my Lord a liar if he has galleries, 1000 people can be seated comfortably in it. It receives its light through painted windows.

does not give me the true body of Christ. The beautifully crafted altar, adorned with a painting of the Resurrection (a gift from the artful hand of Mr. G. Lange), tells everyone by the golden inscription of the words Pauli 1 Cor. 10, 16. what the communicants are to receive here The tasteful pulpit is to the right of the altar.

Church news.

After Mr. Rev. Klinckenberg had accepted an ordinary call of the Emanuel congregation at Red Wing, Minn., he was solemnly inaugurated into his office by the undersigned, on behalf of the honorable Presidium of the Northern District, on the 23rd Sunday after Trinity Day

Address: Rev. R. Klinckenberg, Lox 264. Reckl\vtux, Nion.

Church dedications.

Great is the joy when a congregation finds even a pompous place where it can hear God's word; and if it must leave its church for the sake of pure doctrine, it will rather dwell with the infant Jesus in a stable than without him in the most splendid cathedral.

That's what happened to the Detroit congregation about 15 years ago when they found their first shelter in an old sailors' church.

But now she has had the honor of bringing the baby Jesus to the temple.

On one of the main streets of Detroit, in the midst of the homes of our fellow believers, rises their new church, built of brick in gothic style. A 127 foot high tower, crowned with a golden cross, invites everyone to attend the beautiful services of the Lord. With vestibule and altar chancel, the church is 102 feet long, in the nave measured up to the roof 33 feet high; and since it also has galleries, 1000 people can be seated comfortably in it. It receives its light through painted windows.

The beautifully crafted altar, adorned with a painting of the Resurrection (a gift from the artful hand of Mr. G. Lange), tells everyone by the golden inscription of the words Pauli 1 Cor. 10, 16. what the communicants are to receive here The tasteful pulpit is to the right of the altar.

On the 22nd Sunday after Trinity this church was consecrated to the service of the Triune God. Pastor C. Moll said the consecration prayer, our venerable President preached on the consecration gospel, Rev. Hattstädt on the Epistle, undersigned in English on Joh. 8, 31. 32.

A band of musicians and the singing choirs of Adrian, Roseville, Waldenburg and Detroit sang and played psalms and hymns and spiritual sweet songs to the Lord. God grant that his name may be proclaimed in it to children and children's children.

The church was built according to a plan by the Rev. Stephan by the Lutheran master builder Christian Kaumeier of Adrian, Mich. for the small sum of -15,000, which is hereby warmly recommended.

Johannes G. Walther.

On the 12th Sunday after Trinity, the Lutheran congregation of St. Peter's in Town Cambry, Niagara Co., N. I., had the joy of dedicating their newly built frame church to the service of the Triune God. Past. Ruhland and the undersigned local pastor preached in German, Rev. Weisel Jr. in English. In spite of the rainy weather, many guests from the neighboring congregations attended, and through God's goodness the sky soon cleared up beautifully. Around the church long tables were set, at which the congregation entertained their dear guests. It was a joyful feast, held in the Lord, and everyone went home satisfied. May the faithful God grant that nothing but his pure word may resound in this church at all times, to the glory of his name and to the salvation of many souls.

Finally, we acknowledge with heartfelt thanks the following gifts we have received for this building: From Mrs. Amalie Freund, of St. Louis, a schoolhouse, which she purchased for the same on her visit to the parish, and thus gave the first impetus to this church building. Further, from Huntington -10.25; Lancaster -1.90; Rev. Dulitz herself -2.85; Middleton, C. W., -5.50; Wellesley and Pool, C. W., -10.50; Bremen, Ills., -5.00; Buffalo -3.15 and an altar-piece; Saginaw -20.00; Olean -7.00; Rainham-8.00; Rock Island-5.00; WolcottSville -10.00; Martinsville -10.0S; St. John'sburg-17.60; Boston -5.00; Frankentrost-5.25; Indianapolis -10.00; Proviso -7.

Hugo Hanser, Past.

Conference display.

The Pastoral Conference of the Chicago District will assemble, God willing, January 8, 1867, at the home of Rev. H. Wunder, in Chicago.

G. S. Löber, Secr. p. L.

The Fort Wayner Pastoral Confcrenz will hold its next meeting at Fort Wayne from January 4, 1867, forenoon, to January 7, noon incl.

L. D u l i t z.

Receipt and thanks.

For the seminary budget: Bon Herr Rauschert to Past. Lehmann's congregation 6 Bush. Potatoes and about 30 cabbages; from Mr. A. Bergt i" Frohna S3; from Past. Schwensrns Gem. 45 Bush. Kartoffeln; from Past. Wagners Gem. 964 Bush. Potato', 550 lbs. of the best wheat flour, 17 bush, white turnip', 4 bush, red turnip, 1 bush. Onions, ISO cabbage heads, 1 side of bacon, 1 peck beans, 5 bush. Welsh grain, 4 Bush. Oats, 5 lbs. butter, 7j doz. Eggs, 2 Gall. Pork fat, 2 Bush. Apples, and >22.50 haar; from Mr. Faulstich au<

Past. H. Meyer's grm. 2 Sacks of Apples, 2 S. Potatoes, 1 Barrel of Cabbage, and 2 Balls. Apfelbutter; from Mr. Christoph Wilhelm daselbst s Bush. Potatoes, 1 Bush, white turnips, 12 Araut heads, 2 Galt. Arpfridutter, 1 Peck Aeppelschnitzr, 1 Peck Onions; from Messrs. Heinz, Bater and Son, of Past. Llaus' Ge". 12 Bulh. potatoes, 1 Bush. Turnips, 24 Araut heads, 1 Peck of Twine; from Mr. A. Wag "er, of Past. H. Meyer's Grm. 2 sacks of potatoes, 1 sack of apples; from Past. Lehmann's Dem.: from I. Werther 1 barrel of potatoes, 1 F. Turnips, from I. Nochhaas 1 F. Potatoes, from A. Jäckel 3 Bush. Potatoes, 2 Bush. Grain, 4 Bush. Beans, 3 du-. Eggs, 6 Chickens, of Ziegeuhain 1 Bush. Potatoes, 4 bush. Apples, of Riebrügge 14 bushels. Potatoes, 4 bush. Apples, from A. Müller 1 bush. Potatoes, by Reinhardt 4 bushels. Potatoes, from Dreg 4 b. Potatoes and 6 heads of cabbage, from Wittwe Merz 1 B. Potatoes and 1 B. Turnips, from M. Potsch 1 Bush. Potatoes, 1B. Turnips, 25 cabbage heads, 2 lbs. butter, 4 doz. Eggs.

For poor students: Bon Frau Meyer from Past. Th. Mießlers Gern. 2 pairs of woolen socks; from the dear women's club in Past. Llaus' Gern. 13 undershirts, 19 handkerchiefs, 7 pairs of socks"; from Mr. A. Wagner of Past. H. Meyers Gern. -3.

A. Crämer.

For poor seminarians: From^Mr. Kornhau--2; from Mr. P. Schuster-2; from Mrs. Heizog as Daukopser for recovery of her child -5; KindtaufLollerte at Fried. Lichthardt-8; deßgl. at Ludw. Heinemaïw-4; from Mr. H. Pflug-7; from Past. Aolbs parish irr Torvn 17th, WiS., for 4 bush. Wheat -6.40; from Past. Daib's gern, Town Ehester, Mich--7; by Past. Böhling of the Grm. in Kirchhayn -10.35; by Past. Jäbkrr WeddingS-Loll. for Huser -5; by Rev. Bühl-1; by Mr. Stutz-3; by Rev. Heid's congregation in Peoria for I. Müller-22.

For the household: Through Past. Böhling of the Ge", in Freistatt -23. From the Women's Association in WestCleveland 18 towels, 6 sheets, 4 quilts. Bon members of the congregation of the Past. Daib: from Town Ehester 3 pairs of woolen socks; from Grand Rapids (from the Woman's Association) 6 fine cotton shirts, 4 pr. woolen socks. From other friends 7 white handkerchiefs.

Mdison, Nov. 21, 1866, I. E. W. Lindem" nn.

In the "Preacher's and Teacher's Widow's and Orphan's" Fund

ßud rmgegangen

I. At regular contributions from the gentlemen pastors andteachers:

H. From the Northern District:

For 1865 G-1.50: Mießler, Clöter, Lemke(2.25).

For 1866 G -1.50: Ottmann, Ruff, Speckhardt, Mießler, Riedel, Daib, Kmrdinger, Stecher, Dicke, Böling, W. Friedrich, Steinbach, WambSganS, Th. Krumsirg, Brandrnstriu, Straßen, Link, Engelbert, Keller, Clöter, Fürstnrau, Becker, Lemke, Himler.

G -2.00: Trautmann, Auch, Himler, Kolb, vryer (-3), F. Lochner, Reinsch, SieverS.

For 1867 G-1.50: Stecher, Mießler, List, Himler, Werfelmann.

L. From the Eastern District:

For 1866 G-1.50: Arendt, Ernst, Föhlinger, H. Hanser, O. Hanser, Wyandotte -5; from Hm. Rohmüller -2.75; from two unnamed in the W. Keyl, St. Keyl, Kähler, Müller, Köder, Ruhland, Sommer,comm. of Hrn. Past. Schöneberg -2; Collecte at the wedding of Hm. W. SchwankovSky (-3), Stürken, Tirmmstein, Bürger, M. Bürger (-2.25),Wiche in Larlinville -5.15; of dm women in the Grm. drs Hrn. Past. Schä fr -5.50; of rinem Ungmannntm in Addison -1; from de" Gem. of Hm.

0. From the Middle District:

For 18W G-1.50 r Emrich, Scholz, Gaupert.

For 1866 G-1.50: Achenbach, Emrich, Fleischmann, Hömicke, Kühn, Rupprecht, Schäfer, Schmidt, Scholz, Saul, Schuster,Elam Römheldt' 1; from the Gem. Stubnatzy, EverS, Conzelmann, Röker, Wyurkeu, O. Gotsch,In Lentral Township, St. Lom's Lo. by Hm. Past. Meier -13.50; by H. Sallmann, Saupert, Zagel, Jos. B. Volsch, Dulitz, HuSmann, läbker, Kruper in Trbo -2; by G. Steinmrier in New Gehlenbeck -5; by G. Wurster Kirsch, Schwan, Stege". I G -2.00: HerpolSheimer, Nolting, Dr.in Darmstadt -5; by N. R. in New Meile -2; a "s the comm. of Hrn. Past. Sihler, Kunz, Rü-rl (for 1867), Schumann, Tramm, Horn,Rösch by Konrad Welshaupt and Heinrich Thörnau G -15, Heinrich Wüstemann, Th. Gotsch, Fritze.

D. From the Western District:

For 1865 G -1.50: Heid, Th. Grüber, Seidel (-2.50), Schachameyer,5, Ernst Best, Heinrich Dietzel, Konrad Krömer and Wilhelm Höcker G - Schwensen (-2), Th. Bünger, Hciuemann, Wagner.

For 1866 G-1.50: H. Bartling, W. Bartling, Nütz, Brase, Erk,Hilledrand and Karl Bauch G -1.

Frederkiug, Dr. Gotsch, Th. Grüber (50 Lrs.> Hememaun, Johanne-, Jung, Koch, Kleist, Alep-

Pisch, W. Lange, H. Löber, G. Löber, Riepling, Schliepsiek, Selle, Stephan, Strikter, Schmeiße", Zucker.

G -2.00: Franke, Früchtrnicht, Heid, Lücke, Ph. Müller, Povp (-3), Rauschrtr. Schachameyer, H. Schmidt, F. Schmidt, Seidel (-2.50), Weigle, Wunder.

For 1867 G -1.50: welder.

II. in gifts:

of R. N. in Milwaukee -15th Bon Mr. Deffner -1st Don Mrs. Wichmann in Kendallvikle, thank offering for happy delivery -5th Don Mr. Aassirer I. Mrknrr in New Bork sent in-5th Bon Mr. Aassirer Bonnet sent in -37th Bon Mr. Aassirer Past. Hattstädt sent in -M,25. receipt L. A. G. by Past. Kähler -12. Bon Mr. P. T. Bippus in EvanSville -5. by Herm D. Bonhardt in Cape Girardeau -2.50. Bon Mr. A. Heidorn in Proviso -1. Bon Mr. A. Bergt in Frohna -4. Bon Wittwe R. N. in Palmyra -1.50. Bon Mrs. Magd. Vogel in Springfield -5. don Mr. I. Lund -2.60. bon E. L. -5. collected at the wedding of Mr. Zimmermann in Plymouth, WiS. -9.50. don Mr. Ferd. Leonhardt 50 Cts. Bon Mr. Barthel at Freistatt -1. Bon Mr. Däuble at EvanSville -1. Bon Frav Lisette Dammeier at Indianapolis-1. Bon to the dear women's club at Terre Haute, Ind. collected -10.

XL. The following have been elected as treasurers: for the northern district, Mr. Past. Hügli in Detroit, "" eastern " Mr. Past. Föhlinger, New York, "" middle " Mr. Past. Fricke, Indianapolis, "" Western " Teacher Gotsch, St. Louis. J. F. Bünger, General Aassirer.

Received at the eastern district treasury:

To the synodal treasury: For Rrisrspesm of the Praeses: Bon of the congregation of the Past. Weisel zun. -3, from the congregation at Port Richmond -5, from the congregation at Buffalo -20.99. from the congregation at WolcottSville -10.25.

Toward building a church at Yorkville: don of the comm. at Red Bud -20, from the grm. at Rewburgh -7, collected at the infant baptism of H. Hellmann at Rewburgh -3.61.

To the LollegeuntrrhaltSkasse: Don the Gem" in New York -12.80.

For Past. Röbbelen: From the Gem. in Port Richmond -19.

For P äst. Brunn proseminar: Don A. Waldbau" in Richmond -5, by E. Bergmann in Buffalo -1, by Fischer, Grätzler and Fritz in Buffalo (G 50 Cts.) -1.50.

For poor students: Dom Women's Society in Richmond -10.

For teachers' salaries: Don the Grm. in Buffalo -17, from A. Count the. -4, from the comm. at WolcottSville -3.64.

For Gentile mission: Bon of the Gem. inBuffalo-6,12, from A. Graf in Buffalo -3.

New York, November 3, 1866. I. Birkner.

Received:

For the Lutheran Hospital and Asylum in St. LouiS: Don Mrs. Maria Hermann, Thank Offering, -3; by Mrs. Past. G. Besel -I; from Tb. Besrl 50 cts; from Fr. Besrl 15 cts; from W. Besel 10 cts; from N. N. in Wyandotte -5; from Hm. Rohmüller -2.75; from two unnamed in the comm. of Hrn. Past. Schöneberg -2; Collecte at the wedding of Hm. W. Wiche in Larlinville -5.15; of dm women in the Grm. drs Hrn. Past. Schä fr -5.50; of rinem Ungmannntm in Addison -1; from de" Gem. of Hm. Past. E. Riedel -2; from the dear women's club of Hm. Past. Scholz -12; from Mrs. Gebhardt -1; from I. G. Böhm in Elgira, O., -2.

For the orphanage: Bon Hm. M. Friedrich, Lalhoun Lo., -5; from Hermann, Thank Offering, -3; by Mrs. Past. G. Besel -I; from Tb. Besrl 50 cts; from Fr. Besrl 15 cts; from W. Besel 10 cts; from N. N. in Wyandotte -5; from Hm. Rohmüller -2.75; from two unnamed in the comm. of Hrn. Past. Schöneberg -2; Collecte at the wedding of Hm. W. Wiche in Larlinville -5.15; of dm women in the Grm. drs Hrn. Past. Schä fr -5.50; of rinem Ungmannntm in Addison -1; from de" Gem. of Hm. Past. E. Riedel -2; from the dear women's club of Hm. Past. Scholz -12; from Mrs. Gebhardt -1; from I. G. Böhm in Elgira, O., -2.

For the orphanage: Bon Hm. M. Friedrich, Lalhoun Lo., -5; from Hermann, Thank Offering, -3; by Mrs. Past. G. Besel -I; from Tb. Besrl 50 cts; from Fr. Besrl 15 cts; from W. Besel 10 cts; from N. N. in Wyandotte -5; from Hm. Rohmüller -2.75; from two unnamed in the comm. of Hrn. Past. Schöneberg -2; Collecte at the wedding of Hm. W. Wiche in Larlinville -5.15; of dm women in the Grm. drs Hrn. Past. Schä fr -5.50; of rinem Ungmannntm in Addison -1; from de" Gem. of Hm. Past. E. Riedel -2; from the dear women's club of Hm. Past. Scholz -12; from Mrs. Gebhardt -1; from I. G. Böhm in Elgira, O., -2.

For food for the orphans: BonH. Twietmeier and F. Twirtmeier G -5,'Hegwrr in Kansas -2, H. Bergmann in St. Louis -6.

L. E. Ed. Bertram, Aassirer.

Received:

To synodical treasury western district-: Bom Toncordia--District in St.LouiS, Mo., -13.57; from Zion--Vem. of Post. Hoppe, New Orleans, La., -81.45; from Immanuel--District in St. LouiS, Mo, -9; from Mart. Batrs by Past. Lrhmann, St. Louis Lo., Mo., -10; of N. N. in St. LouiS, Mo., -400; of the comm. of Past. Alevpish at Waterloo, Ill, -6.75; of the St. Pauli Gem. of the Past. Dörmann, Randolph Lo., Ill, -26; Collecte at the Harvest Festival of St. Peter's Gem. of the Past. Dörmann, Randolph Lo., Ill, -27,70; Lolleete at the Harvest Festival of the Gem. of the Past. Dörmann, Lammt, Perry Lo., Ill, -12; Collecte at the Harvest Festival of the St. Pauli Gem. of the Past. Dörmann, Randolph Lo., Ill., -12; Lollecte of the Gem. of the Past. Köstering, Frohna, Perry Lo., Mo., -8.65; Coll. of the Gem. of the Past. Frederking, Palmyra, Mo., -3.25; Lollecte of the Gem. of the Past. Köstering, Altmburg, Perry Lo. mo., -17.30; of the Cross comm. of the Past. HollS, St. Clalr Lo., Ill., -5; Lollecteder Ge", of the Past. Heid, Peoria, Ill, -8.37; Lollecte of the Gem. of the Past. Besel, Perryville, Mo., -8.75; "onJ. Rauhseo. by Past. Brsel, Perryville, Mo., -1; of the ZionS comm. de- Past. Riedel, Tandy treck, Jjfferson Lo. mo., -3.80; from the Gemdes Past. Beyrr, Chicago, Ill, -20; from N. N. by Past. Bryer, Ehirago, Ill., -5; Lollecte at the Harvest Festival by the Gem. of the Past. Polack, Trete, Ill., -41; surplus from the bell-bag of the comm. of the Past. Polack, Trete, Ill., -29; from the comm. of Past. Bartling, Springfield, Ill, -19.70; lollecte at the Harvest Festival of the Gem. de- Past. Dom, Port Hudson, Frankliu To., Mo., -8.10; from the Gem. of the Past. Joh', Dissen, Mo., -4.35; by Past. Eirich at Zanesville, O., -15; by the Gem. of the Rev. Richmann, Schaumburg, Ill, -16.40; by Past.Richmann, Schaumburg, Ill, by N.N. 60 T>, by Bro. Gieske -3, by Bro. Bock -1; by Grm. drs Past. Stephan, Ehester, Ill, -30; of the comm. of the Past. G. Loeber, Niles, Look Lo., Ill, -10; from the comm. of Past. Wagner, PlrasautRidge, Ill., -58; of F. Rasche by Past. Wagner, Plrasant Ridge, Ill., -5; by the comm. of Past. Matuschka, New Mile, Mo., -40; by the comm. of Past. Gräbner, St. Eharles, Mo., -39.60; from the Grm. drs Past. Strrckfuß, Washington Lo. ill-, -34.65; of David Stark by Past. Strrck fuss, Washington Lo., Ill, -20; by drr Filial Grm. of Past. Streck fuß, Washington Eo., Ill., -8; by the Gem. de-Past. L. Lochner, Mich, Ill, -21.50; of drr Grm. de- Past. Heinemann, New Gehlenbeck, Ill, -14; of the ZionS Gem. dePast. Scmdvoß bri Jeffrrson, Mo., -4.65; of St. Joh. congreg. drs Past. Sandvoß near Stringtown, Mo., -1.85; of the Gem. of the Past. Miracle, Ehirago, Ill, -6.25; of Hm. Bartrls, Addison, Ill, -5; by the Gem. of dePast. Seidel, Quincy, Ill, -18.55; by the Gem. dePast. Ways, Augusts, Mo., -3.15; Collecte, collected at P. Studt's wedding by Past. Kleppisch at Waterloo, Ill., -5.85; by F. LührS, Addison, Ill., -5; Collecte at the harvest feast of the Gem. of the Past. H. Schmidt, Elk Grove, Ill., -16,21;

Of the branch comm. of the Past. H. Schmidt, Dunton, Ill, -8.90; Lollecte drr Grm. of the Past. Bergt, Paitzdorf, Perry Eo. mo. -9.35; of C. Mueller by Past. Bergt, Paitzdorf, Perry Eo. mo., -1; by the comm. of dePast. Schilling, California, Mo., -5.35; from TrinityS District in St. LouiS, Mo., -25; from ImmanuelS District in St. LouiS, Mo., -7.40; from Gem. dePast. Sapper, Earondrlet, Mo, -24.18; of the pastors: Heid -3 Seidel -1.50, Dörmann, Fick, Lest, E. Riedel, Wunder', Wunderlich, Holls & Wüstemann G -2, Iüugel, F. Lehmann H. Löber, Geyer, Beyer, Wagner, Matuschka, Strrckfuß', L. Lochner, Hrinemann, Schlirpsiek, Muckel, Schmitt, vartling. Strikter, Stephan and Bergt G -1; from the teachers: Ph. Müller & Kohlstock G -2, Jung, Koch, M. Große, Beyer, Winter, Schachameyer, Hölscher, Lücke, H. Bartling, Steinbach, Bünger and Weigle G -1.

For eollege maintenanceSkafse: from the TrinityS District in St. LouiS, Mo., -11; Lollecte at the Harvest Festival of the congreg. of the Past. Löber, Thornton Station, Ill, -27.5H from the ImmanuelS District in St. LouiS, Mo" -22; from the Grm. of the Past. Fick, EollinSville, Ill. -20.35; fromP. Then by Past. Kleppisch at Waterloo, Ill, -2,10; of the comm. of Past. Köstering, Altmburg, Perry Lo., Mo., -20; by H. Sterthmann, Benton Lo., Mo., -1.50; Lollecte drr Grm. drs Past. Rooster, Benton Lo., Mo., -36.89; Collecte of the Grm. of the Past. Baumgart, Vmedy, Ill, W,95; of the dem. of the Past. Heitmueller, Rodmberg, Ill, -8.11; of the Grm. of the Past. Strrckfuß, Washington Lo., Ill, -6.70; of drr Grm. of Past. Gräbner, St. Eharles, M", -, -15; of Joh. Lrüving, Quincy, Ill., -2.

To the SynodalmissionKasse: from H. Hessr urid H. Hesse juo. in Benton Lo., Mo., G \$1; from Lumpe therein 50 EtS.; from Heinrich Heimsoth therein \$3; Collecte at the mission feast in the congreg. of the Rev. Hahn, Benton Lo. mo. \$40; by H. Steltrr, Thornton Station. Ill. \$1; of the school children of Teacher Luecke, Chicago, Ill., \$2,50; of Heinr.Brandes by Past.Bergt, Paitzdorf, Perry Lo., Mo., \$2; of TrinityS District in St. Louis, Mo., \$5,65.

For inner mission: Collecte collected at the dedication of St. JohannIS church in Tovn Wausau, WiS., \$3,W; by Past. Ehr. Markworth, Town Wausau, WiS., \$1; by Paft. Hoffman, " ibid. \$1; of dm school children of Teacher Gotsch, St. Louis, Mo., \$8,20; of the comm. of Past. Fick, MinSville, Ill, \$12,55; Collecte at the mission feast of the Gem. of the Paft. Hahn, Bmton Lo., Mo., \$71.25; from the Gem. of the Past. Matuschka, New^Melle, Mo., \$8,10; of dm school children of Teacher Bartling, Addison, Ill., \$4,25; of the Gem. of the Rev. Stephan, Ehester, Ill, \$7,25; of the Gem. of the Rev. Zucker, Provtsio, Ill. \$5,25; of Heinr. Brandes by Past. Bergt, Paitzdorf, Perry Co., Mo., \$1.

For Rev. Brunn's institution: Bon N. N. in Gt. Louis, Mo., \$50; by F. Schradrr through Past. Dör. man," Raudolph Co., Ill., \$5; by Adolph Bergt. Frohna, Perry Lo., Mo., \$1; Collecte collected on Wilh. Schneider's infant baptism, Palmyra, Mo., \$2,30, on LaSp. Fighting infant baptism same. \$2,50, on LaSp. Habigt's infant baptism ebm- das. \$1.35; Collecte collected on Kr. Höhn's wedding by Past. Besel, Perryville, Mo. \$8.60; Collecte collected on Reformation feast of the congreg. of the Rev. MertenS, LyonSville, Ill, \$9,75; collected from T. F. by Past. Mertens ibmd. 50 L.; from Th. Dogel by Past. Bartling, Springfield, Ill, Ill); Collecte at the mission feast in the comm. of the Rev. Hahn, Benton Co., Mo., \$50; from N. N. by Past. Muckel, Staünton, Ill, \$2.50 (in gold); from F. Haas, Quiney, Ill, \$1; from N. N. by Past. Gräbner, St. Charles, Mo., \$5; Collecte at the Harvest Festival of the Gem. of the Rev. Stülb- nagel, Darmstadt, Ill., \$15; by Heim. Brandes by Past. Bergt, Paitzdorf, Perry Co, Mo, \$2; by Past. Hoppe by a woman of St. John's congreg. in New Orleans, La., \$10, by C. Rahders \$20; Abend "ahlsCollecteder Gem. of the Past. Hoppe, New Orleans, La., \$44,15.

To the Tolleg eh aushaltskasse in Fort Wayne: Don of the St. Pauli Gem. of the Past. Dörmann, Randolph Lo. iii, \$20; from the St. Petri congregation of the same ibmd. \$11; from Mrs. Tietje as a thank-offering, by Past. Dörmann, Randolph Lo., Ill, \$1,50; from Adolph Bergt, Frohna Perry Lo., Mo., \$3; from Schneidewind by Past. Gottlieb, Belleville, Ill, \$1by Past. Dorn by the comm. at Port Hudson: by Wilh. Brune and Wilh. Bulte G \$5, H. Schröder, H. Scheer, Jr. and H. Vogt G \$2; L. Schriller and Plackman" G \$1, Wittwe Obermueller on Boeur Creek \$5, together \$23; by N. N. through Past. Löber, Thornton Station, Ill, \$10; of H. Decker by Vast. Stephan, Ehester, Ill, \$3; Eollecte of the Gem. of the Past. Klrp- pisch at Waterloo, Ill., \$7,35; special contributions of several members of the Gem. d. Past.Kleppisch at Waterloo, Ill., \$26,60- by Past. Muckel, Staünton, Ill: by A. Schön \$2.25, W. Sievers and A. Sievers <1 \$5, H. Sievers \$8, W. Herning \$4, G. Schlagmhauf \$3, D. Schwmtker \$2, W. Meier \$2,15, A. Schnaare, G. Stiehl, Fr. Grfrn and Ehr. Reins <A \$1, together \$35,40; from Gottfr. Stein, when, New Gehlrnbeck, Ill, \$5; from the bell-bag of the comm. of Past. Schmidt, Elk Grove, Ill, \$12; from Mrs. Jltm in Elk Grove as a thank offering for happy delivery \$1; from the comm. of the Rev. Wagner at Pleasant Ribge, Ill, \$42.

For poor students: Bon N. N., Bmton Lo. mo. \$2; by Th. Vogel through Past. Bartling, Springfield, Ill, \$5; Lollecte collected at Hm. Rower's wedding by Past. Kähler, Glasgow, Mo., \$8; Eollecte collected on Brase's baptism of children, New Gehlrnbeck, Ill., \$4,75; by Past. Bergt, Paitzdorf, Perry Co, Mo, by Aug. Franke and H. Parts G \$1, collected by him on Kindtaufe' \$3.60.

For poor sick pastors: byPast. Eirich, Minden, Ill, by H. Bultmanu \$1,50, by an unnamed \$2; by Paft. Biltz, Lafayette Co., Mo., \$1; by R. N. through Past. Wege, Augusto, Mo., \$2.

ForPast. GünthrrvonKienbusch: from the comm. of the Past. RiedeI, Lape Gkrardeau, Mo., \$10; vo dn <^em s Past. Kähler, GlaSgow, Mo., \$5.

For Mrs. Past. KahMeier: By Mrs. BrunS, Lafayette To., Mo., i.

For Mrs. Past. Hüsemann; Don Mrs. BrunS, Lafayette Lo., Mo., \$1.

For Mrs. Past. Röbbelen: Don Mrs. Anna Barthel-, EollinSville, Ill, \$5; by N. N. through Past. Matuschka, New Melle, Mo., \$5.

On the building of a church at Yorkville, N. I.: Bon of the Gem. of the Past. Lange, Humboldt, sans, \$13.

On seminary construction in Addison, DonderZiouS- Gem. of the Past. Hoppe, New Orleans, La., \$7.70.

For the comm. in Lolumbia City, Ind.r From the comm. of Pass.Traub, Trete, Will Eo. of, Ill, \$33,75.

Ed. Roschke.

HkingsesanSen of the Raffe of the middle" District:

On the Synodal Debt DilguogKasse: from Past. Bode's Sem. \$36,40.

On the synodal treasury: by Past. I. Rupprecht by I. Simmerer \$5; by Past. Seuel vo" Fr. Burre \$1.50; by Past. Detzer's Gem. ander Southridge \$21.60, by its Gem. in Defiance \$16.50, by its Gem. near Florida \$6; by Ehrist. Merz \$1; of Past. Hörnicke's Gem. \$5; of St. John's Gem. at Allen Co., Ind. \$17,70; of Past. Kühn's Gem., October- Lollecte \$2,04; of Gott- lieb Orff \$5; by Past. Detzer by Mart. Biebach \$4, by himself \$2; by Past. Bode's Gem. \$6,87; by! est. Zagrl's Gem. \$19,81; by Past. läbker's Gem. \$38; by teacher Kirsch \$2; Past. Jlbker \$1,50; Past. Sihler's Gem. \$69,80; Past. Horst's Gem. \$5: Past. Horst \$1; Past. Saupert's Gem., Eollecte, \$18; by the same of B. Tzschoppe \$5.

For Heiden mission: from teacher Tröllrrs school children \$1,50; by Past. Seuel by Mrs. A. Biester, thank offering for happy delivery \$5; by Teacher Leescr's school children \$3,15; by Past. König from N. N. \$1 in gold; by Past. Saupert by Mrs. Baumann 50 EtS.; G. Imoppe \$2,50.

To the pastor's "nd teacher's widow's fund: by Past. Seuel by Bro. Burre \$1.50; by the Women's Club in Past. Rothmanus Gem. \$5.85.

On the Lollge Budget in Fort Wayne: By Past. Horns Gem. \$5; dnrcn Past. Hattstädt \$20.

For Brunn's pupils: by Past. Horn by two women \$2; by Past. König by Mrs. Lühr- wann \$2; by Past. Saupert by Mrs. Ruschmeirr \$5; Mrs. Jde, thank-offering for happy delivery \$4; G. Tzschoppe \$2,50; collected on Jde's child baptism \$7.

For Past. Röbbelen: By Past. Lothmänn by E. Dolch \$2; byPast. Schwan, wedding--Collecte'by A. Stohlmann \$3; Past. Horst \$1.

ForPast. BrunnSANstalt:ByPast. Schwan by Aaroline Schinkel \$3; Heinrich Brackhage \$5; by Past. Horst's branch near Dublin, Airschwethsestcollrcte, \$10.

For Past. Aahmeyrr's widow: By Past. Schwan, HochzeitS-Lollecte bei A. Stohlmaun, \$2.

For Past. Hüsemanns Wittwe: By Past. Schwan, HochzeitS-Lollecte bei A. Stohlmann, \$2.

For inner mission: from Past. Zagels Gem. \$43,78; from teacher B. Gotsch's schoolchildren \$5,33, teacher L. Strieter's schoolchildren \$1.

For poor students: Through Past. König by Mrs. Schmalmeier, thank-offering for recovery from the Lholera, for the student Martin Büttner \$5.

In support of Past. v. Kienbusch: Don Emma Griese \$3; by Past. Schäfer \$1; Fr. Eik- meier, Joh. Seip each 50 EtS.; G. Tzschoppe 25 EtS.

For the church building of the Past. v. Kienbusch: Past. Savpert \$1; Fr. Schäfer \$1; Langele \$2.

On the building of churches in Past. Sturken's Dem. in Baltimore: by Past. Saupert by Bro. E., F. B., Mrs. B., G. B., W. B., 3rd S. 50EtS. each; Bro.L. 25 EtS.; K. u. K. \$1.

To the Hospital in St. Louis: By Past. Horst by Mrs. Horch \$2.

For daSSeminar i "St. Louis: From the Women's Club in Past. Sauperts Gem. \$14,65.

For the teacher's seminary at Addison: by Past. Saupert by Ami Griesbächer \$2; collected on SchnarpuS infant baptism \$2; Mrs. Umbach \$1,50; Wilhelmine Bippus \$1; Mrs. Struck \$2.

For teacher salaries: Bon Past Wynekens Gem., ReformationSfestcollecte, \$37,28.

School fees of Eollegr pupils": Bon Fr. Hammer \$24.

Fort Wayne, dm November 10, 1866.

C. Bonnet, Cassirer.

For the Lutheran have paid:

The 19th year: The gentlemen: Past. H. Wunder, H. Dicke, Nar, Past. I. Lehner.

The 20th year: The Herrm: Paft. H. the \$1.50, I. Rogler, P. Klein, I. Möck, H. Dicke, Past. E. F. Ebert, Past. F. Döscher \$3, Nar, Paft. I. Letz, "er \$3, G. Tröller.

De "2l. Jahrgang: DieHerrmPaftormr 3rd Great, H. Wunder, I. Biltz, L. F. Ebert, F. Döscher \$3, L. Mcher \$3,63, A. W. Bergt, H. EverS, M. Günther \$11, L. Seuel, A. Mickelsm 50 c., I" Lehner, H. Mrmncke.

Further: H. Jügr, W. Meyer \$15, H. Schrubbe 50 c., I. Brod 50 c., P. EverS, I. Rogler, P. Klein, Z. Hallos, I. Möck, Dietz, H. Dicke, I. Rauch, S. Biedluger, L. Ha- necke, Hartma"" , P. Jung, H. W. Rincker \$19, L. Froh, Schuricht, Rar, Arndt, E. Strvbel \$3, H. Horch, G. Triller.

Den W. Jahrgang" Die HerrenPaftorm: I. Große, R. Frederking \$3,50, H. Wunder \$10,50, W. Engelbert \$24,25, H. Dudorg, I. Horu, L. I. Weisel \$21, I. Feiertag, H. Bartelt, G. Streckfuß \$3, A. F. "hner \$4, I. Rupprecht \$5, L. Stem, A. D. Stecher \$1,3 E. F. Ebert, F. Döscher \$3, F. König \$2, M. Günther \$19, H. H-r- \$10, W. Hattstädt \$20, B. Mirßler, L. Larseu, H. G. Erämer, A. W. Bergt, F. Schumam", A. Wagner \$5,1.F. Ru-ffrr, I. Trautmann \$20, E. Seuel, A. Mittelst", Th. Kru", sieg \$5, F. A. Herzbrgger, ". Lehma"" \$10, H. Hoch' I. Lehner \$12, A. Mennicke \$6.

Further, Messrs: W. Wesemann, A. Scheel 9 Er., H. HuSmann, I. G. PittS, H. Fricke, L. KirchhoK, H. Schrubbe 50 r., I. Ma^ I. Brod, P. EverS, Nie. Henke 50 e., I. Beireuther, I. Rogler, P. Kein, L. Meier, L. Strvbel, G. Gerts, I. Hallos, I. Wolf, H. Dickem I. Rauch, S. Birdinger, F. Lobe, I. Becker, H. Miller, G. Merkel, H. Knoke, L. Jung, Hartma"" ,. Heidelberg, G. Wagner, M. Klirnschmidt, E. Herling, L. Steindruck, Buddin 50 c., E. Froh, I. Wultbrandt, G. Steuder \$34, H. W. Rincker \$13, Veal "va., G. Schröppel, Ara- bruster, A. Schröppel, Schuricht, Nar, A. Ambroßu-, Schwartz, Blum, G. Gelwitz, E. Strvbel \$21, I. Landm- stei" \$2, W. Schrot" \$5, I. L. Müller, Hunger 50 c., L. Stünkel \$8, F. Schmidt \$4, M. Runge, D. Wagen", H. Horch, W. Schauer, M. Karrer, G. Tröller.

Den23. Jahrgang: DieHerrmPaftorm: H. Wunder \$4, I. Stürmer, A. Denninger \$1,1. Horn, A. L. Kuß, I. Feiertag, H. v. Rohr \$1, P. Brand \$1, H. Meyer \$14, H. Bartelt, L. I. Fleckmfelntzl, H. Rügen", H. Khnn \$25. E. L. Georg" \$1^0, A. E. Preus \$1, E. Georg" \$3, B. Mirßler, L. Larseu, I. G. Sauer \$6, H. G. Lramer, I. Hjort, G. Kreiy, L. Papp \$15, ". Wagn" \$11, L. W. Habet, W. HollS, H. Kühn \$13, H. Werfelmann, I. F. Nuoff", F. W. Föhlinger \$51, G. Prag", L. Seuel, A. Rohrlack, H. Löber \$15, Th. Mertms \$18,3. G. Nutz, L. Groß \$20, I. Meyn \$1, I. A. F. W. Müller \$136, F. A. Herzberger, A. Lehmaun \$25.50, L. Meyer \$1, I. G. Hahn, H. A. Stub, A. Mennicke \$9, M. Tirmm- stein \$33, H. W. WehrS.

Furthermore the Herrm: M. Pump, H. Birkner, G. Kienzle, L. Twmhöfel, I. A. Walz \$1, A. Hu-marm \$1, M. Bäte-, L. Zrhm, W. Frey, G. Pfeiffer \$1, E. Zimmermaun, M. Fromme! I. Moll", C. Moll", L. Mohrman", G. Martm-, I. H. Rapp, H.Voupel, H. Gmdes, I. Brod 50 e.. Nie. Henke, H. Dicke, I. Meßner, H. Römfte dt, A. Söldner \$1, Th. Eißfeldt \$7.50, C. G. Reiche", H. Mürtz, G. F. Roll" \$7.50, Fr. Masch", W. Mag", I. Marttn, M. Pump 50 c., I. Kühl, D. Schmalz \$12, Buddin 50 c., Bange", G. Wagn", I. Hoffstett", L. Weber \$1, R. Körn" \$8.25, F. Graue, E. Roch \$4.50, I. M. Hubinger \$39, E. Strvbel \$6, W. Huhu, G. H. u. I. L. Anschütz, L. Merzdorf, I. Laudmftein \$3, R. BalSke, Mi "Swa, Tonsing, Balldach, A. Schudarth, L. Stünkel \$3, Probst 65 c., D. Pifer, M. Friedrich, A. Wintjm, G. Hiller \$4.50, H. VoSkamp, M. Karr", E. Woche", A. Horch, H. Drppert \$3, C. Neidhardt, W. Lütkemey".

M.L. Barthel.

Changed addresses"

ksv. Urvst,
Llw^rn, Vfaterloo Oo., 0.

6. wilsr, teacher,
283 8outk Lknrp 8t., Lnltimorv, Nä.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 15, 1866.,

No. 8.

The Buffalo Colloquium.

In the year 1840, Pastor Grabau in Buffalo informed the Lutheran pastors from Saxony, who had immigrated to the state of Missouri a year earlier, of a so-called "pastoral letter" which he had issued to the congregations that had emigrated with him because of the unrest that had occurred in them. At the same time, Pastor Grabau asked the Saxon pastors for their opinion on the content of this "pastoral letter". Since the Saxon pastors made several expositions of the doctrines presented in the "Pastoral Letter," namely, of the authority of preachers, of ordination, and of the rights of the laity, a violent doctrinal controversy arose between Pastor Grabau and the preachers then associated with him, on the one hand, and the Saxon pastors, on the other, which lasted twenty-five years, and which, since the formation of the Synod of Missouri, became at the same time a controversy between that Synod and the Synod of Buffalo. As early as the spring of 1846, that is, more than twenty years ago, the Saxon pastors suggested to Pastor Grabau that he should enter into a colloquy with them on doctrinal differences in order to settle this vexatious dispute. They did the same again the following year, and in 1852 and 1857 the whole Synod of Missouri repeated this proposal. All these proposals, however, were always without

success. Time and again it was Pastor Grabau who prevented this apparently only way of achieving peace from being taken up. But at last God, who is a God of peace, has heard the long sighing of the children of peace. As our readers know, it was in this year that Pastor Grabau separated himself from the Synod of Buffalo, which he himself had founded, because the members of the Synod no longer wanted to put up with his almost papal rule and did not want to sacrifice to him the Christian freedom they had so dearly acquired from Christ. As soon as Grabau had excluded himself from the Buffalo Synod, the main obstacle was removed, which for so many years had prevented a mutual friendly verbal discussion and thus peace.

No sooner had Grabau left the Synod of Buffalo than the desire for peace, which he had hitherto restrained with all manner of arts, stirred more strongly than ever in the members of the same; and as there was no longer any Grabau to try and curb the godly thoughts of peace, the Church Ministry of the Synod of Buffalo, at its meeting on August 28th of this year in Detroit, decided at last to enter into the colloquium proposed by our Synod on existing doctrinal differences, and reported this to our Synod in an official letter of August 28th. August of this year in Detroit, to finally take up the colloquium proposed by our Synod on the existing doctrinal differences, and reported this in an official letter of August 31st to our

general Presidium, which naturally accepted this offer without hesitation and with the most heartfelt joy. Since, however, nothing could be done in the matter until our Synod itself had determined the Colloquists representing it, and the awakened mutual desire for peace on the basis of unity in truth was to be carefully nurtured, the General Presiding Officer of our Synod made the proposal that a preparatory friendly private meeting be held immediately before the public Colloquium. The ministry of the Buffalo Synod also agreed to this. As a result, such a preliminary private discussion was held between Pastors von Rohr and Hochstetter on the part of the Buffalo Synod and Pastors Walther and Sihler on the part of the Missouri Synod on October 10 and 11 of this year in Fort Wayne. Already this preparatory step toward mutual rapprochement was an evidently blessed one. They parted in the firm hope that the public colloquium would, by God's grace, lead to full understanding and agreement.

The Colloquium to be deformed was hereupon the first subject on which our Synod, assembled at St. Louis on the 31st of October of this year and the following days, deliberated. The proposals made by the participants in

The proposals made in the preparatory private Missouri Synod the pastors **Ruhland**, Föhlinger, Weisel conversation were accepted, three preachers and three sen. and son, Böhling, Röber, Arendt, Hügli, Moll jr., congregational deputies were appointed as colloquists, Bernreuther, Lothmann; from the Canada Synod pastor Buffalo as the place, and November 20 and the following Kuß, and from the Ohio Synod pastor Lübker. Also from days as the time of the colloquium, and this was reported the congregations of the Missouri and Buffalo Synods at to the senior ministers of the Buffalo Synod in a letterunk near Buffalo, and from Cleveland and Michigan, a without delay. Chosen as Colloquists on our side werenot inconsiderable number of members, even women, the Revs. **F. Wyneken**, **H. Schwan**, and **C. F. W.** were present at each session, and followed the **Walther**, and deputies C. D. Roemer, of St. Louis, J. C. proceedings with evident interest. The subject of Tisza, of Altenburg, Perry Co. mo. and Keil, of Pittsburg, conversation was chiefly the doctrines of the church, of Pa. Since, however, the Rev. Wyneken, for infirmity of its nature, marks, and representatives, of the so-called body, would not and could not venture the journey, the visible and invisible, of the common and particular first of the chosen representatives, Dr. **Sihler**, took his church, of the orthodox and irreligious, of the rotte or place. The pastors H. K. G. von Rohr, Chr. Hochstettersect, and of schismatic or separatist communions; of the and P. Brand and the deputies E. Schorr from Buffalo, H. sacred preaching office and parochial ministry, and of A. Christiansen from Detroit, Mich. and Chr. Krull from the church, and of the church, the church, and the Bergholz near Buffalo were elected as colloquents to church. The following are the main topics of this book: represent the Buffalo Synod. The local church was the the sacred office of preacher and parish, its French Protestant church rented by the congregation of establishment, origins and transfer, the relationship of Mr. Pastor Hochstetter for their services. The form of the the spiritual priesthood of the faithful to the public office, discussion consisted of each side alternately presenting the authority and office of the keys, the right of the to the other certain points in which it considered the other congregations and the so-called laity to judge doctrine, to be in doctrinal error or suspected of error, whereupon to have a seat and a decisive voice in the church courts, each point was discussed until the opposing party, either synods, etc., and to have the right to vote on these *in pleno*, or one member of the opposing party, made its matters. The following subjects are dealt with: the right final statement, whereupon the attacking party, after of the preachers to have a seat and a decisive vote in the asking whether it was satisfied by the statement made on church courts, synods, etc., and to be one of the judges not, also had it recorded in the minutes. This procedure when a ban is imposed; the power of the preachers in was continued until a conclusion had been reached on Mitteldingen, especially to make ecclesiastica each point objected to by the opposing party. On each ordinances; the obedience owed to the preachers by day of the meeting six hours were spent on the their listeners; ordination; the relationship of the parish colloquium, in the morning from 8-1/2 to 11-1/2 and in office to the reality, validity, and power of the word, the afternoon from 2-1/2 to 5-1/2 o'clock, with the absolution, and the holy sacraments, etc.; and the right exception of the Sundays, on which meetings were held of the preachers to make the ordinances. Sacraments, only in the morning. Each of these was opened by the etc.

Pastor looi, Mr. Pastor Hochstetter, with the singing of a God gave grace that all this was discussed on the whole hymn, the reading of a passage from the Holy Scriptures, in love and peace and in mutual respect without any and a prayer from the Agora. Each meeting was bitterness, with the exception of a few words by which introduced by the Pastor looi, Mr. Pastor Hochttter, with the opponent felt irritated, the unpleasant impression of the introduction of a hymn, with the reading of a passage which was soon dispelled by the following reassuring from the Holy Scriptures and a prayer from the Agenda, explanations. With each passing day, the relationship as well as with the prayer of the Lord, and was closed between the members of the two congregations, which with the latter prayer each time. A pastor from both parts had hitherto been opposed to each other, became more took turns in chairing the discussions. The secretaries and more friendly, which found its hopeful expression, were Pastor **H. Hanser** from the Missouri Synod and among other things, in the mutual visits of the various Pastor Kanold from the Buffalo Synod. Partly during the churches. Preachers of the Missouri Synod repeatedly whole time of the proceedings, partly during a few days had friendly intercourse with preachers of the Buffalo of the same, as far as we can remember at this moment, Synod, and vice versa. With each passing day, more and there were present as witnesses from the Buffalo Synod more of the barriers which had hitherto separated the the present Senior Minister Pastor Maschhop, Inspector congregations of the two Synods fell away, and the Zeutner and the Pastors Wolläger, Schadow, Müller, former mutual timidity gave place more and more to a Eppling, Döhler, Weinbach and Lemhuis; from the cordial brotherly confidence; Not to speak of the many expressions of love with which we members of the Missouri Synod were truly showered in the exquisite families of our congregation there, so that the days we spent in Buffalo on this occasion, although they were days of struggle that were often difficult and offensive to our hearts and minds, have at the same time become unforgettable days of the richest refreshment for body and soul. Fourteen session days rich

The people of the city, by the way, were hardly able to grant us the necessary time for our negotiations and for a hasty conclusion.

It is true that the colloquists of both parts did not succeed in reaching complete agreement. Pastor von Rohr, for example, held on to certain doctrinal differences until the end. However, all the other colloquists were able to join hands in the end on the basis of complete agreement in the truth. The following was given by Pastors Chr. **Hochsteiler** and Fr. **Brand**, and the three deputies from Buffalo, Messrs. Krull, Schorr, and Christiansen, recorded the following at the conclusion: "Finally, they declare: in view of the fact that they agree with the declarations of the Missouri Colloquents, and that the latter, for their part, have declared themselves in agreement with the declarations of the undersigned,- the doctrinal agreement with the Missouri Synod and ourselves is now completely established"; to which we replied as follows and recorded the following: "The foregoing declaration is met by all the present representatives of the Missouri Synod with the declaration on their part that they too, with thanksgiving and praise to the Lord, recognize complete doctrinal unity with the foregoing for the result of this Colloquy, and we therefore hereby extend to them the hand of brotherhood in the face of the whole Church."

As painful as it was and is for us that we were not able to close the Colloquium with Pastor von Rohr in the same way, we do not give up the hope that the day will come when the gulf between him and us, which now still prevents us from reaching out our brotherly hand to one another, will be filled. May this beautiful day soon dawn! and may the whole Synod of Buffalo now confirm and seal the work of unification, for which God has already given grace among eleven of the twelve representatives of both sides! Not only we, but all who love Zion, will rejoice, and the angels will triumph over it, and the Lord God Himself will speak His Yes and Amen in heaven. Therefore let everyone who can pray, run. Amen!

A pamphlet has already appeared, which, under the title: "The Buffalo Colloquium," contains the minutes of the negotiations, reviewed, confirmed, and published by the colloquists on both sides. The same is to be had, the copy at 10 Cts, (postage 2 Cts.) from the following gentlemen:

Rev. C. F. T. Ruhland, Buffalo, Y.

Rev. Chr. Hochstetter, Buffalo, N. Y.

Mr. M. C. Barthel, Lombard St., St. Louis, Mo. W. [Walther]

" (Sent in by Mr. Traveling Preacher Love.)

Trip - Report.

It was at the last year's Western District Synod in Collinsville, where, among many other important matters, the sending out of itinerant preachers was discussed. The necessity of this was recognized by everyone; the profession and the right position of such a preacher according to the word of God was clearly explained to the satisfaction of all; and so the Synod decided to instruct the St. Louis Pastoral Conference and some deputies from the neighboring congregations to employ a candidate for the office of preacher as a traveling preacher. I was present at all these negotiations as a student, and indeed, I was not a little interested in it; - who the lucky one would be, I would have liked to know right away.

The synod was closed, pastors, school teachers, and deputies went home, and we students returned to our college; but those negotiations concerning the traveling preacher were soon forgotten. Several weeks went by, and then one day I came to Pastor B., who told me that they were thinking of choosing me as a traveling preacher. Nothing in my life had ever been more surprising to me than this; that I could become a traveling preacher I thought was impossible altogether. But Pastor B. reassured me that it had not yet been definitely decided, and that it could still change. I had no aversion to the missionary profession, oh no, for from my earliest youth I had had a lively desire to become a missionary; it was rather the feeling of my physical and spiritual incapacity to do so. I brought it before the Lord. If he had led me so wonderfully to this land, he should also lead me further according to his holy counsel and good pleasure. And behold! He soon gave me a certain cheerful heart for this matter, so that when I was presented with a definite appointment as a traveling preacher, I gladly accepted it. This happened at the beginning of July. It was not considered advisable for me to begin the journey immediately, because of the great heat in July and August. So I went for several weeks to a small town in Laud, to an American family, in order to learn some English there. During this time, Praeses Bünger pointed out to me several places near St. Louis and on the railroad where Lutherans lived, which I should visit first, so that I would become somewhat accustomed to traveling, and in the event that an illness should befall me as a new immigrant, I would still be near St. Louis.

On the 25th of August b. l., on a glorious morning, I commenced my journey from St. Louis; I took the Pacific railroad to get to Grays Summit, which is 42 miles westward from St. Louis. I had a farewell called

I was heading for St. Louis, which had become so dear to me, and now I was passing the fertile, lovely farms, the beautiful country towns with their splendid houses, through the tunnels, along the Merrimac River for a while, and not two hours later I heard the call: Franklin! Now five miles to Grays Summit. That's when my heart started beating. How will you be, Nerr-ling? How will you be received? These and similar questions moved me. When I arrived in the village, I soon found the families recommended to me; I received a friendly welcome and a warm reception. I was soon introduced to several families, and was told everywhere that a preacher had arrived from St. Louis. I realized for the first time what a moral impression this made on the people. But because of my fearfulness and despondency I was quite heartily put to shame! -

That very day an old Rhinelander joined me, with whom I had a hard conversation that made a deep impression on me, and which I will therefore let follow here recently. The old man, who was in complete agreement with the tendency of this newspaper, wished to be in Germany now, so that he could join in the fight for freedom and justice in the coming revolution. I replied that this was wrong and that God did not want it, for according to Romans 13, everyone must be subject to the authorities who have power over him.

"So, God doesn't want that? What kind of God do you have?" he asked in amazement.

"I have the Bible-God, i.e., the right, true, triune God."

"O," interposed the old man, "go me with this Bible-God; for the same is a cruel, tyrannical God, as I have read from the Old Testament, that he has caused so many nations to be destroyed by the Jews."

"Not so, my friend," I interrupted him, "God is not cruel, but he is just, and that he destroyed these nations was an act of his justice. These nations lived in the most horrible sins, in the most abominable idolatry, and despised the living God; therefore they themselves were to blame for their destruction. Again, God also commanded the Jews to destroy the Gentiles, lest they should be led astray by them into the same idolatry. I have rather quite opposite proofs from God, namely, that he is love itself, and loves all men infinitely. If you want to see for yourself how the Bible describes God's love so wonderfully, I would ask you to come to my church next Sunday, where it will be discussed.

But speaking of! You reject the Bible-God, you must have another one-what kind?"

In an exalted voice he replied, "I have a far more glorious God, an exalted Being enthroned above the starry firmament, a kind Father who loves all men!"

"Well, that sounds rather nice. But how do you know this one?" I asked him again.

"This my reason has taught me, my clear common sense, if I only always looked at nature, has brought me to this conviction."

"So! your reason did it-but there your reason played a wicked trick on you, for this God you have chosen is a very wretched thing, much like the idols of the heathen are."

The old man got angry at this and said: "What do you think of me? You don't want to compare me to the blind heathen, do you? I have had good school and have been enlightened." -

"So, you're an enlightened man, so you can also be reasoned with. So much the better. Now you see, your god you have thought of with reason, and the idols of the heathen are made with hands; but both what man thinks and does is human, so also yours, as well as the carved god, is nothing but human workmanship. Further, the idols of the heathen are so variously fashioned, so also are the gods made with reason; the one thinks of his god thus, the other thus, yea, one and the same has at different times different opinions of him; when he does a good work, he thinks that God sees it and rewards it; when he does an evil work, he thinks, alas, God sees it not, and asks nothing about it. Finally, the idols of the heathen are utterly powerless, but the idols of reason are equally powerless. - O, how very different is the God of the Bible! We know from the Bible what the glorious attributes of God are. We know what his dispositions toward men are, and what he will do to all men in the future, according as they have believed or not believed. He has answered the deepest questions which every thinking man raises about the hereafter clearly and distinctly in his word; that it is there, and consists in a blessed place for the true believers, and in a cursed place for the unbelievers; so that no one need be in doubt where he may go after death."

"Is that so?" the old man interrupted me mockingly, "where am I going to get once?"

"You, if you persist in your present unbelief, to hell!"

"O, do not believe that! Who can know anything definite about the state after death? No one has ever come back from the dead and told about it."

"Yea, we know certain things of it, for the infallible, eternal, and true word of the Lord hath revealed it unto us; and I

testify to you again before the face of the holy and righteous God, you are going to hell if you do not turn to God!"

Hereupon he left me, saying, "You are a cursed heretic!"

But I remembered the word of the Lord, Blessed are ye, when men shall revile and persecute you because of me.

(This conversation, which, as already noted, took place on the very first day, was quite suitable to show me what was in store for me as a travelling preacher).

Some people expressed their heartfelt regret about this old man; he was always trying to force his opinions on others, and they often had to be annoyed by his fine blasphemies. I met him again later, but there was nothing of his former liveliness to be seen; he stood before me quite dejected. Soon afterwards he died. May he have gone into himself!

On August 26, I invited all the families in the area. Some thought I was a Methodist, since they had never heard of Lutheran traveling preachers.

On August 27, I preached in the schoolhouse; although the school desks were missing, because it had been used by southern soldiers some time before, not to teach or learn anything, but to empty it and to make noise in it, the lack was remedied by bringing in chairs and desks. A numerous congregation turned out both in the morning and in the afternoon; also 5 children were brought to be baptized. To my inquiry whether I should preach to them again, they answered with a unanimous "Yes." One man commented afterwards that this had been his most beautiful Sunday in America.

It took a full 5 months, until January 30th of this year, before I was able to visit them again; but they were very happy when they saw me healthy again in their midst. But now Satan also came to destroy the work that had begun. There was a man who tried to make the people suspicious of me and of our synod in general by smearing the most worthy men of it with excrement and then especially telling all of Stephen's terrible transgressions in the most shameful way, just as his zealous pastor had taught him in a true evangelical (?) spirit. I replied that it was true that the aforementioned had fallen, but that he had then, according to the word of God, been excluded from the community, by which one had cleansed oneself of his guilt and justified oneself: therefore his case could as little be held against us as the case of Judas against the other apostles. Then I testified to him how he had so miserably sinned against love, since he, as a righteous Christian, as he wanted to be, should have covered sin and turned everything around for the best.

The Lord God gave victory to truth and justice, the people were not deceived, and the man had to leave without having done anything; they came to the church, brought the children to be baptized, and then asked me to help them so that they would be preached to once every month. This request was granted: Mr. Rev. Kleist from Washington has been providing them with Word and Sacrament ever since, and he always has a numerous congregation. May the faithful God help us to spread his word more and more on these mountains. -

Soon after my first arrival in Grays Summit, my attention was drawn to a very large German settlement 12-15 miles away on the Missouri River, but at the same time I was told that the people there had become quite depraved and godless. But since just such people need the word the most, I decided to go there.

On August 29th of last year I set out on foot; I hung my heavy travelling bag around my neck; unfortunately, according to German standards, I had taken a lot of things with me that I could have done without.

Three miles further on, I asked a woman for a piece of bread, since I had heard that there were many mountains and trees, but no inn to pass. Now I went on, admittedly a little slowly in the heat, through the middle of the forest, uphill, downhill, sometimes I had a path, sometimes none; but with the help of my compass I never lost my direction. The bread, however, which I dipped into the clear water of a brook on the way, tasted excellent to me. At last I arrived at the settlement of Mr. N. N., completely soaked, without having fallen into any water. This man had formerly been a Herrnhuter and received me kindly, but soon told me that I would not be able to do anything here; they did not want to know anything about God's word. He also said that there was no local church to hold services, that I would not get the schoolhouse because the trustees would not give their permission, and that no one would come to his house. The best thing would be for me to go on again. I was already inclined to do so. Soon after, I heard that an old Saxon believer was lying ill nearby, who had heard of my arrival and eagerly wished to speak to me. I visited him, and really found in him a survivor of Israel, a righteous Christian. After a long and refreshing conversation, he encouraged me to stay and preach: God could do miracles here too, through His Word, and soften the "hardest hearts". So I let myself be moved to stay.

Now, however, it was necessary to obtain permission from the Protestant trustee, who had the Schlüffel to the schoolhouse, to hold services there, but this was difficult, since this trustee, as he expressed it, was a man and not a Christian (even his

Children shall remain men), belonged to the Menschenthun: but was publicly an enemy to Christianity.

What was the best thing to do? According to human opinion, it was clear that I would not have been able to move him by imagining the necessity of the divine services. I took refuge in the Lord: "He is the one who gives his own the right words and wisdom at the right time! - Then I went to the man with confidence and spoke to him with all courtesy and friendliness. I soon discovered that he was an educated, lively man of the world; taking advantage of this, I tried to bring the conversation to interesting subjects, which made a very good impression on him, so that he returned the friendship by exchanging the speech, invited me to table, and also brought other refreshments. After several hours, when it was high time for me to leave again, I told him that I was a Lutheran traveling preacher, sent out to preach in all the places where there were no preachers yet; that was also the purpose of my being here. Now, however, I have not yet found a local, whether he might not let me use the schoolhouse for this purpose. "Yes, you shall have it," was his answer. Delighted at this, I took my hat and shook his hand in farewell. Nothing stood in my way now to be able to preach the word to the people.

But if anyone should think that this is not the right way for a Christian to make someone inclined to such a request by bypassing the actual matter and bringing in another thing, I declare that this is my principle: first to offer everything to bring the people to the service, and to use every non-sinful means to achieve this end. But when the people have come, and have heard what has been preached, then I certainly seek to talk with them about Christian matters; for whatever opportunity arises, without any need to break out spiritual conversations.

(To be continued.)

To the ecclesiastical chronicle.

The widowed Mrs. Past. Röbbelen writes under Nov. 7, among other things, the following about her blessedly deceased husband: "We not only lose a loving husband and father, who cared for our bodies, but was also very concerned for our souls. He taught his children until the day before his death. Every Sunday he held services with us in the house, and when we found this apartment, he was happy that we also had a room where we could have Holy Communion. We could also have Holy Communion. He sent for communion wafers, and so we had communion together once.

celebrated. For the last six weeks he could not sleep peacefully because of rheumatic pains. The night before he died, a fever set in, and he had to stay in bed the next day. He died blessed in the Lord, to whose word and promise he clung to the end. The faithful God did not fail to refresh his soul in the last hour. Shortly before, he called me to his bedside and said, "Catherine, I am crowned!" When I asked him, "What shall we do when the good Lord takes you from us?" - he answered: "You are under the command of the Lord." - My dear blessed husband also sends his thanks to all benefactors. Also my heartfelt thanks for all your kindness!" W. [Walther]

Stock's homiletical lexicon. We have just received the second issue of this delicious work, which Mr. L. Volkering in St. Louis is having published again. It contains the articles "Bann" to "Buße" and the pages 97 to 192. Whoever has not yet subscribed to it should hurry to do so. No preacher will be sorry to have made the sacrifice, albeit not insignificant, of money for this rich storehouse for the preparation of his sermons. The delivery of 96 pages in quarto costs, as noted earlier, tz1.00. W. [Walther].

Recent deeds of Grabau. Thus a correspondent of the "Kirchliches Informatorium" writes in the number of 1 Decbr.: "Friday evening at 10 o'clock I arrived here under God's help healthy and well. Since the meetings in the church where the Christian Colloquium is to be held did not begin until Nov. 20, I went the following day, Nov. 17, to the Martin Luther Collegio to take a look at the instruction the students receive there. There I experienced a terrible occurrence. - The day before, our college case had been briefly considered before the judge in the court and immediately referred to the higher court of the general term; for the judge had declared that he was not competent to give a verdict for himself alone, but that he had little doubt that the higher court would uphold the plaintiff (our synod), since in any case the intention was clear that the synod had erected a synodal building here at its own expense, and not a private house. - The next day, however, Grabau wanted to carry out a violent coup. He went to the college, first to Inspector Zeumer's study, declared that he wished to visit here once more, and to take possession of the room as before. "I forbid you," he exclaimed to the Rev. Zeumer, to give any further lessons here; unlock the closet for me to the Synodal-Acts!" The synodal acts, he replied, are well kept and you have no right to be here!

Grabau again demanded to be cleared, and goes on. He goes at once into the large teaching hall, where Pastor Lemhuis with about 80

children to hold school. Grabau forbids him to hold the school, but Lemhuis says: "You didn't put me here, so you won't be able to depose me either! Grabau finally goes into the second lecture hall, where Mr. Wischmar is holding school, and raises a similar mighty voice; the teacher asks him where he got the right to do so! Then the visitation inside the college came to an end, and because it brought little success and honor, Grabau went out and vented his anger on the family of Mr. Lemhuis. Two wagons loaded with household goods had just been brought up in front of the college," for this family was to move into their rooms at the college that day. Grabau wants to prevent this at all costs. He jumps on the police himself, telling them not to allow the wagons to be unloaded and the things to be taken to the college. The police tell him that they have nothing to do with such things. Now Grabau runs to his followers in the neighbouring houses, and they come armed with sticks and bludgeons, stand in front of the college doors and stop the carters, so that they lead them back and miss many tents. Grabau, however, is at the head of some 20 men who run to and fro, stamping their feet and preventing the family from entering. Others also came and a great crowd arose. Grabau had to hear that he had declared at the synod that it was only out of ignorance that his name had been left in the deed of the college and now he wanted to get hold of it with lies and deceit. In the meantime our college trustees had heard of this appearance, and had taken recourse to the police against Grabau and Conforten. The police captain immediately came with three of his men and asked Grabau what such a thing meant. Grabau said: "The court granted me possession of the college yesterday and since someone wants to move into it, I refuse! The captain asked him if he had received a power of attorney to do so, and as he could not show it, the captain added that he himself had been present at the hearing in court, and had heard nothing of such a decision as Grabau forgave. The latter should therefore not oppose the entry of this family in the least, otherwise the entry will be enforced by the police. The wagons immediately drove into the courtyard and are quickly unloaded by helpful hands. The entry proceeds, Grabau sneaks away; the wagoners, however, finally complain that after this stay they cannot come home again at the right time, they therefore have the names of the outstanding Grabauites written down and ordered to Lokport at the appointed time. -

.....r.

Evil in Mecklenburg. In no country of Germany is more work done on Sundays than in Mecklenburg. But that is because of this. There are many landowners there who make the inhabitants of whole villages work their Sundays.

The first is the one who has to work the whole week for the lord of the manor, on whose land they live, for a small wage. Now these day laborers also have a piece of their own land to work and to care for their own household. For this they need Sunday. They plow their fields with the landlord's team on Sunday, they dig their gardens on Sunday, they plant, they sow, they harvest on Sunday, they slaughter their cattle on Sunday, and so on. A pastor wanted to visit the day labourers on Sunday afternoon, who were not at home during the whole week. As he was about to enter the door of a house, he came across an object under the door. It was a pig that had just been slaughtered and hung up there. He went into a second house. People were sitting there plucking the geese they had just slaughtered. In this and similar ways the priest had to turn back with a: "Don't take it amiss" and also refrain from Sunday visits. - Council could be arranged, but the lords of the manor do not want it. The law even permits that on certain Sundays the lord of the manor may let his day laborers work, - e.g. in the harvest. Recently it was declared in the Estates Assembly that only Sunday morning, but not the afternoon, is actually a holiday. - So the people come little to church, they come little to themselves; they have no Sunday. - A second great evil is the prohibition of marriage. This is not meant as if in Mecklenburg the doctrine which the apostle calls the Tenfels doctrine is being taught, as if one may not marry if he wants to be saved. Rather, the matter is as follows: poor people are denied marriage by the rulers and the congregation. They may be blameless people, faithful and industrious workers, who could well support a family; but they cannot get a marriage consent. What is the consequence of this? There is no country in all of Germany where so many unfortunate births occur as in Mecklenburg. One does not need to say more to understand that the marriage prohibition in Mecklenburg, which probably stems from avarice, which is a root of all evil, also bears its evil fruit to the harm and ruin of the country. (Kirchl. Mitthl.)

The Garden Arbor. Progress cannot be denied in the anti-Christian literature of our time"; the opposition to Christianity is becoming ever more naked, so that a direct call to eradicate it would no longer be particularly surprising. In the Sunday paper of the Gartenlaube, which calls itself "Deutsche Blätter" and has for some years been the worthy companion of this world paper, which is becoming more and more widespread, there is a mockery of the blind faith in the Bible, which is doubly ridiculous in our enlightened times, and a call to eradicate everything from Christianity, as from the other positive religions with their "rigid churches,

what reason, after examining its revelatory writingsThe demand to worship the monkeys after the manner of 19-26. in the nearby old church- and now actual school- (Bible, Koran, Vedas), does not recognize as purelythe Indians. By the way, such a thing is under the old local the parting salute; Past. Engelbert gave the human, whereby it is added that there is also a religiouspaganism. The pagan Cicero cites a verse by a poet who dedicatory prayer, Schreiber this interpreted in the festive sermon according to Ps. 132, 1-10. the sign language of elevation in nature. The meaning of this can only be tosays: "How similar the ape, this most shameful beast, is a Lutheran place of worship in this country, and Past. throw away the whole ballast of faith, especially as whatto us humans! The G.-L. has overcome this naturalPenalties of Watertown proved in the afternoon from the remains as purely human after the sifting and clearing outrepugnance and turned it into friendship and veneration.Sunday Gospel v. 23. ff. that because in a Lutheran church the right Christ is preached, and the hearers eager that has been done is quite superfluous, since manThat is education and humanity, in which the purely church the right Christ is preached, and the hearers eager already finds in nature directly a religious elevation (e. g.human becomes apparent. By the way, Vogt is not yet for salvation attain to an unshakable assurance of their over God and divine things), which the old heathen alsoSatisfied with the present period of Creation. Nature is state of grace, we have cause to be heartily glad at the already knew, who served the creature more than thenow in a state of rest in which a new development, a newthe dedication of a Lutheran church. In the evening, however, Creator, who is praised in eternity. In the G.-L. there is anemergence, is announced. Ampöre († 1836) is said tospeaking listeners, who were addressed by Rev. essay by Brehm, to whom someone has sent somehave taught similarly. Strange, we have a rebirth withoutHoffman" from Wausau explained in their language from sheets from an unspecified journal, in which questions ofChrist, in which there is room neither for him nor for the Gal. 3, 10-14, that salvation is in Christ and in Christ alone, because according to the righteousness of God all natural history are discussed from the Christian point oftweleve thrones of the apostles, for if these must already men without exception are condemned by the law, and in view, and who confesses to it his most decidednow return "to the nothingness from which the churchChrist Jesus all men without exception are redeemed and materialism. He knows only one activity of the brain,came," how are they to have a part in Vogt's new world?shall be saved according to the will of God through faith which we call the soul. He virtually denies any essentialIt would be difficult to find so many proofs of the truth ofin him. This testimony was also heard in their language difference between the human and the animal soul, and,the Word in any other time than ours, that men would notby some Jews living in the neighborhood. as proof, he cites the recently deceased ape Molli fromlike the wholesome teachings and would turn to fables. According to a sketch by Past. Stephan, built of Hamburg, a member of the chimpanzee family, who, ofOn the same sheet of the G.-L., on which the biblical, yellow bricks in a simple gothic style and furnished like an old church inside, 36 by 60 feet long in the nave, 12 of 17 course, also had some abnormalities, but who, by thestories were first thrown in with the legends, one read thefeet in the altar chancel and 20 feet high in the inner room, way, thought and felt like a human being; even in deathfollowing hunting story, already told elsewhere, butthe little church is an ornament of the northern part of the he was made up like a human being, with all the signs ofmerely for amusement. A hunter observed a fox in thecity. But it is even more an adornment of the parish itself. consumption, and his brain differed little in mass andwoods jumping onto the branch of a tree with a block ofThis congregation, whose origins are described and form from that of a human being. This ape was led aboutwood caught in its mouth and practicing this play until it, justified in detail in Vol. 19, No. 6 and 8 of this newspaper, in the coffee-houses, and tracted with sugar-water; ahad achieved the necessary certainty to hold on to the, has developed pleasingly both internally and externally in figurative illustration shows how he takes the same withblock even after the jump. For a long time the hunterby appointing a pastor and a school teacher and by a spoon (quite like a man), and how the interest of the(probably a sensible naturalist) ponders what this means,procuring real estate, an interim church building and a other guests is directed towards him. He showed angeruntil suddenly a light dawns on him. A wild sow comesparsonage, so now, too, by building this church, it has and a power of discrimination among men, and couldalong with her piglets, the fox seizes one of them and borne witness to its zeal and its willingness to sacrifice for give the "hand" on demand, even if one said: the other -jumps with the prey onto the branch to eat it. The hunter, the pure Word. Therefore, if she appealed to the helping love of a number of sister congregations for this church so he did it. He expressed his thoughts and resolutionsstill on his deathbed confesses the truth of this building, she did not do it to spare herself or to show off by "oh" or oh, oh, oh! He regarded the geese and ducks History. - Now someone still doubts the equality ofwith the help of others. With the building, however, the of a pond as sensibly as animals with man! We are not only related to the apes, special zeal of individual members grew, and this also but also to the foxes, at least spiritually. Yes, to theprocured, if not a tower, then nevertheless many foxes, who have the vineyard... ornaments in the windows and in the interior, for which it would have been difficult to find one in the

a "naturalist" - the ape, that is, not Mr. Brehm. The latter scoffs at the fact that there are men who want to push the ape far below them with their "foot in the likeness of an image," as well as at the horror of discovering in this animal a being so closely related. There is only one missing link of creation between him and man to be able to confidently place both in one class. Well, perhaps a geologist will do him the favor of discovering a dismal fossilization. The materialists would need such a thing, since recent researches and discoveries in nature have given their views many a hard blow, e. g. the strictly scientific proof that there is no self-generation of organic beings, that rather what one liked to call voluntary procreation is explained by proven infusion animals swimming in the air, to which Vogt and consorts were only able to answer with crudities. - The next advance will probably be the

The bad products of our literature also belong to the corrupting forces; the foxes that run wild in the wild are shot to death, the rinderpest is carefully guarded against, but what is done against that corrupting force? In Prussia the G.-L. has been banned because of a vile article of lies, perhaps also because one does not expect their humanity and education to reduce the number of perjuries. (Freimund.)

May this little church then appear more and more as a proof that Christ reigns in the midst of his enemies, as a testimony that the pure Word has borne fruit among the founders of the congregation, as a banner in the service of the inner mission and as a pointer, as a place of preparation for the hastening future of the Lord! Milwaukee, Wisc. 26 Nov. 1866.

F. Lochner.

(Submitted.)

Church of Racine, Wise.

On the 25th Sunday after Trin. we consecrated, Rev. Strafen, Past. Hoffmann, Past. Georgii and Schreiber of this with the Pastor loci Engelbert consecrated the newly built church of said place in the usual manner. Past. Georgii of Waterford spoke on the ground of Ps. 118,

Church dedications.

On Advent, the Lutheran Holy Trinity Parish of U. A. C. at Frankenkirch in Grundy Co., Ills. near Dwight, Livingston Co., Ills. had the joy of consecrating their little church, which had been built several years ago and was now also completed inside, to the service of the Most Holy Trinity. After Ps. 118,19-29. had been read in front of the church door.

and the song: "Come thou worthy ransom" 2c. was sung, the congregation entered the festively decorated house of worship. Rev. Schliepfleck, of Bloomington, Ists. preached the sermon on Match. 17:1-S.; Past. Sieving, of Secor, Ills. preached in the afternoon on the Advent feast gospel Match. 21:1-9; the undersigned, who served the altar during the day, then preached an evening sermon on the Church Feast Gospel, Rev. 21:1-5.

May the Arch Shepherd and Lord of His Church, Jesus Christ, now also keep His pure Word and Sacrament here until the dear last day, so that His name may always remain hallowed, and His people may be led to the eternal dwellings in the heavenly Jerusalem.

Franz W. Schmitt, Past. los. den 4. Decbr. 1866.

As often as the "Lutheran" reports of church consecrations, it will not tire its readers, but only please them to hear of a church consecration, since they can recognize from it that the King of His kingdom of grace is also active in this way for the spreading of His kingdom among us.

On Advent Sunday, to the great joy of the I. Immanuel congregation in Rock Island, Ills. their new spacious church was dedicated to the service of the Triune God. This was done in the usual manner familiar to Lutheran readers. Present, besides undersigned, were the pastor loei and pastors Grüber, Mangelsvorf and Fünfstück. The pastor loei conducted the consecration prayer and preached on the gospel of the 1st Sunday of Advent. In the afternoon the undersigned preached on Gen. 28, 17. Since an English service was announced for the evening (and Pastor Heid had left the congregation in the lurch), the undersigned had to decide to preach in English. The altar service was performed in the morning by Rev. Fünfstück, in the afternoon Past. Mangelsdorf. Rev. Grüber held the confessional. The well rehearsed and performed songs of the parish choir contributed much to the beautification of the celebration.

Although the first congregation could not without the greatest effort undertake the building of a church calculated for nearly 400 persons, as it has now succeeded in doing with God's help, it was nevertheless compelled to take this step for the glory of God, if the work of God was not to suffer through an external obstacle. The old church had not only become much too small, but it also lay in an unfavorable place, in a remote part of the city, inaccessible from one side by a swamp, hidden behind other houses. Both deficiencies have been remedied by the new building. May the merciful God, who has also endowed the memory of his name anew here, grant that the new church may always be a house of God and a gateway to heaven for many thousands of souls.

Cl. Seuel.

LyonS, Iowa, 9 Decbr. 1866.

Conferenz displays.

The Cleveland Special Conference will meet, God willing, on Tuesday and Wednesday after the New Year at the home of Mr. President Schwan. The members of the same are requested not to forget the Conference arbcit. I. Rup precht, See. p. r.

The SprinMld Pastoral and Teachers' Con- ference will meet, God willing, Tuesday and Wednesday the 15th and 16th of January, 1867, at the residence of the undersigned at Jack- sonville, Morgan Co, Ills.

F. Lehmann, Sec.

Please.

Our faithful God and Savior, who knows the need of His Church, and especially the noticeable lack of pious school teachers, sends us, according to His mercy, more and more young people who want to dedicate themselves to the holy school ministry. They want to dedicate themselves to the holy school ministry. We now have more than 70 of them in the institution, and among them quite a few brave young men and young men, of whom we may well hope that our work and the labors of love of other fellow Christians will not be in vain. But the majority of them are poor and depend entirely on God's goodness and on the mercy of His children. Since our support fund is not only empty, but also necessary expenditures could not be made, I would like to ask the stewards and housekeepers of our heavenly Father in all love and modesty not to forget the local boarders of their Lord. God has already put all that is needed into their pockets and boxes, where it is waiting to be put to good use. Here is an excellent opportunity to invest one's money in usury, for the Lord will reward us abundantly in eternity for what we do for His disciples. Since we also lack bedding, especially warm blankets, I have no doubt that the heavenly Father has already placed these somewhere with His children to bring them into our hands. I would therefore like to ask the present owners of these blankets, who did not know until now that they were intended for poor schoolteachers and seminarians, in brotherly love to have them brought here as soon as possible. May the rich God be the great reward of all givers and may they and all of Christendom have a richly blessed and joyful Christmas.

Addison, 6 Decbr. 1866.

J. C. W. Lindemann.

Advertisements.

It has just been published and is available at Unterzcichne- netem:

The Buffalo Colloquium, Sync and corrected by dr.jackson for from 20 November to 5 December 1866, that is, the concluding statements of the Colloquents representing the Synod of Buffalo and Missouri, Ohio, &c. States, on the sweeps heretofore disputed and discussed between the two Synods.

32 pages large octavo with coloured cover.

Price: 10 Cts. (postage 2 Cts.)

M. C. Barthel. St. Louis, Mo.

By Past. Brobst and is available from him: "Christtags- Harfe", (13) beautiful Christmas songs for the dear youth, with notes. -

Receipt and thanks.

For Pastor Bruun's institution received from Mr." T. Lunow in Effingham, Ill, 02. Bon Pastor L. Brnrer in Kansas 03. For poor students: (the Brunn'schm) vo" Mrs. Morhardt in Pomeroy, O., 02.

C. F. W. Walther.

Received:

To collegeh aush alt at Fort Wayne From Past. J.Lbkrs parish r z Bush. Bean', 1 bag of grain, z Bush. Onions, 2 sack of turnips, 2 chickens, 6 gal. fat, 2 gal. Syrup, 1 roll* butter, 1 quart beef, dozen eggs, 2 towels, 2 sheets. From Past. Stocks parish: Vo" A. Marhenike 3 Bsh. green beans, from L. Bretmüller 1 bag green beans, 3 Bush. Turnips, z Bush. Beans, 50 cabbage heads. From H. Wiese 6 gall. Syrup. Don H. Müller 2 bush. Turnips, 18 cabbage heads. From Past. Lehner's parish 50 pounds of butter. From Past. Kühns Gern, from F. Schum 2 sacks of rye. Au-Past. Bodr's community of Mr. "der Au 1 quarter beef. From Joh. Göglein -5. from his Fillaigenr. vo" Mr. Schüler 19 cabbage heads. From Past. Reichardts Filiakgem. from Herr" Schaper 8 Gall. Syrup, 10 cabbage heads. From Past. Zagek's farm from Mr. Birch 100 heads of cabbage, 2 sacks of grain. From I. Trier, 100 heads of cabbage. From Past. Jungks Gem. of L. Sametingtr 6 Gall. Apple butter. From H. Engelhaupt 6 Gall. do. Bus Past. Hörnickrs Gem. of Mrs. Prediger 2 pieces want yarn to stockings. From Past. EverS' Gem. of Mr. Hrckmann 3 gall. Apple butter. From Past. Sauers Gem. of several women 14 Jard linen, 45 towels, 12 Isard MuSlin, 1 tablecloth, 1 sheet, 2 Kiffeu covers. From the congregation at Fort Wayne, by H. Böse, 1 quart of beef; from Eh. Kohlrmier 2 sacks of cor", 20 heads of cabbage; from Mr. Rev. Stubnatzy, collected at several weddings for tablecloths of oilcloth -45.10 ". zw. at D. Buck's wedding -3.25, on W. Wichmann's -3.90, on I. Wilkenings -15.22, on G- Mühlenbrücks -22.79. By Past. Müller in PittSburg collected on l. R. Niebauer's child baptism -3, on H. Bo-kamp's child baptism -3.45, on Bietndüpel's wedding -6. From Past. Fleischmann's parish by H. Schledreff -4. Bon Bai. Meier 4 Bush. Grain, 12 cabbages, 1 peck onions. From Past. Sprengler's congregation Collecte on Thanksgiving Day - 12.40. Bon Past. Herzer -5. From Past. Franks Gem. by Eh. Burmester -5. From Past. H. Löber's Dem. by Frd. Werfelmann -5. by Past. Hattstädt -12 (delayed from Dersehm). By Rev. F. Müller's Gem. to Lake Ridge Collecte -23. By himself -2 and for the pupils I. Hattstädt u. A. Trautmann G -1 -2. By Past. Lothmaun Collecte of the Gem. to Liverpool -10. Bon D. Haag >-10. From Past. Zucker- Gem. by Fr. Michel -1. By A. vattermann 50 Cts. By H. Mesenbrink -10. W. Reinke.

Also -1,74; Collecte at the dedication of the new church of the Gem. in Both, each 50 LtS.; Mrs. Mutschler, Hau Sptndler, each -1; collected on Pak. Dulitz von Hitzfeld, Mrs. Jung, each -1; von Mrs. Plincke -1.25; W. Detroit, -19,20; of Hm. Tboma at Osea, Henepin Eo., Minn., -5; from the Mriending's baptism of children -3.25; Past. SauerS Gem. Erndtefest-Braades -1.

Gem. of the Past. Fisher in Carver Eo., Minn. for the mission of the Lollerte -36,M; Past. Wynekens Gem. 75 EtS.; Past. Wyneken -1; Past. To pay off the E ollege - Building debt in Fort Wayne: Bon Past. Zage! Hermannsburg Institution in Hanover-3; from the Gem. in Monroe,Weyel -1; Past. Fricke -1; Past. Wichmann's Gem.,- Gem. -12.95.

Mich-, -18,15; namely: Collecte -8, from an unnamed -5, from the ReformationSfestLollrcte -10.25; of deflcn branch at Racoon-Lrerk - For the school teachers' seminary at AddisonR By Past. Wyneken by school children -3.74, from readers of the missionary papers 61 TtS.,3.33; Past. Mchmann -2; Past. TrammSGcm. -7.18; Past. Tramm -1; ofMrs. G. F. -2; Mrs. F. W- W. Thank-offering -1; on Claus' wedding s. -12. from Mrs. K. Wagner as a thank offering for "happy" confinement -1. dm pastors: Schwan. Schneider, Fleischmann, Saupert, Sauer, Fort Wayne, dm December 10, 1866.

Z u ^P fa rr wittwen fund: Bon Mrs. K.Mohr in Monroe, Mich. thankSchumm, each -1; Nützel, Merz, Kunz, each -1.50; Schuster, L. Bonnet, Kaffirer. offering for happy delivery -2.50. Schumann, each -2; Schönebrgg -1 in gold; König -2; of the teachers:

For the Redemption of the Synodal Debt"": Collecte of the Gem. ofKonzrlmann, Krone, Zitzlaff, each -1; HerpolSheimer -1.50; Past. the Past. Müller -5, from the Gem. in Town Audurn, WiS., -6.75; fromSchäfers Gem. -5,W; its Germantown branch -2,50; K. Seib-1; Past. the Gem. Town Fönest, WiS., -6.70; from the same Gem. secondNützel's Gem. -27.50; Past. Fricke's Gem. out of the bell-bag -55; Past. Collecte -3.65; from the Gem. in Town Scott -3.50. Schumann's Gem. -14.25; Past. Dulitz's Gem. in Huntington -5.25, in Lancaster -2.80; Past. Jor' Gem. -10.50; Past. Schmidt's Gem. -5.65; ofKeseemann, Ehimaun, Past. G. Harter. L. Knabe, F. Lücke, I. O. Meyer, H.

For Prof. Biewendr Bon G. Lang in Frankenlust -2. the Gem. in Lancaster, Ohio -18.25; Past. Schumms Gem. -7; Past.Renne, Ranf, Past. I. P. Beyer -10; Past. W. Dom, Odermüller, Meake, and namely: on the highness of Gustav Baier's ges. -6.33, collecte -Buehl's wem. -27; Past. Bühl-5; Past. Kunz'Ge". -11 HO; Past.Past. I. A. Fritze -16, C. L. Erb, H. W. Dierking. 8.73. Fleischmann's Gem. -9; of Past. Wyneken's Gem. toll. -173; Past. Zage. Den22. Vintage: The Henen Pastors: P. Rup- prrcht -25, H. Wunder -

For Rev. Lrunn's institution: by Rev. Mueller on the infant baptism -1; by Past. Wyneken, travel money refunded -72. Dr" 20th year: Messrs: Past. H. Wunder, L. Knabe, H. Schmze. For inner mission: Past. Sallmann's Gem. -4.25; Past. Dulitz's Gem.F. König -3.50, F. Ottmann -10, I. P. Beyer -10, F. W- Föh- linger. W. Dom, T. I. Weisel -11, I. ". Fritz" -6, G. A. Müller, G. Streckfuß -6, I. G. Nützel -

of I. Mueller ges. -2.75; by the congreg. in HillSdale, Mich.,-3.76; by the To the Eollegebaushalt in Fort Wayne: By Past. Rupprecht by K.8, I. M. Hahn -12, G. Schilling -9, W. Bartling -7.50, W. Heinemann, E. I. congreg. in Coldwater. Mich. s., -2.77; by N. N. 47 cts.; by Rev. Wolf on-7.65. M- Wege -8, L. E-gelder -4, I. Traut" ann -9, L. C. Metz -18.50.

the infant baptism of George Keck at Bridgewater, Washtenaw Co., To the Eollegebaushalt in Fort Wayne: By Past. Rupprecht by K.8, I. M. Hahn -12, G. Schilling -9, W. Bartling -7.50, W. Heinemann, E. I. Mich., ges. -9; by I. Deeg -1; by Jacob Hunter at Mtlwaukie -1; by P. G. Kntzli -2; I. Leininger, Fr. Leininger, R. Kutzli, I. Küfer, S. Britsch, eachM- Wege -8, L. E-gelder -4, I. Traut" ann -9, L. C. Metz -18.50.

Reinsch -1; Collecte on the missionary feast at St. Paul, Minn., -23.50;-1; M. Küfer 60 LtS.; P. Weber 50 LtS.; by Past. Seuel by Mrs. B. Bieder Further, the Herrm: R. Weehrly, W. Fritz, C. Blum, E. A. Frentzel -7, by Rev. Hügli at Chr. RLHlr's wedding ges. -3.75; by Past. H. Fischer's-1; Mrs. Lackmann -4; by an unnamed -5; by Past. Sauer by W. Duwe -H. Sterthmann, H. Aesemann, H. Rotermund, Ehlmann, Müller, G. Gem. in Carver Co, Minn, -12; by Elisabeth Maschger in West St. Paul, 2.25; by an "unnamed" wife -1; Fran H. Riewedde 50 LtS.; by Past.Pfeiffer, ^Bardisch, Dewald, L. Hilzendorf, L. Lemke, Schmidt, E. Streckfuß from Mrs. R. Fellweck Daukopfer for happy delivery-3; W.Schößow, Sorweid, G. and C. Hilzmdorf, Bublit, E. Schneider, E.

Minn, -1. Fellweck-2; by Past. Nützel! of I. I. B. and G. B., each -2. Schneider, A. Ernst, Bartel, W. Meyer -W, C. Knabe, I. O. Meyer, F. To the C o l l e g e - Unterh al tSkasse i n Fort Wapne: Collecte in For teacher grave old: Don Past. Cobbler in Bremen -9; inNacke, H. Renne, Dumstrey, Ranf, Bonn, Hille, Fischer, Eigmdrodt, G.

Monroe, Mich., -11.50; from K. Stenz in Monroe, Mich., -2; two CollecteMishawaka -3.75; in St. Joseph Eo. -2,47 <. Past. Gholz's Gem. -4;Gteuber -15, Obermüller, Mmke, F. Kappellmann, Allmeyer, A. Weber, from Frankenmuth -26.83; from the Gem. of Past. Also, -18; from PastPast. Wichmann's Gem. -9; of H. K. thank-offering for recovery of Gottfr. Schmidt, Ph Krafft, H. GöhrS, M. Fallwork -8, L. L. Srb, 3 Karrer's Gem. in ZionSburg, Washington Co, Minn. -6.50. srines child -12. Hoffmann, Fr. Reese -49. L. Lücke -20, I. WolterS, H. u. F. Stünckel, I. P.

For the Hospital at St. LouiS: DonMrs. K. Mohr in Monroe, Thank For poor students: Past. Schuster-Gem. in Bremen -9.50; in St.Emrich -9.50, H. Thies, H. Nerge, L. Wilkening, E. Salze, H. Hvmryer, E. Offering for Happy Delivery -2.50. Joseph Lo. -3.50; Past. Gholz' Gem. -5.19; Mrs. Victoria Meier-1; byBiekerfeld, L. Hattrndorf, I. Faße, H. Becker, Fr. Lichthardt, I. Dohl, H. W.

For the orphanage: From the parish of the Past. Steege, Erntefest-Pak. Brackhage wedding-Eollrcte at H. Rieges -6.50; Past. Mees' Gem.Becker. Bro. Kassening, L. K-illing, H. Reckeweg. C. Wille, H. Pfingstm, Collecte -5. in Columbus, ReformationSfest-Collectr and gifts of parishioners" -M>;L. Albrecht, W. Sparleder, Bogt, H. W. Dierking. A. Bohn -12, I. Davidter, for dm pupil Karl Sauer by H. Benter-2; by Past. Scho'z by Mrs. PolsterG. Bartelt -10, M. Kohn, A. König. M. Bauer.

For building church in Carvrr Co, Minn: Don ter Gem. in Monroe, for dm pupil Karl Sauer by H. Benter-2; by Past. Scho'z by Mrs. PolsterG. Bartelt -10, M. Kohn, A. König. M. Bauer. Mich. -8.25. 50 LtS.; W. Meier -1. The 23rd year: the Herrm pastors: E. Smel, H. Wunder -16. H. Hanser

For poor pupils and students: BonFr. Kipf in Monroe -1; from some For poor students in St. LouiS: Past. Weyels Gem. half Erndtrfrest-8. F. Lebman" -7.50, I. Noll, L. S. Kleppisch -19.50, H. Evers -16HK I. confirmands of the Gem. in Town Aubum, WiS., -3.50; for I. HattstedtLollete -13,50; Karl Strube -2.50. List-18, I. G. Sauer -28.50, I. Seidel -46.50, H. Jünge! -4.50, F. Böling, I.

of Past. Also on the infant baptism of A. Werschky's ges. -1.10; Mr. the For poor schoolminarists": Past. WeyelS Gem., half Emdtefest-Schmider -31.50, F. W. Gunsch. W. Engelbert -36. I. F. König -1M, I. Pup- precht -19.5tl, A. Zagrl ,33. F. Ottmann -7.50, I. U. Y. W. Müller -51".50, I. same on the infant baptism of Aug. Conrad" ges. -2.30; Collecte of theCollecte -13,50; Karl Strube-2.50. To the Nassau Mission: By Pak. Seuel weddingS-Tollete at Chr.L. Daib -41.25, G. Schumm -11.50, I. S. Nützel! -10.50, B. Löber-3, H. Löber-

congreg. in Bay City, on Thanksgiving-7; for W. Hattstädt, Collecte on To the Nassau Mission: By Pak. Seuel weddingS-Tollete at Chr.L. Daib -41.25, G. Schumm -11.50, I. S. Nützel! -10.50, B. Löber-3, H. Löber- the Frauenfrste of the congreg. in Monroe -13; of Reisig sen. 50 Cts.;Heidreich -8; by Past. Weyel by B Umbach -1; Past. Weyel -1; by Past.22.50, G. Traub-18, G. Pmger -12^ P. WambSgans -36, I. M. Moll -22.50,

of ?srau Beier -2; of L. Eichbauer, Mrs. Ohr sen., Mrs. Klermann, K.Tramm by Aug. Backhaus u. L. Schaum -5; by Past. Michael by I.L. Lochner -22.50, H. Bauer -19.5k L. Geyer -24, F. Schumann -21, C. Stmz. Mrs. Brehm, G. Mohr, I. Schmid, G. Graus, I. Meier, G. Arondach,Bardonner -5; Past. Schäfers Gem. -4,25; K. Seid -1; A. MergesSO LtS.;HviStmdahl, C. I. Weisel -10.50, I. A. Fritze -3, L. Steege -11, G. Küchle -

A. Wagner, G. Lron, Ehr. Spuhler, each -1; Bro. Kipf, Mrs. N., Mrs. J.by Past. Dulitz vcn several" church members" -13.35; Past. Bübl -1;6, B. Streckfuß -21.50, I. ". Hahn -18, C. Straßen -68. F. Früchtenicht -9, Löfflrr, each 50LtS.; Mrs. Schütz 25LtS.; Däubler and G. Matches, each-Past. Wüstemanns Gem., ReformationSfest-Collerte -20. C. F. Liebe, P. Trautmaau -19.50, A. Hoppe -31.5l), H. G. Holm, W.

2; K. Knab-5; Fiedler 47 Cts.; on Bro. Niedermeier's wedding ges. -4.84; For Past. Röbbelen: By Past. Scholz by Mrs. M. Körtsch 25c.; by Haßkarl. Furthermore the Herrm: I. H. Schrer, L. Fritz, L. Wilke, C. Blum, I.

for Joh. Hattstädt on Mich. Kronbach's infant baptism s. -1.75; on thePast. Weyel by Maid K. Keck -1; Past. Weyel -1. Kruse. A. Frühling, L. A. Frmtzel -19.50, H. Sterthmann, H. Rotermund, H. Herrmann, H. Hesse, W. Wenig, H. Lormann, Schüller, L. Rrtzlaff -27,

women's festival of the comm. in Monroe-5; from Mrs. Seubert, Sr. 50 For heathen mission: By Past. Weyel by Christoph Böhne -5; Past. J. Lux -19.50. P. Muntzel, C. Hilzmdorf 50 c., L. Lemke 50 c., Müller, Wrtzel, Schmidt 50 c.. L. SchLßo" 50 c., Sorweid 50 c., C. Schneider 50

EtS.; from Bro. N. 50 EtS.; from G. Graus, I. Meier, G. Matches, each -1;Weyel -1. r., E. Schneider 50 c., Bartel 50 c., C. Kirkhofer, E. Jung, Fr. Buchhvz, Herr- ling, A. Hoffstädter, T. Steinbrück, A. Kämpfe, Kleia- schmidt -1, I.

from Däubler -2; from Mrs. Schütz 25 LtS.; on L. Walldorf's infant For Past. Kahmeyer's widow: By Past. Sallmann by T. Ehlert -2; by M. Hubinger -3, H. Dristmeier, E. Trier, Nie. Zelt, E. Thalacker, G. WambSganS, Hille 50 U, E. H. Rolf -10.50, I. Werner, B. A. Schmidt -1.25,

baptism s. -1.15; from the Fraumverein in Monroe-6.55; from thePast. Weyel by Chr. Schulte-2. W. Kahle -3, Dr Aßmann, P. Denmnger, G. Beck, I. M. Beck. Ph. Krafft, C. Klinkfiek. I. Hoffmann, F. Reese -95.50, LLtjm. F. Dedecke, H. D. Bru

Jungfrauenverrin-4.14. W. Hattstädt. jun., H. F. Rösener, each -1; W. Brüggemann, Mrs. Lisette Dammeier,"S, I. Wolters 50 c., Vogt. I. Piper, Burfeind, H. Dedecke, K. Pragmanu, Steffens, Pinkepank. Stb'rke, A. Hasemeyer, P. H. Müller. ZinndahrS,

2; by Rev. Michael by N. R. -5; by Pak. King's comm. ans of Crntcaffe - 25. To the pastor's and teacher's widow's fund: By Past. Wichmann Kohrt, Milbrath, Fink, Schulz, Rjemer, L. Mielke.-Groht, E. H. Walther, A. Söldner 50 c., I. M. Hubinger, A. Bohn -52, P. Th. Bürger -58.50, W. Linse, I. Davidter, G. Manch, G. Kock, Fr. Stähle, M. F. Gmsmer. M. C. Barthel.

To the synodal treasury: Bon Pak.Gotsch -2; Past. KÜHus Gem.- 2.82; Bro. Gchinnerer-10; Bro. Schumm -5; Past. Kühn -1; Past. Dulitz' Gem. -6.05. For the college in St. LouiS: Bon Past. King's comm. -35.50.

Sallmann -1; L. Grirbel -3.90; Past. Rupprecht- Gem. in Fulton Lo., O-, For the orphanage in St. LouiS: Through -4.50;

Past. Schuster's parish in Bremen -4.71; branch in Michawaka -2.12; Lentre Townsh. -4.75; St. Joseph So. -2.48; Past. Scuel -1; by Past. Saupert by I. Tzschoppe,



Heransgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Mo., Jan. 1, 1867...

No. 9.

Christmas Joy.

Rejoice, all the children of men, Poor and miserable after the fall And destined to the lot of death - Life is given to you anew Today through the fruit to life From the virgin womb.

Because, having gone forth from the Father, Received by the Holy Spirit, " God's Son languishes in coldness, The Spirit descends to the world, The old harm is made good by grace.

Hear him, see him wail, wail, weep, and tremble for the payment of our debt. His eyes' tears swell, And out of them rich streams Of holy joy, full of grace.

Simson's power is on display here. These" boys cannot withstand the gates of hell themselves. Behold the Duke chosen, who, lost in night. Shall lead us triumphantly to the light!

Satan crunches to the ground. From the height of the exit victorious of all the heathen comfort he shines, To whom as a helper in prayers" After the words of the prophets long since the longing of the fathers was.

Therefore bend the knees of the heart, human child! Bear witness to the Saviour Deep in the dust you worship!

Strong love to trust, you can see in the manger; Here be your soul's rest!

Dr. v. Biarowsky, Uebersetzung des alten lat. Hymnus:
"Orbis gaude, quod nunc homo."

Something about the chasing away of a Lutheran deacon.

As our readers know, Pastor Grabau shamefully removed and expelled his former so-called deacon, Mr. Pastor Hochstetter, when he no longer wanted to be made his compliant tool, even without any "semblance of justice", without any due process, merely by the brutal force of his trustees, whom he had incited and seduced to do so. This was all the more disgraceful because Pastor Grabau himself had previously railed against it, as against barbarism, when here in America the trustees take the liberty of installing and removing preachers, of opening and closing churches, and of awarding church property at their discretion to the party or parties they please, and of abusing for this purpose the power given them by the civil laws in some of the local states. Pastor Grabau, this former seeming egg

The preacher, who is the champion of the sanctity of the preaching ministry, has committed the terrible crime of sacrilege or church robbery with that violent expulsion of a Christian preacher, a servant of Christ and His church, which was carried out against all law. Even after he had done the deed, he does not seem to have felt particularly well. His conscience seems to have accused him and to have bitten him, and the thought seems to have occurred to him that he had thereby revealed and branded himself before the whole church, yes, before the whole world, as an enemy of all divine and Christian order (where this is, after all, in the way of his plans and especially fine desires to rule). He therefore sought to draw those of his parishioners who remained with him into his evil cause, and worked on them until they still subsequently confirmed the expulsion of Mr. Pastor Hochstetter, which he had already carried out beforehand through his blindly devoted trustees.

However, in order to calm down those among his congregation who seem to be uneasy about the fact that it is no fun to expel a servant of Christ, Pastor Grabau has put forward a false doctrine about the office of deacon in the Lutheran Church, which is unheard of in our church. Thus he writes in his so-called "Clarifications on the Synod of Buffalo": "From this we see that

the deacon stands in the same relationship as a Christian churchwarden, since the office of deacon is derived from the first office of churchwarden (Act. 6.)". (p. 37.) The purpose of this doctrinal exposition is evidently this, to persuade simple-minded people that there is not much in the way of a Lutheran deacon being driven out. To cast out a proper pastor, such as he is, is, of course, a great sin; in him, of course, one is casting out the Lord Jesus Christ Himself, according to Luc. 10:16. But, for example, to dismiss a churchwarden whose special office was not appointed by Christ, and was only an ecclesiastical institution, was not such a serious matter, and one that weighed on the conscience; for a churchwarden could only be employed temporarily, or, if his service was no longer needed, he could be dismissed from it without further ado. Now, however, a "deacon stands in the same relationship as a Christian churchwarden"; therefore, one need not fear that one has offended against the divine majesty, its office and servant, with the expulsion of a mere deacon, even if it had not exactly happened as it should have. This was Pastor Grabau's opinion.

But the matter is quite different. It is an obvious falsification of doctrine when Pastor Grabau writes that a Lutheran deacon who has been called to the ministry of the word and the holy sacraments "stands in the same relationship as a Christian churchwarden," or (as they are otherwise wont to be called) as a congregation leader. The Lutheran deacon, who has been called to the ministry of the word and the holy sacraments, "stands in the same relationship as a Christian churchwarden," or (as they are otherwise wont to be called) as a congregational leader or lay elder.

The point is rather this.

When Christ set apart the holy apostles to their office (Matth. 10:1. ff. Marc. 6:7. ff. Luc. 9:1. ff.), He hereby instituted the church office, or preaching office, or see! care office in general; hence it is said in the Schmalkaldic Articles, "We have a certain doctrine, that the preaching office is derived from the common profession of the apostles." (See: Appendix 1.) Now the office thus instituted has, it is true, many kinds of functions: To preach God's word, to administer the holy sacraments. (See Appendix) The office thus instituted has various duties: to preach the word of God, to administer the holy sacraments, to loose and bind, to keep discipline and order, to care for the poor, the sick, widows, orphans, etc., in the church, and the like; but all these various duties are the duties only of the one office which Christ has instituted. When, therefore, the Papists speak of seven, the Episcopalians of three, the Presbyterians of two special offices instituted by God in the church, they have absolutely no ground for it in the Holy Scriptures. They have no basis in Scripture for this; it is rather a purely human fiction.

But although God has appointed but One Office in His Church, He has not commanded that every profession pertaining to that Office should be

The church is therefore at liberty to remove from the preacher's office certain tasks that do not belong to the essence of the ministry. Therefore, it is within the freedom of the church to relieve the preacher of certain duties of the office of preaching, which do not belong to the essence of the office, but are only necessary because of the essential parts of the office, to entrust them to other persons, and thus to make them assistants of the preacher, and thus to establish certain branch and auxiliary offices. The church already made use of this freedom at the time of the holy apostles. For example, the holy apostles in the Christian congregation at Jerusalem, by virtue of their office, also took care of the physical needs of the poor in the congregation; but when it became impossible, because of the growth of the congregation, for this to be done by them without some person or other being overlooked, the holy apostles of the congregation themselves made the borrower a servant of the preacher. But when it became impossible, because of the growth of the church, for this to be done by them without some person or other being overlooked, the holy apostles suggested to the church itself that it should choose special men to carry out this work. And thus arose the apostolic office of deacon or servant in the narrower sense, namely, the office of almoner, as a branch and auxiliary of the one church office. In the same or similar way, the office of such elders may have arisen already in the apostolic time, who were not concerned with the work of the word and the doctrine, but especially with the care for discipline and order in the church, 1 Tim. 5:17, who were therefore later called lay elders or seniors of the people. Their office, too, was not, like the office of deacons, the office of preaching itself, but a branch or auxiliary office of the sacred office of preaching. Martin Chemnitz, the well-known co-author of the Concordia Formula, therefore writes: "Because many duties belong to the church office, which, when the multitude of the faithful is very numerous, cannot well be performed all and sundry by one or a few, therefore, when the multitude of the church had multiplied, it was begun that all might be done orderly, decently, and for edification, the duties of the preaching ministry were divided into certain grades of church servants, which were afterwards called (in Greek) taxeis or tagmata, so that each one had his certain definite post, "in which" he served the congregation by certain duties of the preaching ministry. In the beginning the apostles were responsible for the ministry of the word and the sacraments, and at the same time also for the distribution and administration of the alms. But afterwards, as the number of the disciples increased, they transferred this part of the ministry of preaching, which concerned the alms, to others, whom they called deacons, that is, ministers. And the cause for which they did it, they state, that they might continue in the ministry of the word, and in prayer, without restraint. Acts 6:4." (*Examen Concil. Trid.* II, 13., col. 574.)

The so-called deacons and lay elders of apostolic times were, therefore, as already indicated, not, however, preachers and pastors, but only assistants of the same for such"

They were not the proper performance of the office of preaching, which was not the essence of it. It is true that their work was commanded by God, but the fact that it was performed by certain persons on their own authority was not due to God's express command. Their office, as a separate and branched-off one from the ministry of preaching, was therefore not of divine foundation and appointment, but an office of ecclesiastical order. Hence these auxiliary offices were not established in all congregations without transgressing a commandment of God. For this reason, deacons and lay elders were sometimes appointed only temporarily or for a certain period of time, or when they were no longer needed, they were dismissed from their office.

But it was quite a different matter when several were employed in one church, all of whom had the ministry of the word. In this case, they all had the same divine office, the same spiritual and ecclesiastical authority. It was only of human order that they distributed among themselves either certain offices or the care of certain parts of the people, and that they chose one among themselves, to whom the others voluntarily subordinated themselves according to human rights, or that, when a whole company of church ministers worked with the word in one congregation, one always subordinated himself to the other. On this view rested at first, in the times when pure doctrine still held sway in the church, the so-called episcopal constitution. It was recognized that a bishop who was set over the other church servants was really nothing other than a presbyter, a pastor, that he was set over the other church servants only for the sake of ecclesiastical order, and that he had only human rights to the power to which he was specially entitled. Hence it is said in the Schmalkaldic Articles: "Jerome speaks with bright words that bishops and presbyters are not distinguished, but that all pastors are at the same time bishops and priests, and allegorizes the text of Paul to Titus 1, when he writes to Titus: I therefore left thee at Crete, that thou mightest tax the cities to and fro with priests," and afterwards calls such bishops: "Let a bishop be the husband of a woman. Thus Peter and John call themselves presbyters or priests. Jerome then goes on to say: "But that one alone should be chosen, having others under him, was done to prevent the division, that one should not draw to himself a church here, and another there, and that the church should thus be divided. For in Alexandria, he says, from Mark the Evangelist to Heraclam and Dionysium, the presbyteri have always chosen one of them, and have held him higher, and have called him a bishop; as a people of war choose one to be their captain, even as the deacons choose one of them that is able.

and call them archdeacon. For, tell me, what more does a bishop do than any presbyter, without ordaining others to the church office? Here Jerome teaches that such distinction of bishops and presbyters is due to human order alone." (Appendix 2.) The same is true, then, of the distinction between a pastor and a senior ministerii, a president, a superintendent, a dean, senior pastor, or whatever they may all be called, who, according to human order, are placed before one or more preachers. Therefore it is likewise said in the Schmalkaldic Articles: "Therefore the church can never be governed and preserved much, except that we all live under one head Christ, and the bishops (preachers), all equal in office (though unequal in gifts), diligently hold together in united doctrine, faith, sacraments, prayers, and works of charity. As St. Jerome writes, the priests of Alexandria ruled the church together and in common, and so did the apostles, and afterward all the bishops in all Christendom, until the pope lifted up his head above them all." (III, 4.)

But as there is no difference between the aforementioned according to divine law, so also between all of them and a Lutheran deacon, to whom the office of the word is commanded. For since the calling to preach God's Word publicly constitutes the very essence of the office of preaching, and since the office of preaching is the highest office in the church, for the sake of which alone all other offices are necessary, and which is also the judge of all other offices, the Lutheran office of deacon is not an auxiliary office, such as the office of the caretaker of the old stove, the office of the churchwarden, or the office of the congregation, but the proper, one office, specially instituted and established by Christ himself. Hence it is said in the Apology of the Augsburg Confession, "The greatest, holiest, most necessary, highest service of God, which God has required in the first and other commandments, as the greatest, is to preach God's word, for the office of preaching is the highest office in the church." (Art. 15. Col. 94. a.) Luther writes: "If the office of the word is conferred upon one, all the offices which are administered by the word in the churches are also conferred upon him, that is, the power to baptize, to bless, to bind and loose, to pray, and to judge or to pass sentence. For the office of preaching the gospel is the highest of all, for it is the proper apostolic office, which lays the foundation of all other offices, to which it belongs to all to build upon the first, as there are the offices of teachers, prophets, and governors." (X, 1862.) In another place he writes: "To whom the office of preaching is given, the highest office is given.

He may also baptize, celebrate mass, and take all pastoral care; or, if he does not wish to do so, he may remain in preaching alone, and leave baptizing and other ministries to others, as Christ did, and Paul (John 4:2, 1 Corinthians 1:17), and all the apostles, Acts 6." (X, 1806.) Further, Luther writes: "A bishop is called an officer of God, who is to distribute the divine and spiritual goods, preach the gospel, and supply the people with the word of God; he must have servants; these are the deacons; they are to serve the congregation in such a way that they have a" register over the poor people, supply them with all necessities of the congregation's money, visit the sick, and preside well over the goods everywhere." (XI, 2756.) A deacon in the biblical sense, then, is admittedly a man who attends only an auxiliary office of the ministry of preaching according to human order; But a deacon, who is called to preach the word of God, as is done in the Lutheran church, does not attend an auxiliary office, but the highest office in Christendom; he is nothing else and nothing less than what Scripture calls shepherd (pastor), presbyter, bishop; he has the same power and dignity of office and the same jurisdiction as these, and the deacons in the biblical sense are also his ministers.

As Pastor Grabau does in other cases, and as all sophists do, so also here. He, in fact, obtains his conclusion by a *fallacia homonymiae*, that is, by fraudulently using a word that has two meanings. For the word deacon does not only mean a man who is called to the ministry of preaching, but also such a man who, like a churchwarden, has only to do with the church property and alms money, so he says: "Behold, Hochstetter, as you know, has been only a deacon; from this it is evident that he stands thus ""in the same relation as a Christian churchwarden,"" for a deacon, as you know; according to the Scriptures, is really not but an almoner."

However, in the Lutheran Church, deacons, who are called to preach the Word of God and to administer the holy sacraments, were considered equal to pastors and not a kind of church father. But for the fact that in the Lutheran Church the deacons, who are called to preach the Word of God and administer the holy sacraments, are considered equal to the pastors and not a kind of church father, here are some testimonies from the writings of our old orthodox theologians.

Quenstedt writes: "It is obvious that the deacons were not originally appointed to care for the salvation of men, but to serve the bodily needs of the poor. And in this respect they were not really ministers of the gospel, but of the table, as is said of them, Acts 6:2.... From this it is also evident that the ecclesiastical deacons of the following centuries and ours of today are not actually deacons and deaconesses, but deacons and deaconesses.

from those old ones quite different" find." ([^]ntiguitnt. didl. vt voel". I, 91. og.)

Thus, further, Ludwig Hart "an" writes in fine evangelical Pastorale: "All church ministers, whether they dare to be called deacons or superintendents, have in kind one and the same office; the essential parts of their office are the same, the preaching of the word and the administration of the sacraments, the divine efficacy of these parts the same, the spiritual or ecclesiastical power the same, and the same purpose a common one to all.... As for deacons, if we consider the custom of the apostolic church, they are to be placed one degree lower than presbyters or pastors, because they were not appointed to propagate doctrine, but to serve at table. Hence now those whom we call church treasurers represent in truth the office of the old deacons.... But because the usage has now arisen that colleagues of the pastors, who likewise instruct the people in doctrine and administer the sacraments, are called deacons, who were called presbyters by the ancients, it is necessary to remark, that both bishops, and presbyters, and deacons, as colleagues of pastors, are gifted with equal power, so far as the whole office is concerned." (Pastoral. ev. lib. I, o. 15., p. 186. 204. sq.)

Adam Scherzer writes: "Deacons, who preach and yet differ from preachers in the matter of jurisdiction, are not known in Scripture. Their origin is found in Acts 6:2, according to which they were to serve at table; hence, in 1 Cor. 12:28, they are called "helpers," namely, of the poor with alms. Later, indeed, they were associated with the presbyters in the office of preaching and administering the sacraments, but not with the papistic distinction as a state distinct in respect of jurisdiction from the presbyteral office." (L[^]tew. tk. loo. 25. p. 690.)

Finally, Guericke also writes in his description of ecclesiastical antiquities: "In the Protestant (Lutheran) church, the entire office of deacon has generally only found its way into the church in name rather than in substance. The Protestant deacons (where they are clerics at all, and do not bear the mere name of deacon as unclerical church officials of any kind) are real pastors (presbyters), only more subordinate, with partial limitation of their episcopal powers, and with reference especially also to a certain external church service (baptizing, marrying 2c.) besides the internal." (Textbook of Christian Ecclesiastical Archaeology, p. 72.)

Pastor Grabau tries to help himself by saying that the Lutheran diaconate "came out of the first church father's office (Acts 6). But this is a quite futile subterfuge. In the first place, he can never prove it; and in the second place,

Even if he could prove this, it would prove nothing less than a fine assertion that a Lutheran deacon appointed to the office of preaching "stands in the same relationship as a Christian church pastor"; for if the "church pastor's office" of apostolic times has become a pastor's office, it is no longer "in the same relationship as a Christian church pastor. Perhaps Grabau will even refer to the fact that, according to the Acts of the Apostles, some of the apostolic deacons also preached. But even this, instead of absolving him of the gravest sin against the office of preaching, only condemns him the more. For if the apostolic deacons, as he thinks, were also preachers after this, no deacon stands "in the same relation as a Christian churchwarden." Besides, every one who is only somewhat at home in church history knows that when some of the apostolic deacons preached from time to time, this was done by them only exceptionally and by way of exception, not by virtue of their office as deacons. Hence Calov writes: "The distinction between a presbyter and a deacon" (as if both were preachers, but of different kinds) "is not even founded in the New Testament, that at the beginning of it only lay deacons were found; even if they had the office of teaching apart from the order, as is evident from the example of the first martyr Stephen and the deacon Philip (Acts 6, 7, and 8)". (*System. locc. th. Tom. VIII. 295.*) Therefore, how Pastor Grabau may turn and how he may turn, he will never be able to prove from God's Word that there is more than one office instituted by God, and that there is a kind of preacher who, according to divine right, would be something different, or more, or less, than others, which, to be sure, is a doctrine which domineering preachers would be only too glad to smuggle into the Lutheran from the Roman or Episcopal Church.

Thus it is and remains a shameful deed by which Pastor Grabau has proven himself to be a tyrant, a persecutor of the holy office of preaching and an enemy of all human and divine order, that he deposed, chased away and expelled a Lutheran deacon without any due process by means of the brutal force of his trustees, behind the back of the congregation, which he had only later seduced into sealing fine sin and taking part in it. This was a deed that was still needed to make it evident before all the world what kind of spirit lives in the man whose first and last word up to now has always been "holy office, church order and church judgment. W.

[Walther]

(Sent in by Past. Köstering.)

Lazarus Spengeler.

1. his origin, years of youth, etc.

Lazarus Spengeler, born on 13 March 1479 in Nuremberg, was a pious and faithful co-worker, and a steadfast, heroic fighter in the work of the Reformation; therefore his name should be remembered as one of the brave heroes who fought against the Antichrist in Rome. He came from an old, honorable family that flourished in Nuremberg, Würzburg, Ulm and other places. His father, Georg Spengeler, was for a time scribe to Margrave Albrecht of Brandenburg, then canon of St. Gumprechtsstifte at Onoltzbach, and finally town clerk at Nuremberg. His mother, Agnes, a born Ulmer of Nuremberg, has born 21 children to her husband in the 29 years of her marriage, of which our Lazarus was the ninth. - Don fine Auferziehung, his studies and from fine youth years in general we have only scanty news. But if we look at his later life, at his fine blessed activity both for the salvation of the church and for the best of the state, we may well conclude that the foundation for this was already laid in his youth by a good education. His father, who himself loved the sciences, determined the gifted, pious and studious boy to study; and because at that time, especially in Nuremberg, the schools were flourishing again, a good opportunity presented itself. After he had laid a good foundation in the schools of his hometown, he moved to the University of Leipzig in the summer of 1494, in the 16th year of his age. How long he stayed there, we have not been able to find out; so much is certain that he was promoted to an office in his hometown in 1501.

2. Spengeler's external profession.

What kind of office he actually held, the news are not unanimous. Sometimes he is called a councilor of the city of Nuremberg; Luther calls him syndicus in a letter (Aug. 15, 1528) of the city of Nuremberg; so also Conr. Dannhauer calls him in his "Catechismusmilch," Seckendorf in his Reformation History, and G. Arnold in his Church and Heresy History. Others call him a city and town clerk; still others of the city of Nuremberg chancellor. An old report on this, which seems to be the most correct, reads as follows: "After he (Spengeler) came from the studio in Leipzig, and went to the scribal office, he came to a respectable council in Nuremberg; allda first as a canceled scribe, then representative of the council scribe office, and then in 1507 accepted as council scribe.

been taken. Who has been highly famous and experienced with skill in writing, in poetry and in the hand, especially before men, that he has had a splendid reputation with princes and lords and other highly famous people. In particular, however, he has faithfully served and diligently fulfilled his office as a town clerk of the city of Nuremberg until the end of his life". This shows that he was actually the first town clerk of the city of Nuremberg; however, the fact that the title of Syndikus or Rathsherr is often attached to him may be due to the fact that he was very often delegated as a deputy of the city of Nuremberg in important (especially ecclesiastical) matters. For he was a very wise and understanding man, and faithful and conscientious in all his duties; and because he was known for this among high and low, the most important matters were also entrusted to him. In regard to his skill, it is said of him that he once had six canceled scribes write in various matters, and going from one to another he dictated to each one in particular.

3. Spengeler's love for the truth of the divine word 2c.

We now come to the main part of his life; the main part of a man's life is his life of faith, or the answer to the question: "How did he behave towards God and the good word? - Lazarus Spengeler was born and educated in the Papacy, and thus he was well acquainted with the customs and abuses of the Papal Church. In regard to his papal religion, he was also not a Laodicean, i.e., not one to whom religion was an indifferent matter; rather, he was one of the strictest sect. He had chosen St. Jerome as his patron, according to the customary idolatrous usage in the papacy. He was serious about serving God with all his heart, and it cannot be denied that in the midst of the darkness that covered the earth at that time, he nevertheless had quite a light of knowledge. We may therefore count him among the hidden seed of the saints, whom God knows how to preserve even in a corrupt church; like those seven thousand knees that bowed not to Baal, nor did their mouths kiss him. Therefore God allowed him to succeed, so that he, a faithful soul of Nathanael, soon came to greater and clearer knowledge. For as soon as the light of the gospel was again set on the lampstand by the faithful ministry of Luther, our Spengler was one of the first to whom God gave a bright shining of this light into his heart; and now also the words of the apostle were fulfilled in him: "That through us there might arise the illumination of the knowledge of the clearness of God in the face of JESUS CHRIST." For after he himself was "seized" with the truth, he sang

to. He was to instruct and strengthen others and to shut

the mouths of the blasphemers. It is well known with what fury the papists fought against Luther's teachings;

the streams of the red dragon wanted to drown the child

of God. In contrast, Spengeler wrote an apologia as

early as 1519 under the following title: "Schutzred und

christliche Antwort eine- erbarn Liebhaber- göttlicher

Wahrheit der heil. Schrift, auf etlicher Widersprechen,

mit Anzeigung, warum Dr. Martin Luther- Lehr nicht als

unchristlich verworfen werden, sondern mehr für

christlich halten soll." This writing went through five

editions in one year. In it, he speaks of Luther's

teachings as follows: "I know without a doubt that

throughout my life, one teaching or sermon has never

entered so strongly into my reason, nor have I been

able to understand more from any man than my

understanding of Christian order compares so well with

Luther's and his successors' teaching and instruction.

God willing that I be granted this grace to keep myself

in accordance with these teachings and to regulate my

life accordingly, I was in good hope that I would appear

pleasing to God as a part and member of a Christian

people. In Luther's teachings, as much as I have ever

been able to find and understand, the right way to

Christ, as the foundation of our salvation, is pointed out

to us. In opposition to this abomination, he sets forth

treasure of the faith and blood of Christ, from which we

must wash the garment of our good works, if they are

to be truly meritorious and conducive to salvation." -

Thus Spengeler wrote already in the second year

after Luther's public appearance; thus he was one of the

first confessors and defenders of the truth. With him

truth once recognized, neither allowing himself to be

and helped to promote the course of the pure gospel

with great diligence. His friend and contemporary

right before God and man. On this earth, he had no

higher concern than the restoration and promotion of

pure doctrine. In the holy scriptures he was very well

versed. He was very well versed in the Holy Scriptures

and understood how to use them to refute error and

affirm the truth so well that it was a pleasure. Likewise,

he dissected what he believed from the heart and its

of the spirit, and was devoted to an "unfeigned" piety.

But because the devil hates such people, he does not

rest on his laurels.

4. Spengeler is banished.

That Spengeler stood in the closest friendship with

because children of one mind. From the very first in

spirit and faith is a beginning of the heavenly joy to

come is already understood within, and grasped by hope,

theses, our Spengeler's whole attention was directed to

but not yet revealed. And in such a field a golden ring,

the strange man, who dared in the name of God to touch

that such blessedness in heaven endureth for ever, and

the papacy, and to enter into a fight with the rich of

this hath no end, and is also precious above all joy and

became goods, as gold is the most, noblest, most precious

ore. personally known probably in 1518, when Luther had

to Christ our dear Lord, be with your spirit unto that life.

He took his Amen."

Because, as we have seen (somewhat digressively),

the sufferings that were inflicted on all confessors of the

truth by the enemies of the same. On January 15, 1520,

the first papal bull of excommunication appeared, which

the loud-mouthed Dr. Eck had issued in Rome. In it 41

people. In Luther's teachings, as much as I have ever

at the Diet of Worms, where he made a glorious

sentences from Luther's writings were condemned partly

as heretical, partly as very annoying, and partly as

audacious; Luther and his "followers" were ordered as

to return to the Roman Church within 60 days

if they did not repent. Luther held him persisted in

Luther's heresy, they were to be banished as

hardened heretics. - Accordingly, Eck had the name of

our most publicly denounced in Meissen. Yes, even more; he sent

the papal bull together with a letter written in his own

hand to the council of the city of Nuremberg, and

demanded of them that they should proceed with

the Birkenheimer and with Lazarus Spengeler according to

his coat of arms on a Petschier. The latter did it with the

greatest skill, sent him what he had made, and now the

contents of the papal bull; also, he, the council,

he seriously opposed all of them with many writings,

desired to know whether it was done to his liking. To this

should not permit that Luther's and his defenders'

and helped to promote the course of the pure gospel

Luther replied: "Grace and peace in Christ. Have mercy,

writings should continue to be printed and sold in

with great diligence. His friend and contemporary

dear Lord and friend! Because you desire to know

Nuremberg, but rather, collected in a pile, burned.

However, neither the Pope's bull nor Ecken's letter was

highly enough his zeal in defending what is true and

for good company, which I want to put on my seal as a

to our Spengeler's disadvantage; for the council of the

right before God and man. On this earth, he had no

sign of my theology. The first shall be a cross, black

in city of Nuremberg, whose soul Spengeler was, turned

as higher concern than the restoration and promotion of

the heart, which would have its natural color, that I may

little to the Pope's bull as those against whom it was

directed. Then, in 1521, the threatened execution of the

ban took place. But as Luther despised the same,

and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

Standing in the midst of a white rose, signifying that faith

giveth joy, consolation, and peace, and setting short in a

white rose of gladness, not as the world giveth peace and

joy. For white is the color of angels and of all spirits. Such

a rose stands in the field of heaven's colors; that such joy

is a beginning of the heavenly joy to

come is already understood within, and grasped by hope,

theses, our Spengeler's whole attention was directed to

but not yet revealed. And in such a field a golden ring,

the strange man, who dared in the name of God to touch

that such blessedness in heaven endureth for ever, and

the papacy, and to enter into a fight with the rich of

this hath no end, and is also precious above all joy and

became goods, as gold is the most, noblest, most precious

ore. personally known probably in 1518, when Luther had

to Christ our dear Lord, be with your spirit unto that life.

He took his Amen."

Because, as we have seen (somewhat digressively),

the sufferings that were inflicted on all confessors of the

truth by the enemies of the same. On January 15, 1520,

the first papal bull of excommunication appeared, which

the loud-mouthed Dr. Eck had issued in Rome. In it 41

people. In Luther's teachings, as much as I have ever

at the Diet of Worms, where he made a glorious

sentences from Luther's writings were condemned partly

as heretical, partly as very annoying, and partly as

audacious; Luther and his "followers" were ordered as

to return to the Roman Church within 60 days

if they did not repent. Luther held him persisted in

Luther's heresy, they were to be banished as

hardened heretics. - Accordingly, Eck had the name of

our most publicly denounced in Meissen. Yes, even more; he sent

the papal bull together with a letter written in his own

hand to the council of the city of Nuremberg, and

demanded of them that they should proceed with

the Birkenheimer and with Lazarus Spengeler according to

his coat of arms on a Petschier. The latter did it with the

greatest skill, sent him what he had made, and now the

contents of the papal bull; also, he, the council,

he seriously opposed all of them with many writings,

desired to know whether it was done to his liking. To this

should not permit that Luther's and his defenders'

and helped to promote the course of the pure gospel

Luther replied: "Grace and peace in Christ. Have mercy,

writings should continue to be printed and sold in

with great diligence. His friend and contemporary

dear Lord and friend! Because you desire to know

Nuremberg, but rather, collected in a pile, burned.

However, neither the Pope's bull nor Ecken's letter was

highly enough his zeal in defending what is true and

for good company, which I want to put on my seal as a

to our Spengeler's disadvantage; for the council of the

right before God and man. On this earth, he had no

sign of my theology. The first shall be a cross, black

in city of Nuremberg, whose soul Spengeler was, turned

as higher concern than the restoration and promotion of

the heart, which would have its natural color, that I may

little to the Pope's bull as those against whom it was

directed. Then, in 1521, the threatened execution of the

ban took place. But as Luther despised the same,

and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

it modified and called it a sh.... ban, so did Spengeler. He knew that

(To be continued.)

(Continued.)

On September 3, in the morning, I held a service. Bonhomme Bottom was now my next destination. Many people came, so that the schoolhouse was crowded. Some listened with rapt attention to the sermon, which was based on the topic: "Is Christianity the true religion? After the end of the sermon I asked if they would like to hear another sermon in a while. No one answered. Then I explained to them that it should be done according to their wishes, but that they did not want a sermon.

Long afterward they became acquainted with the Methodists, and, dazzled by their outward holiness, they believed them to be the true church. But appearances are deceptive, and

This bitter experience they also had to make with the which the decisive confession to the Unchanged and remain unto the grave. How then again it is not Methodists. Their sometimes really silly exegeses, e. g. Augsburg Confession is unambiguously expressed, thought that we may or ought to follow without on the Gospel of the Ten Virgins, that the wise virgins Confession is expressed unambiguously. Then 11 points repentance, conversion, and amendment of sins, abide are the Methodists, but the foolish ones are Lutherans, on church authority and church government were put therein, and continue." Beware, ye Lutherans, of the Reformed, etc., are mostly produced out of brilliant forward. Finally, the draft of a constitution for the new leaven of the Scribes and Pharisees and their offspring, foolishness. The long, often meaningless prayers, General Synod was discussed, which is to bear the the Catholics and Methodists! B. which, according to Christ, they must have taken for name: "The General Evangelical Lutheran Church **Thanksgiving Themes.** On the recent day of heathen babble, as well as the hypocritical confessions Assembly of North America. The reporter's paper says: thanksgiving the sect preachers again took great pains in the class meetings, reminiscent of Catholic auricular "There was general unanimity on the doctrinal basis and to say something outlandish. As proof we give some confession, completely put them off fellowship with the the church government; the delegates of the Missouri themes of local preachers. The Universalist spoke on same, perfect saints. And again they were alone! Now, and Norwegian Synods (Prof. Schmidt of Decorah) did the subject, "Our nation the guardian of liberty;" a Presbyterian on "America's progress toward true God provided that they should get hold of an impartially not vote on the draft of the constitution, because they beauty;" a Baptist on "How the last election shows that written work of the Reformation in the English thought that the right time for the formation of a new the people may be trusted;" and finally another language, which they read diligently, besides the Holy General Synod had not yet come, but that free Presbyterian on the highly important proposition, "A Scriptures. This led them more and more to the firm conferences should first be held for a few more years to promote unity in doctrine." Unfortunately, this correct house in Ohio, an object of thanksgiving." These topics conviction that Luther's teaching was really the right, opinion did not prevail. It was decided to draw up a were published in the newspapers the day before, as pure, unadulterated teaching, drawn from the divine constitution and a committee was appointed for this were other notions. (Lutheran churches;," Word, and that the church which professed this purpose, as well as committees for the publication of a good English and a good German hymnal. The The "holy" Methodists of the Pabst's cousins. The convention was closed with the hymn: "Now give thanks Methodists cry out much against the papacy, and yet they only work into its hands by their false doctrine of "perfect sanctification," which they themselves obsess about in their periodicals. And the Catholics begin to rejoice in these their cousins and helpers, and praise their false teaching. Thus the "Catholic Church Newspaper" of November 29 says: "Yes, the Methodists are not really Protestants either. And in their doctrine of good works and sanctification they believe almost the same thing that Catholics believe." Righteous Protestants reject the old Pharisaic-Catholic and Methodist rehashed heresy of "entire sanctification." Our Confessions teach (Ed. Müller p. 607): "We reject the teachings of the popes and monks, that man, after being born again, can completely fulfill the law of God in this life." Further, p. 614: "When we teach that by the operation of the Holy Ghost we are born again and justified, it is not of the opinion that the justified and born again should have no unrighteousness clinging to them in nature and life after they are born again, but that Christ, with his perfect obedience, covers all their sin, which after all is in nature in this life still. But this notwithstanding, through faith, and for this obedience of Christ, they are pronounced and reckoned righteous and just, though they be still sinners by reason of their corrupt nature.

(Conclusion follows.)

To the ecclesiastical chronicle.

The Convention at Reading for the Purpose of Forming a New General Synod. As we learn from the "Lutherische Zeitschrift" of Dec. 22, 16 Lutheran synods were represented by delegates at this convention, which was held from Tuesday, Dec. 11, to Friday, Dec. 14. 16 Lutheran Synods were represented by delegates, namely: the Synod of Pennsylvania, the General Synod of Ohio, the English District of this Synod, the English Ohio Synod, the Pittsburg Synod, the Michigan, the Wisconsin, the Minnesota, the Missouri, the Iowa Synod, the Norwegian Synod, the Canada Synod and the New York Synod. The total number of delegates was 33 pastors and 15 from the audience; moreover, over 50 pastors alone were present as guests. Of our appointed delegates, Professors Walther and Sihler were unfortunately prevented from attending because of the colloquium in Buffalo, which had already taken up too much of their time, about which the aforementioned newspaper expresses its regret, but reports that the official communication sent by them was taken into due consideration and that the only present pastor, Rev. Müller, of Pittsburg, represented our Synod in a "very dignified and satisfactory manner, and by his friendly, brotherly, amiable demeanor, even in the discussion of difficult points, made a most favorable impression upon all present." The negotiations were conducted in English and Danish, and both languages were given equal rights in every respect from the very beginning. First of all, the basis of the teaching was discussed and 9 points were established, in which

Church News.

On the 25th Sunday after Trinity, the 18th of November, the solemn installation of the Rev. F. W. Pennckamp took place in the Lutheran congregation at Ballwin, St. Louis Co, Mo. This congregation had hitherto been a branch of the undersigned, and wished to organize itself nil independently by the call of the aforesaid. Having recognized this call as a divine one, he followed it. Mr. Past. Kleist of Washington, Mo., preached on this occasion to a large audience, and the undersigned performed the Introduction. May the Archpastor of his Church, our Lord Jesus Christ, also bless with his grace the ministry of this dear brother, that many more scattered sheep may be gathered! May this church, under his leadership, shine like a city on the mountain to the erring ones in the pure purifying Word! May the tent poles of our "Lutheran" Zion be stretched out ever further!

Aug. Lehmann, Rev.
Address: Uev. I'. ^V. l>6mrsl<Lmp, k. 0. UalUviri, 8t. Douis Oo., No.

On Dec. 24 of last year, Rev. H. Klockemeier was introduced by the undersigned on behalf of the Presidium of our District in the congregation of Eisleben, ScoltCo., Mo., my "previous" branch, with a commitment to all the confessions of our church.

The aforementioned had until then belonged to the so-called Lutheran Illinois Synod. But since his testimony against their un-Lutheran doctrine and practice remained unheeded, he resigned and joined our Synod. Furthermore, since he could not obtain from his former congregation, which belonged to the Illinois Synod, the issuance of a lawful calling to him, but rather the congregation wanted to persist in its previous manner of renting its pastor annually, he found himself compelled to continue his staff and accepted the calling of his present congregation.

The Lord always nestles this servant of His with wisdom and knowledge and crowns his work with His blessing.

Address: Rev. E. Riedel.
II. Xloolcemeier, 6upe
Owuräenu, ^lo.

By order of the Presidio Westl. District is still reu undersigned Mr. Past. B r ü g m a " n was introduced into his new office in B r e - mer Settle m c n t on recently past enteil Atvents-Svnnlage before a very numerous Bersammlniig "n customary manner. May the Lord grant our dear brother abundant grace and blessing, that the church may be fully prepared, strengthened and established in Christ. Amen.

KI- W ege, Rev. in Augusta, Mon.
Address of the I. brother:
Illov. O. H'. DrueAmrum, D. O. 6unnum,
6:>seonrrÜ6 Oo., ^lo.

Receipt and thanks.

For poor students received from the worthy women's association in the Zion
- District to St. Louis 12 shirts, 9 pocket rugs and 4 pairs of woolen socks.
For Brurn's institution of N. N. by Past. Evil here HIN. C. F. W. Walther.

To the seminar household: From Past. Holló' Gem. 1 pot of lard. From Mr. G. Grab from Past. Leh-mann's Gem. 5 Bush. Potatoes. 2 Bush. Male. L Bsh. Apple slices and 2 Galt. Apple butter. 2lus Past. Heine- mamlo Gem. by Hezrn Heine. Braces 1900 lbs. flour, 6 Bsh. Welsh grain, 1'Hush. Beans, Bush. Apcfcfschnitze and a fat cald. From Mr. Claves, of Carondlet parish, 1 fat sheep. From Mr. Bro. Kienzle of the Geirndire in Collinsville 51.

For a r m e s t u d n t n c n". By Past. "So/er ofr women's club in his parish o
Kill. By Mr. Trampe 51, from Past. Hollö" congregation 12 pillow "ziige and 9 pairs
of woolen socks. From the Women's Association" in Past. Wagner's parish 8
woolen quilts. By Mr. I. G. Schneider from Past. Merz' parish \$2 for asbrand. By
Past. König from the Young Men's Association in his parish 55. A. C r a
m e r.

* n e < i r m e Z ö g l i n g e: By Past. Wunder vom uglingSv.rein 55; by the 2nd Women's Club for Schmidt.

55. by Past. Great Kindtauf collecte by I. Ch. Schwarz 55 and by N. N. 51,511 for I.
Müller. By Past. Hvffmann 55, by Past. Eitel 52 By Past. Dotzger by I. Vogel 52 By
dc Gem. to Rich 524 for Moh. lenbrink. By Mr. Conrad, Peru. Jud., S'O for Siro-
From Past. Merz 51. from the Gem. in Cincinnati 515 for Brunn'sche Sendlinge.
From the Women's Society there 510. From Wittwe Lübscu there 51. By Past. M.
Eirich from Mr. Woltmami 55. By Past. Schmidt of the Women's Association in T're
Haute \$7. comm. at Laprive 5-0. By Teacher Mclobom of the Young Men's
Association in Echester 57.7-
By Past. Saupert of the Gem. at Evansville 528. by
Past. Heitmilner of Fran N. N. 52, by Rev. Jor vo>> v. Gem. in Loaneport 51> 50.
Mrs. Rauch 53. A. Stoll 51 for Strobel. Wirwie White in Addison 51. by Kassierer
Bitkmann 55, by Teacher Grotmann Hvchzeits - Evll. at Schumacher 59.0. By Past.
schmitt from the Kluielbrutcl of the parish of Elkgrove 512. by Past. Stubnatzy from
Mr. Heine HO, from Mr. G. Spiegel ZI.

To s c m i n a r h a s h a l t: From Mr. H. Busche at Fort Wayne 55. A.
Selle.

Obtain.*

To the synodal treasury of the western district: Collecte, ges. auf H. Säugers Hochzeit durch Past Kleppisch hei Watco oo, Ill-, 57.25; von Hrn. Past. Kleppisch das. 55; AdventS Collecte of the Gem. of the Past. Markworth, Danville, Ill, 510; Advent Collecte of the Gem. of the Past. Schwemm, New Biclce d, Mo., 518.45; Advent - Collecte of the Gem. of the Past. Lebmann at the Manchester Road. St. Louis Co, Mo., 513.05; of the Gem. of the Past. Kleist, Washington, Mo, 59; of I. Margranter, Rochester, N. I, 54; of Wittve Teeg by Past. Hoppe, New Orleans, La., 6; of, 5l> <ct; by the comm. of Past. Sknirmann, Homestead, Iowa. 53.27; from Trinity District in St. Louis, Mo., 522; from the comm. of Past. Mertens, Lyonsville, Ill, 54; of the comm. of the Past. Nichmann, Schaumburg, Ill., 524.09; of the comm. of the Rev. Wunder, Chicago, Ill., 535.19; from H. Niederl, Chicago, Ill. as thank-offcr, 55; from the Immanuel - Geiil. of the Past. Beyer, Chicago, Ill, 525; from the Gem. of the Past. Halls, Centre-ville, Ill., 525; Collecte of the St. John * Gem. in Sulpbur Svings, Jefferson Co., Mo., 519; Advent - Collecte of the Gem. of the Past. Stephen. Echester, Ill, 520; of the Gem. of the Past. John. Dissen, Cape Girardeau Co, Mo, r8 80; AdventS Colecte of the Past. C. Steege, Monroe ilO. m'ch., 55.15; from the Gem. of the Past. Aeisinger, Prkin, Ill, 510; of the comm. of the Past. Eyer Grove, C-rlinville, Ill., 550; Advent Collecte of the Gem. of the Past. H. Schmidt, Elf Grove, Ill., 58.60; AdventS-Eoll. of the Gem. of the Past. H. Schmidt, Duntroi, Ill, 53.25.

-To the college maintenance S fund: v'o'n Three- eniglicitS distt. in St. Louis. Mo., #511; front Immanuirs- Distt. in St. Louis, Mo. 511.

-To the Synodal - M i ssi on s - k a sse: From the Johann'S Comm. of the Past. Metz New Orleans, La. 537.50; from Mrs. Bremer through Past. Schürmann, Homestead, Ill., 51; from the Dreieinigkeits - Distr. in St. Louis, Mo., 54; \v'n the school children of Lhrer Karau, Carlinville, Ill., 55.60; by Past. H. A. Preus of Trnls Farnes, Norway Grove, Wis., 510; by Past. F. C. Clausen of

of the Norwegian Ridge Gem. of Iowa, 536.50; by Past A. Nasmsson of the Dear Gem, Ill, 587; by Past¹ A. E. Preus of the Corn Prairie Gem, Wis, 50; by the same of the Corn Valley Gem , WIS., 52¹- by Past. N. Brand of his Gem , Decorah, Iowa" 519.20; by Past. H. A. Preus of the Norway Groee Gem , Wis., 520; by Past. Hagestad of G. Nielsen, ^ Nush Rier. Wis., 55.

For internal mission: by Past. Löber, Thorvont Station, Ill, by N. N. 52. by C. Zichter 51; by H. Beckemeyer, Jefferson Co, Mo., 52; by Theos. Reinhardt, Chicago. Ill., 53; by Past. Bubi, Maestillon. O.W van Gvltfr. Daeumer 53, Marg. Däumer 54, Lonise DÄM wer 51. Mrs. Katharina Lamb 52; by Fürchleggt SchijW richt of Hrn Succo, Piitsbura, Pa , 51,90; of L. Mobr- mann, New York, N. I., 35 Cts.

For Past. B r u n n s Anstalt: from Bensemam ' through Past. Loeber in Thornton Station. III.. 52; of Schin- niann by Past Hoppe, New Orleans, La., 55; of Johannes Bockcr, St. Louis, Mo., 51,50.

ToCo 1 lege - H aushaltsskasse inFortWa, nr Collecte at the Harvest Festival of the Comm. of the Past. Fick, CollinSville- ß III., 561.25; from Bro. Kreuzte, Sr, CollinSvttte, III., 51; from H. Linse, Mvdcna, Wis., 55; from G. Faustlich through Pas. Mnckcl, Staunton, III., 52; from Mrs. Jltcn i" Clk Grove. III, as a thank you potcr for happy emb. still 54.

For the seminary building in Addison: from the Zions-Gcm. of the Past.
Hoppe. New Orleans. La., 55.40.

For the seminary household in Addison: from Bro. Kienzle, Sr. of Collinsville, III, 5l.

For C o l l e g e s c h o o l e r s a t F o r t W a y n e : F r o m t h e ' J o h n W e m . d e s P a s t .
Metz, New Orleans, La., 534.95 z

For poor students: From Mrs. Alcwel by Past. Biitz, Lafayctc Co, Mo., 52.
For Fran Past. Rodbelen: Don N. N. in Collie i ville, III, 52.50; by Mr. Rahdert
through Psst, Hrp". - New Orleans, La., 52.50. 1

FiirPast. N "sr By F. Schuricht of Mr. Succe," Pittsburg, Pa., 51.85. Ed.
Roschke. i

Changed addresses:

Rov. Ltamm, 380 8k. Obrer le8 8t., Laltimore, W.

0. 7'rettin, teacher, 8ob6vruinZ, lluron Oo.

"I. D. Lmrrob, L hre,
your ok L. Lnitbel,
- 8uli8dui^ 8t. detre. 13tb L 14tb 8ts., 8t. ^ouis,
M.

All mails to E. Noschke should be addressed to:
K. HoZebke,
1217 8outli 'l'bird 8t., 8t. Douis, ^lo.

Annual report

of the agent of the evang.-luth. Central-Bibelgesellschaft in St. Louis
about the distribution of Bibles and New Testaments from Michaelmas

Revenue and Expense.	^Äbein^	Ordinary New Testaments	Old Testament Vol. J. II.	mrgcr New Testam only	Summa of the l copies
Stock from the previous year to Michaelmas 1865 ...	561	740	20	771	2092
Intake. New broadcasts 937	25	44	-	1006
Summa	1498	765	64	771	3098
Issue. Of these were spread until Michaelmas 1866 resp, sold by the agent	866	273	30	484	-
Given away by society	2	-	-	-	"AM-
Sold by Mr. Colporteur Lange	60	1	--	40	
Sold by Mr. Colporteur Bullinger	6	-	11	5	
By the Branch Library Society of Chicago, Ill.,... "" "" Collinsville, Ill	. 42 11	- 7	-- -	- -	" - - -
"" "" St. Charles, Mon., 9		-	-	-	
" ,,,,,,, Perrr Co., Mo.,	, 21	24	11	7	-
" " " Columbia, Ill-,	2	-	-	-	-
Summa of the output	1019	305	52	486	1862
Remains stock at Michaelmas 1866.	479	460	12	285	1236
St. LouiS, dr" 2ö. September 1866.		L. E.	Cd. Bertram,		Agent.

Annual account

of the German Lutheran Central Bible Society, in St. Louis
from Michaelmas 1865 to Michaelmas 1866.

Intake.		
Monthly contributions in St. Louis5306	40	,
Contributions from branch societies, namely:		1
V. d. Z.-G. in Collinsville, Ill., 510.00		
" "" "" Centreville, Ill, 15.00s		
" "" "" Altenburg, Mo., 31.25 56.25 's		
For sold Bibles a. ordinary Testam. 1640 55		'
" Altenburg. New Testaments 1120.05 „		" , All "
78.15		
Church Collect in St. Louis	113.40	
Bon Hm. Past. L. in L., Mo,	3.51)	' i
For Actirn z. Purchase of the Stercotyp-Platton <u>200.IX</u>		s
Revenue in the year 53518.30i		
Balance at the end. Annual financial statement 154D70s		
Total revenue and stock5506YW1	
Issue.		4
For the purchase of Bibles", gew. testam. 51132.811		
" Altenb. Alten "	94.	601
For Old B. New Testaments to bind-- 482.02		> B
For the purchase of the stereotype plates of theH		
Altenburger Bibelwerk1000.		001
Borrowed funds repaid	200.00-L	
Operating costs <u>113.30</u> . W		
Sum of the expenditure.....	-- - 53022.73	
Bib.lib Bessand		
St. Louis, September 29, 1866.		-
I. T. Schuricht, Treasurer. I		

I. T. Schuricht, Treasurer. I



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 23. St. Louis, Mo. the 15th of January, 1867.

No. 10.

(Sent in by Past. Köstering.)

Lazarus Spengeler.

(Continued.)

5. Spengeler's most important accomplishments in matters of religion.

A contemporary of Spengeler writes of him: "At that time, the most prominent members of the Nuremberg City Council were Caspar Nützel and Hieron. Eber; although Lazarus Spengeler was only the town clerk by name, he was in fact the author and promoter of almost all good ideas. Spengeler was a man of great diligence and fidelity, which he proved and proved in many difficult and important transactions." - In 1521 he was the envoy of the city of Nuremberg at the Diet of Worms, and he described the proceedings in a booklet. For his hometown he did much for the foundation and elevation of the schools. "Because he knew well," writes a contemporary of his, "and considered in his mind how much the instruction of the youth was necessary for the hope of all happy progress in spiritual and worldly actions in this life, he admonished and urged the council to find some men who were experienced in good arts and sciences, who would serve the city in the instruction of the youth, so that, when they had gathered them together, a well-established school would be opened in their city. Because now the

He traveled to Wittenberg himself to request Although I cannot keep some of them with myself without Melanchthon's presence, who then also appeared in pain and without harming my conscience, and without Nuremberg and established a school at his discretion. -harming God's glory. For what an ungodly abomination The active participation our Spengeler took in the and blasphemy the *privatis missis* (private masses) have negotiations in Augsburg in 1530 is sufficiently attested hitherto been, which the Popes have taken for a sacrifice to by his printed acts, which are available to us. When, of the living and the dead, have sold for money, and after the surrender of the Augsburg Confession, all kinds have made a whole fair and haggling out of it, as they of means of settlement were proposed, with which the still do at Augsburg, is known to all who have even a little papists had nothing else in mind than to disparage the Christian understanding, and much of Luther's and other Lutherans from the good confession of their faith, theologians' writings sufficiently indicate this. If one Spengeler was also frequently asked from Augsburg for should now allow these again, or at least not resist them, his Christian counsel in this matter. But because he but place them on the consciences of the monks and knew the cunning and wickedness of the Roman court, priests, as one wishes in Augsburg, then everyone he did not want to know anything about a settlement with should consider how the same one article (I will refrain from the papists, nor did he want to give them anything in from all others) may always stand with God's Word, return, unless they wanted to accept the gospel. His whether it is also Christian and inviolable to divine written remarks on this subject are indeed masterly; Scripture and truth. For though it be thought that it therefore we will not omit to give an ample excerpt from cannot be resisted, and that every priest may put it upon them. He writes: "It is not my mind to judge of the articles, his conscience, yet no conscience can ever answer for which have hitherto been compared to Augsburg in both such a thing. There is a great difference between not parts, and which have been proposed to be handed over being able to resist and freely consenting. If I cannot and approved, whether they are Christian, according to defend a thing by my diligence, which I believe to be the word of God, and not contrary to the Scriptures; but wrong and confess, and yet it is right, I am excused from I will leave it to those who have more understanding than God and the world. If, however, I am able to prevent an unjust thing that I, as an authority, can

prevent and not permit, grant, with what conscience can I answer for it to God, to my subjects, and to all the world?" I do not know what reputation our religion has, and what consistency is to be judged from it, and whether you many will not have cause to accuse the Scripture itself as if it had a waxen nose."

"It grieves me not a little that in this most important matter, concerning our faith, both sides should act so capriciously, pointedly, sophistically, and deviously; that one should so evade, yield to, or at the least dissemble with the Popes in their interventions, which one must judge to be public blasphemy out of necessity, that one should regard some divine commandments, orders, and appointments as *dispensabilia* (enforceable), to cripple Christian liberty, even the things that God has left free, and to put a little hat of temporal peace on it, as everyone must remember this, much more than I can and will, from the lists sent over (from Augsburg). For although I confess that for the sake of temporal peace, from which all good arises, much is to be abated, even the Christian things left free, in keeping or not keeping, are not bound that they are obliged to do this or that; yet in this also the reason of the Christian freedom which Christ has acquired for us, but especially the cause of theie antagonism, and why and for what reason he would have forbidden the eating of flesh and kept the feast days and the like, is finally to be seen. For the papists, it is certain, and the acts recorded show them to be true, insist so hard on these things, because they regard the pope's command and prohibition in all these cases as divine and just, and regard the transgressors of them as sinners and criminal. Whether we, for our part, have another reason for our granting and yielding, namely, to obtain temporal peace thereby, which I do not consider slight; yet we thereby confirm to the Popes their supposed, ungodly, unchristian reason and cause, strengthen them in their errors, and thereby give the common Christian people cause for great doubt and error, and that they will say as some have done hitherto: The papist priests have deceived us, and ours want to deceive us. St. St. Paul had Timothy circumcised to prevent all trouble, though it was not necessary and he was free in it; but he would not have Titum circumcised, only because some would consider circumcision necessary and commanded, and omission a transgression, as our papists do now at Augsburg; but says, If ye be circumcised, Christ is no use to you, and ye have lacked grace. And if in the action of God's word, truth, and Christian liberty, which all want to be traced, taught, and acted upon in the most simple way, one proceeds in such a way and in such a captious way, so devious, tricky, and dishonest, or as I shall call it, and the articles in both parts are so disputatious and doubtful.

that Doctor Martinus Luther, by whom, as his instrument and learned the devil in the way that is necessary against these people. But in this one must have patience; so love may also time him.

The peace of this world may perhaps cause all kinds of And now we are able to intercede. Therefore be content the seat of the gods. Therefore Tertullian (who lived in yielding and granting, which Luther, or any other, wouldin your heart, we will not yield anything against thethe second and third centuries after the birth of Christ) not do."

From the foregoing it can be sufficiently seen howdevil shall enter that part, ye shall see." behaved similarly in the divine services: "Since the much our friend Spengeler was concerned about the In response to this letter, Spengeler wrote to Veitpagans worship their idols sitting down, this already trade at Augsburg, and how anxious he was thatDietrich, who was with Luther in Coburg, thus: "I have deserves to be rebuked in us, because it is the solemn something might be forgiven out of love for the temporalreceived my pious lord and patron, Doctor Martinus, andcustom with the idols. To this is added the crime of peace of the truth. He well recognized that the papists,your written response to my recent letter, and Goddishonorableness, which even the heathen ought to see, as the bitterest enemies of the gospel, would not onlyknows how reluctantly and with what difficulty I haveif they had but a little understanding. For if it is be served nothing at all by giving way and yielding, butwritten in this matter, how long I have procrastinated withdisrespectful to remain seated in the presence of Him would be much, much harmed; then, on the other hand,it, and have rejected such letters from me again andbefore whom one has awe and reverence in the that thereby all faithful confessors of the truth, andagain, until I have been forcibly driven to do so, withpresence of others, how much more will such conduct especially the common Christian people, would begreat evidence of my conscience, by those who havebe thoroughly irreligious in the presence of the living greatly annoyed and misled in their faith. Thereforeadmonished me without ceasing. For the pious Philip isGod, inasmuch as one thereby reproaches God, as it God could not give His blessing to this; He would ratherdear to me from the bottom of my heart; I consider him were, that one is wearied by His prayer!" *) So writes let them feel His wrath, take away His gospel, "and letto be a Christian, honorable, learned little man who, inTertullian. To this irreverence was added sorrow. For the misfortune come upon Christendom, which theymy opinion, would by no means act contrary to hissince the later heathen, when they wished to perform a had tried to avert by giving way and yielding, namely,conscience, for whom we owe it to God to pray, andmore solemn and sublime service, stood upright, while war and bloodshed. Therefore it is better to fall intowhom I have also, as I can testify with my consciencethey performed funeral services sitting down, sitting God's hands than into the hands of men, 'better to loseand my writings, as well as many persons, so far mostdown was not at all approved by the ancient Christians, temporal peace than eternal peace. For if God were forfaithfully excused. Whether, however, his concern andbecause it was fitting for Christians to approach the us, what could men do to us? - How great Spengeler'saction (of which, indeed, everyone writes and says) isthrone of grace with joy in all confidence (Ephesians concern was for Melanchthon in particular can also begood, useful, and better, I will not judge, but leave that to3:12). At prayer and communion, therefore, they either seen from his letter. Although he consideredothers; only that I have no doubt, whether he shouldstood or knelt, the latter (kneeling) during the week, the Melanchthon to be a pious and sincere man who washave erred and gone too far, as he is also a man, andlatter (standing) on Sundays and during the Easter faithful to God's honor and pure doctrine, hisvery fainthearted and fearful, that he did not do such aseason until Pentecost. Hence Tertullian again writes: weaknesses, especially his excessive love of peace,thing in a bad opinion, but meant it for the best; why, ""We think it wrong to fast or kneel in prayer on Sunday. were not hidden from him; as a result, Melanchthon, ifthen, should we think evil against him? I am also sureOf the same privilege we rejoice from Easter to Luther did not stand by him, very easily ran the risk ofthat Doctor Martinus, together with you, will notPentecost."" **) So also Cyprian (died 258) writes: ""In forgiving something for the truth, even if he did notunderstand my letter, which was truly written out of apraying we stand."†) Yes, these usages have been mean it, and that was almost the case at Augsburg.good heart, in any other way than for the best. For I amprescribed even by the general Conciliar. For example, This grieved our steadfast, confessing Spengeler verynot made to run to the great bells, to make much noise in the 20th ordinance of the Nicene Concilium of the year much, and he had to lament his sorrow and pour out hiswith letters and other things, and to write without great325, it is said: ""Since some bend their knees on heart to his dear father Luther, who was staying at theneed and cause; first to the doctor, who actually hasSundays and in the time of Easter and Pentecost (at fortress of Coburg during the Diet. Luther answered: "Ienough burdens and worries for me and other Christianspublic worship), the holy assembly decrees that they have heard from your writing how heartily you areon his neck; therefore I ask you very kindly to excuse meshould perform their prayer standing."" That the HER moved that ours at Augsburg should have gone a littleagainst him most faithfully."

(Conclusion follows.)

too far. But I have already written about it once, and now I am writing again, hoping that it will not be necessary. For even if Christ were to be a little weak, He is not therefore cast down from His chair. I have commanded the matter to God, and I also respect that I have kept it so finely in my hand that no man will forgive me anything in it, nor can I neglect it, as long as Christ and I remain one. For if any thing should fail, (as I do not fail,) well then, the cause is not lost, but a new war is begun, that our adversaries may be fully persuaded how honestly they have acted. For apart from and above the gospel nothing can be slackened, which in part *insidiae* (hindlest) keep the field; for in the keeping of the gospel probably other *insidiae*, because the adversaries

Something about standing while praying in public worship.

The learned theologian Caspar Calvör (died 1725) wrote a so-called "ecclesiastical ritual" in which he describes the customs of the Evangelical Lutheran Church and shows their origin and significance. In this beautiful book, which unfortunately! is written in Latin, Calvör also deals, among other things, with the use of standing prayer in public worship. From this section we want to share the following with our dear readers. "Numa (the Roman founder of religion) made the institution that when one worshipped-

*) I^aid. lte Orat. c. 12.
**) De corou. wU. o. 3. †) v" or
"t. vowto. etren üo.

It is evident from the fact that on the days when standing world as well as the gushers probably cared for prayer was required, they did not always stand without disparagement of our good name, so that we were interruption, when they were taught from the pulpit shunned rather than sought.

(which undoubtedly also happened on those days), they That I now gave a faithful report of our Synod I need sat, as Tertullian, when he speaks of sitting on the chair, hardly mention.

speaks at the same time of sitting on the lectern. *) - In While these conversations were going on, the late our (Lutheran) churches, men and women are evening was approaching, but I felt nothing of fatigue, in accustomed to stand when the Gospel and the Epistle spite of the exertion I had undergone on the march. We and the sermon texts are read, also when the elements finally went to bed, but I could not think of sleeping, I had of Holy Communion are consecrated. In some places, been too excited and my mind was still busy with the all are accustomed to stand during the entire previous experiences. The next morning I travelled to administration of the Lord's Supper; on the other hand, Bonhomme Bottom, five miles away; the old gentleman when the prayers on the pulpit are read after the accompanied me for a good distance, and at parting conclusion of the sermon, only the men are accustomed asked me to return as soon as I had reached my to rise and join in the prayer. But, alas! even on Sunday destination.

and on the feast days on which we celebrate the But of this Bonhomme, which I found well, I will report resurrection of the Lord, this discipline falls away more later, now I prefer to return in my story to the family that and more with each passing day, and because it is such has become so dear to me. For I will let something else a chagrin to raise the sluggish limbs, they remain follow from them that is quite beautiful and that all of reverently seated, not only when the divine discourse is God's children will rejoice over. They told me about their sounded, but also during prayer and during the married son and daughter-in-law, that they lived close by celebration of the Lord's holy supper." (*Ritualis eccles.* and were also Christian; but with obvious excitement they added: "They have not yet been baptized!") Part. II. p. 620. sqq.)

Would it not be desirable that the standing of all at How is that possible? I asked in amazement. prayer and the kneeling of the communicants at As for our son, he certainly desired baptism, but he Consecration should again be generally introduced in said that he was still so afraid because of his sins, that he the Lutheran churches here? W. he could find no peace for his soul, and therefore he did not consider himself worthy enough to receive Holy Baptism. Therefore he does not think himself worthy enough to receive Holy Baptism.

I replied: "That is still a bad remnant of Baptism. It is just the opposite according to the word of God. The good Lord has ordained the sacrament of Holy Baptism as a means of grace, so that Christians may obtain consolation for their sins, rest and peace for their souls. Baptism as a means of grace. As long as your children are not baptized, they will certainly not come to rest.

That's what they always thought, the dear old ones said.

I now gave them all the conclusive proofs of Scripture concerning baptism, both to confirm the correct Lutheran doctrine and to refute the false Baptist one.

But what shall we do with our children in this matter? they asked me.

You must see to it that your children receive baptismal instruction and are then baptized; but this must happen soon, so that your children may get out of the distress of their souls to peace of mind; for this is God's will.

When I told them that if I could not give the baptism lessons myself, another preacher of our synod would take care of them, their faces shone with holy joy.

They may have wished me to come back...

I would have liked to do so, but my illness got in the way, and so I reported all this to Pastor Lehmann, who soon set out to faithfully take care of these souls who had been alone until then. Under his care their knowledge grew more and more; son and daughter-in-law received the holy baptism from him. Baptism.

Is not this, my dear friend, exceedingly glorious from the Lord? O marvellous are his gracious ways!

Finally, I must note that within a short time these people purchased almost all the books and periodicals published by our Synod, and also took the needs of our Synod to heart, so that they sent significant contributions to the various funds (especially also to the hospital and orphanage funds, since they probably saw with a fine eye that on the whole only sparse contributions flowed into them).

I believed that I should not conceal this for the glory of God; for the apostle Paul also praises the church at Corinth for its generosity, both to praise the power of the gospel and to spur other churches on to the same zeal.

But let this be enough of that. Now onward, and back again to Bonhomme. There I first met a Catholic family, with whom I had to stay the whole day because of the rain. I learned that there were many Catholics living in the area, probably as many as Protestants. But they did not care whether one was a Catholic or a Protestant. They were all righteous people, and that was enough. That is why neither part had any churches. Unfortunately, when I visited the people the next day, I also found confirmation of the experience often made in this country, that when Catholics give out their superstition, they then fall into unbelief. The Protestants spoke out well in part.

I wandered around in the Bottom until almost evening, which was indeed a hard piece of work, for the rain had made the paths almost impassable, so that I sank foot-deep into the muck. I wanted to see a farmer who lived on the Bluff, because he was described to me here and there as a righteous Christian. Halfway there I saw the thunderclouds that had been gathering all day suddenly rise and take on a threatening appearance. I redoubled my steps, but in vain; soon the clouds broke and the rain poured down in torrents, flashing and thundering terribly, as is only the case with a thunderstorm in the Missouri Valley. I reached the farm dripping. A young man met me, with whom I first spoke about the unfriendly weather, then told him what my mission was. The old father, who was sitting about 15 paces away from us, at first ignored us, but after he had heard my last words, he suddenly made his move.

(Sent in by Mr. Traveling Preacher Love.)

Trip - Report.

(Continued.)

They had told me all this with moving words, and I listened to them with rapt attention. I saw clearly that the Lord guides His own into all truth and brings them to ever better knowledge, if they are otherwise sincere, let the word of God be the only rule and guideline of their faith and submit to it unconditionally, no matter whether it seems to their reason to be rhymed or not. I recognized anew the glorious glory of the Word of God, that it is so clear and distinct that even the simple layman can understand it well; and how, on the contrary, it is frightening when congregations or church assemblies claim the absolute privilege of possessing the right understanding of the Word of God, but stamp the laity as minors.

Something may perhaps appear strange to some attentive readers in the above narrative, namely, that these people knew nothing of the existence of our Lutheran Church in this country; but this is easily explained by the fact that, in the first place, they were already of advanced age, so that they could not easily make tires to seek out this Church, and, in the second place, even the unbelieving

*) ä" orst. e. 12,

and asked me: What are you? A traveling preacher, I answered. What kind? An evangelical Lutheran, sent by of peace in public and said what principles he actually adheres to; For this is undoubtedly only of use, while it does great harm that the Protestants of the Unirt usually baptism; one says that infant baptism is right, and couldn't help it, I had to cry quite a bit and for joy. For a publications, while privately their speeches, especially another that infant baptism is not right; one says that God whole week I have been asking my dear Saviour to send about us so-called Missourians, are full of poison and bile wants to make all men blessed, and another that God someone here, either a preacher or a colporteur, so that of hatred and slander, so that they themselves, we does not want to make all men blessed, and so on. But a start could be made with a congregation, because I am cannot say otherwise, declare in a truly nefarious manner the most beautiful thing about the polemic of the always alone and deserted, and the many people are all the pastors of the Missouri Synod to be "Stephanists," of "Messenger of Peace" is this, that he chastises us so unchristian and completely forget God's word. But whom they then know how to tell gruesome and because we hold our church to be the true visible church, now you come today, and I see how the good God has frightening things. It is true, of course, that our dear while the "Messenger of Peace" with his irreligion answered my prayer so faithfully. O! so be welcome in German compatriots were mostly put into the Uniate naturally also holds his church to be the true one, and for my house, for the good Lord has brought you here." What Church in Germany only by fraud, without their knowing this very reason they use all kinds of means, good and I felt then cannot be told. Nor is it necessary. But I will and wanting it; therefore, when they come to America, bad, to draw people into their church. If all churches have say here that I was given a welcome here that leaves even if they had been in the Uniate Babel in Germany, equal rights, and are therefore equally good, why do they nothing to be desired. they want to be Lutheran here; Therefore, if the Unirts not say to the "Lutherans": "Stick to your church, it is just

The following Sunday I preached. The Protestants here want to catch our German compatriots in their Union as good as ours! - By the way, when the "Messenger of filled the schoolhouse completely, but the Catholics all net and keep them from joining the local Lutheran "Peace" publicly accuses us of being "in the heresy remained standing outside the door. The singing and the Church, they have no other means than to portray our business," it is simply a gross, knowing falsehood. Who sermon apparently made a deep impression on the Lutheran community as a bunch of Stephanists and else have we ever declared to be a heretic who would people. They wished to have more frequent services. My heretics who make people "Catholic," unconverted and not be so according to God's Word? It is true, we have, faithful friend from the Bluff, however, said: "Now I am hostile to living Christianity. Yes, that is certainly true, but for instance, punished it when the local churchman, proud that the good Lord has not completely abandoned is it right? Is it right, under the publicly worn mask of love Pastor Wall, reported of that church congress at which and forgotten us, but has visited us with His word and peace, to revile so lovelessly behind one's back and Christ's divinity was denied, and which he attended: "The according to His grace." What I was witnessing was apt to wage such an assassinating battle? - But as for the views sometimes differed somewhat, though at the to give me the best of hopes. And yet it turned out quite public attack made upon us in the "Messenger of Peace," bottom there was unity of spirit and agreement." But, we differently. we can only be grateful to the same, as I have said, for ask, is it not a frightful union to profess to stand in "unity that. What kind of views come to light when the of mind and agreement at the deepest bottom" even with "Messenger of Peace" draws the conclusion from the fact deniers of the deity of Christ, and to declare this denial that a synod repeatedly discusses a subject that "it must to be only a "somewhat divergent view"? And is it not be quite certain and settled" after all? According to wretched heresy to declare a man a heretic who denies this, then, every subject which the unirt-evangelical that Christ is in truth God's eternal Son? - Moreover, the synod repeatedly discusses is not certain and settled for "Messenger of Peace" knows quite well that we it! Truly, this is a fine testimony which she thus gives to Lutherans of the Missouri Synod differ from many so-herself! It may be so with her, of course; otherwise she called Old Lutherans in that we do not consider every would not be united, and would not be engaged in erring person, even if he is seriously mistaken, to be a religious warfare, but would hold fast together to the one heretic, and that we do not consider our Lutheran Church certain and settled truth. Just as miserable is the other to be the One, Holy, Christian Church, but only for the conclusion, namely, that our doctrine of the true visible orthodox one, that is, for the one that believes and church cannot be important, because otherwise all teaches exactly according to the Bible, while we heartily Protestants would certainly become Lutherans. They admit and have fought for it for years that there are also, "Messenger of Peace" thus only proves that his belief is apart from the visible Lutheran Church, many thousands this: since there are so many parties in Christendom, it of souls who believe in Christ from the heart and who will can be seen from this that no party has the truth, be saved. Yes, the "Messenger of Peace" knows this, otherwise all, at least those who want to be Protestants, and yet he seeks to portray us as a sect that rejects and would embrace it. That we herewith impute nothing to the condemns everything apart from itself! The reproach of "Messenger of Peace" is also clear from the fact that he fanaticism which he makes us therefore falls back upon declares all Protestant parties to have "equal rights" himself with double severity. W.

According to the "Messenger of Peace," therefore, one [Walther]

lowans and the new General Synod. In the "Church Journal of the

To the ecclesiastical chronicle.

The "Messenger of Peace," the organ of the Unirt Evangelicals of the West, has suddenly been transformed into a pugnacious warrior by the theses published in the Lutheran and discussed in part in our last Synod, "that the Lutheran Church is the true visible Church of God on earth. In his number of December 15 of last year, he makes a mighty assault on the Synod of Missouri because of the assertion made in the theses. First of all, he wants to prove from the fact that this topic is repeatedly discussed by us that the matter must not be so certain after all; and secondly, if the matter were really so clear, then certainly at least all (so-called) Protestants would flock to the Lutheran Church. Therefore, the ground "on which the heresy business has been so securely based up to now" would be a shaky one, and every other (so-called) Protestant church would have "equal rights" with the Lutheran one. We can certainly only thank the "messenger of peace" for this.

Lutheran Synod of Iowa" in the January issue of this year, The Lutheran Church, however, does not accept or tolerate him as a member of the Lutheran Church, so that they have welcomed with open arms a stiff-necked report on the results of this convention. In this report it chiliasts who have been excluded from our Church for the sake of their chiliasm. **) Now this is obviously against the 17th article of the Augsburg Confession. But history from those which from the beginning walked the paths of a strictly confessional Lutheranism, and which one must only "take this article historically," then one can only on the way of a slow development had to free be a Chiliast and at the same time a good Lutheran. For a themselves gradually from an un-Lutheran, General the "history" of the Reformation shows against which Synod-like, unionistic! In this way, the synods, which had chiliasts of that time the 17th article of the Augsburg Conf. was first directed. Conf. was first directed against synodical, unionistic nature, must still find many damages if one now has a somewhat different chiliasm than those who lived at the time of the Augsburg Conf. Conf., a confessional from the beginning, were more spared by Chiliast could therefore also confidently subscribe to the God's mercy." According to this, the writer, Prof. G. Augsburg Conf. Conf. with confidence. Furthermore, the Fritschel, evidently includes the Iowa Synod among "the lowans do not consider the pope to be the antichrist; in Synods which from the beginning walked the paths of a the symbolic books, however, it is not only expressly strictly confessional Lutheranism." We must protest stated "that he is the right end-Christ or antichrist (*papam esse ipsum verum antichristum*)," but this is also organ of the Iowa Synod under the heading: "Position of expansively theorized and antithetized in several entire the Iowa Synod on the Symbols of the Lutheran Church." articles dealing with the pope *ex professo*. Now how do This article states, for example: "Actual confession, the the lowans help themselves here? Oh, they say, that is conscience-binding *norma docendi* (doctrinal regulation) just part of the opinions of the time; with a "historical can only be the thetical and antithetical decisions" ("the view" the conscience easily gets over such trifles. The confessing propositions and the condemning antitheses") historical conception is just such an excellent means that "which each article pronounces and establishes against even in the symbols given "thetical and antithetical falsehood and error." Therefore, "alone the historical decisions, confessing propositions, and rejecting conception" of the symbols is the correct one, through contradictions," of which, however, one accepts some, which the established confessional propositions often first can be deleted according to need. The "historical come into the light and receive their proper limitation." conception" is nothing but a concealed quatenus, or "Symbolic validity has what the symbols want to establish rather a quatenus uncovered to reasonably bright eyes, symbolically." This is expressed by Pastor Löhe thus: "If not something worse; for what can be eregesiren with distinguish in the Concordia Book what is confessedly it into and out of the symbols! At least one can see from said and what is not thus said - and I distinguish still the rationalists what they have done with the Bible, in that more." (Thus Löhe honestly adds, and admits that in the they, too, appealed to the "historical conception" of it. It symbolical books "a quatenus might sometimes be highly is truly astonishing what they have known how to do with recommended." *) Everyone can see that, even if the it. By the way, the lowans seem to agree, at least in part, lowans do not use language as roundly as Father Löhe, with Pastor Loehe when he writes: "I distinguish in the a significant part of the doctrinal content of the symbols is Concordia Book what is confessedly said and what is not excluded by the restrictions they place on their confession so said, - and I distinguish even more." We have a record of the symbols. This is also evident from the anti-symbolic of an Iowa pastoral conference in which the lowans find doctrines they hold. They hold, for example, to a great so much that is erroneous, doubtful, and misunderstood extent, the Chiliasm.

in the symbols that it makes one's hair stand on end, considering that the conference intends to be a Lutheran one. From this, however, we intend to make some revelations later. The foregoing suffices to justify our protest against the fact that the Iowa Synod boasts that it is one of the "from the beginning" Lutherans.

**Earlier, in 1858, the whole Synod professed chiliasm and declared that it belonged to the whole counsel of God unto salvation, and has not yet recanted this.

*) The little word quatenus means: "insofar." Löhe wants to say that there are some passages in the symbols, for the sake of which one should not say that one signs them, if they agree with God's word, but only, yuuteoua, i.e., if they agree with God's word, because not everything in the Lonrordienduch is in agreement with it, but some things in it are unbiblical, wrong, erroneous. All these explanations of Löhe are found in his writing: "Unsere kirchliche Lage. Nördlingen 1850." S. SS. ff.

We must confess, rather, to the tax of truth, that the very entry of the Iowa Synod into the new General Synod will be one of the greatest obstacles to its becoming a "strictly confessional" Synod, as long as the other Synods are free from the remaining "general synodical damages and infirmities. To the tax of truth we must rather confess that the very entrance of the Iowa Synod into the new General Synod will be one of the greatest obstacles to its becoming a "strictly confessional" one, as long as the Iowa Synod does not issue its merely conditional confession of the doctrinal content of the symbols and purify itself of its chiliasm and other errors. We confess that we have much more confidence in Synods which have come out of the old uninspired General Synod with the sincere desire to return to the pure confession of the Fathers, in spite of the "damages and infirmities" still attached to them, than in a Synod which has hitherto attached the Symbols as its company, but has continued to hold to anti-Symbolic doctrine, and has practised the artifice of representing this as quite compatible with an unconditional confession of the Symbols. It is very doubtful whether such a Synod has any great merit over the old General Synod, which with a certain honesty admitted its disagreement with the symbolical doctrine, and thereby opened the eyes of the Lutherans in its midst to the fact that they had now also departed from it. W.

Church consecration, together with a short history of the parish concerned.

On the 1st Sunday of Advent, St. John's Lutheran congregation at Crere, Will Co, JUs, had the great joy of dedicating their new church to the service of the Triune God. Pastor loei Polack offered the dedicatory prayer. Pastor P. Beyer preached in the morning on the consecration gospel, Luc. 19,1-10, and the undersigned in the evening on Apostg. 2, 42. The altar prayer and blessing at the evening service was given by Pastor Traub. With the afternoon service the celebration of the Holy Communion was also built in. Communion was also part of the afternoon service. In addition to the pastors mentioned above, Pastor Loßner was also present, as well as many members of the surrounding congregations, due to the beautiful, but very impassable roads. The well-rehearsed and well-sung songs of the parish choir, performed both at the morning and evening service, contributed much to the beautification of the celebration.

The pretty frame church, built in Gothic style, is 76 feet long with the altar chancel and tower projection, 40 feet wide in the nave, 20 feet high at the side measured to the roof, and 30 feet high in the middle, where a vault 10 barrels high is added. The height of the tower is 95 feet. As the exterior, so also especially the interior of the church is tastefully and at the entrance quite pleasantly and appealingly executed. Very beautiful and ecclesiastical is also the beautiful chancel with fine colored "windows" and on the acar wall the pretty altarpiece. When new churches are built, it would be better not to omit the installation of a corresponding altar choir, but rather to leave it out, where it is attached, by means of a covering altar.

wall is closed off from the church in order to use it as a They were able to join the Lutheran congregation in 40 feet long, 50 feet wide, and 14 feet high, separated sacristy! This can easily be done in another way. Many Trete, which had already existed for some years and 10 feet from the length, and arranged into 4 small rooms a church, built at far greater expense, lacks without from which they lived only 5-8 miles away. The stream for the pastor's apartment, was later splendidly finished, necessity an ornament that this one has before it. of immigrants now began to pour ever more powerfully and has done quite good service until then. Under God's

May the gracious and merciful God, who gave this over this area. More and more new settlers settled down, gracious protection the congregation visibly prospered; it beautiful little church to the congregation, now also but they were also more and more forced to turn further strengthened inwardly, and grew outwardly, so that grant that in it, as long as it stands, His Word may be to the east and south and to take their place. This took already in the spring of 1858 it embraced a number of 67 taught by faithful pastors in a pure and unadulterated them further away from the place where church and families.

manner, and that the holy sacraments may be school were located, so that the more distant ones could If the congregation had had peace and quiet until administered according to Christ's institution. May the only very rarely come to church, and their children could then, now, under God's gracious permission, times of holy sacraments be administered unadulterated in not come to school at all. This then induced 14 families testing and sifting were to come upon them. A member accordance with Christ's institution, so that here, too, living near the state line, partly in Town Crete, Will Co., had to be admonished because of a given offence and more and more children may be born to Him, who will Ills. and partly in Town Hanover, Lake Co., Ind. to come annoyance. This was first done privately by individuals, live for His name's praise and glory and one day be together as a separate congregation in the spring of and when this did not work, by the whole board. made partakers of the crown of eternal, blessed life. - 1854 with the cooperation of Pastor Selle of Crete, to However, the victim did not want to acknowledge his

When I was commissioned to make the above establish the preaching ministry among themselves with wrongdoing, nor did he want to put up with the brotherly announcement to the dear Lutheran readers, we were God's help and thus lay the foundation for the present admonition and punishment. Rather, he separated all of the opinion that it would certainly be nice if we not St. John's congregation. On July 9, 1854, they decided himself from the congregation and tried to stir up his only knew the names of the individual congregations to call the former pastor of the Lutheran Dreieinigkeits-friends and neighbors against the congregation. Oh, and that are united with us in our dear Synod of Missouri, Gemeinde zu Weißenichen, Hamilton Co., O., Gustav he found only a too willing ear! Behind the back of the Ohio, etc., but also if we were given more and more Polack to be their pastor and pastor. The call was congregation they held secret meetings, came together opportunity to learn something more about their history accepted, and the appointee was solemnly installed in as a separate congregation, and decided to build a new and their present condition. This could be done, we his office in their midst on September 26 of the same church about two miles from the old one, and to appoint thought, on special occasions, e. g. in the case of year, which he is still at present administering among a pastor of their own. After their rotation had progressed notices of preachers' introductions, church them in rich blessing. Thus the congregation was called so far, they came forward publicly with their hostile, consecrations rc^2c. -as has already happened in part. into being, but it was still very poor. The members were church-destroying intentions at the congregational My order was then immediately extended to include this still almost all in great poverty and the congregation as a meeting on January 10, 1859, declaring that they would in relation to the above-mentioned congregation and a congregation, apart from 15 acres of land which had no longer make payments to the church treasury, and document was handed over to me from which I could be donated to it by two "members of the demanding to be dismissed. Although in several take the necessary information. I will also try to congregation", was still without any property. And yet meetings very serious, detailed and convincing dispense with this further order in the following, as well they felt very rich; the holy, precious Word of God negotiations were held with them from God's Word, it was as I can. resounded purely and loudly among them, and the most proved to them that their reasons for their separation

The township in question comprises the holy sacraments were administered among them. They were only sham reasons and therefore null and void, and southeastern part of Town Trete, Town Washington, had to hold their services during the first autumn and they were promised that they would be given a fair Will Co., Ills. and Town Hanover, Lake Co., Ind. A winter, at first in a half-finished district schoolhouse, and hearing with regard to the reason concerning the long quarter of a century ago this stretch of land, which M when they were driven out of it by wind, rain and snow, distance from the church, that the pastor and the resembles a beautiful pleasure garden, was a barren on the upper floor of the house of a member of the congregation would provide them with all possible relief desert, where all kinds of game dwelt undisturbed, but congregation, and the pastor with his family had to make and assistance, that they would also be made to far and wide no human habitation was to be seen. Only do with two attic rooms in the house of another member understand the sinful and dangerous nature of their in and around the woods that bordered this great prairie of the congregation as a dwelling. On October 1, 1854, intentions, and that they would be shown how unjustly to the north and east" had individual pioneers settled the first regular congregational meeting was held under and ungodly they were acting against their pastor, as down and eked out a meager existence there, suffering the presidency of the pastor, at which a congregational their own appointed pastor, and so on. etc., ... they would much privation. No one, however, ever thought that the ordinance was discussed and adopted, superintendents neither be taught better nor hold their ground... On the vast wilderness, the prairie, could be cultivated and elected, and the building of a new church with parsonage contrary, they continued on their evil path, separated inhabited. Nevertheless, under the fatherly guidance of decided upon. In spite of the inconvenient time of the themselves from the congregation in a disorderly, the gracious God, this region has even quickly filled up year and in spite of the scanty means, building was also unchristian manner, carried out the church building they with human inhabitants, whom the faithful Father, as proceeded with immediately. And when Palm Sunday had decided on, and accepted an unrighteous pastor His dear children, has lavishly showered with rich came, the building had already come so far with God's from the so-called Hartmanns Synod. Thus the blessings in earthly goods. But this not alone; He has help that the walls were standing, the same were congregation had had to pass a hard test. It had been done more, He has also showered upon them His covered with boards, the roof was finished and the floor beheaded and sifted, and although it had lost numbers, spiritual, heavenly streams of blessing. He has also was laid. But now all means were exhausted for the time it had become all the stronger inwardly. Just as storms gathered a people and a congregation here and given being. But the young congregation did not allow itself to purify the air and have a beneficial effect on the growth them a church and a school, in which His precious Word be challenged any further. Even if the building was still and flourishing of plants, so these storms must also serve is preached purely and loudly according to the unfinished, even if it looked so poor, it was still so far it for the best, so that the congregation never grew better confessions of the Lutheran Church for young and old, finished that they could hold services in it. Palm Sunday and increased more than just after this time of tribulation. to build them up in the right faith for eternal life. Like was a glorious day of celebration for them. With jubilation With the growth of the congregation, the work of the many of God's works, this congregation also began and joy, praise and thanksgiving to the all-good God, pastor naturally increased. He could no longer do them very small. In 1848 the first German of the Lutheran who always helps through petition and understanding, alone and therefore had to be assisted by the confession settled on this prairie. He was soon followed which they had now also been able to experience again, employment of a school teacher. In October 1858, a by several others, and the desert began to stir. But they entered their new church and consecrated it to the young man, Mr. Ernst Vogel, was provisionally employed these dear people were not only looking for bodily food, service of the Triune God in deep humility and with a as a teacher for 6 months and then in the spring of 1859, they also longed for food for the soul, for the heavenly thankful heart, postponing the complete expansion until Mr. Ernst Lüttge, was appointed as a permanent parish bread of the holy Word of God and its seals, the holy time when the merciful God would provide the further school teacher. The same accepted the job, but sacraments. Oh and how they rejoiced means. And they did not wait in vain. The building, remained only until August. 1860 in his

Office as teacher of the community. The present teacher, Mr. F. Fathancr, has administered his office in Segen since October 1861. His work becomes all the more difficult for him, since he has to hold school in two different places, and thus has to provide two schools. -

The rapid growth of the congregation, especially to the south and southwest - by 1865 the number of families had risen to 117 - now called forth another need. The church, at the beginning in the middle of the small community, was now almost at the border to the north, and it had also become much too small. Therefore it had become an urgent need to build a new, larger one more towards the center of the community. This was recognized as necessary, and the congregation was willing to build. But since it was not possible to agree immediately on the place where the building was to take place, the matter was delayed somewhat, with the result that the congregation lost a number of its former members. Some of the members living south and southwest were from five to nine miles from the church; they waited eagerly for the new building, hoping the new church would come nearer to them. However, when it became longer and longer, a number of weak members went to the unchurched congregation that had been formed in the south; the preaching place to the west, which had been served by the pastor of the congregation until then, decided to form an independent congregation, to build a church and to appoint a pastor, which was also carried out in the summer of 1865, and about fifteen previous members of the congregation, with the approval of the congregation and after peaceful dismissal, joined this newly formed Lutheran congregation in an orderly manner. Lutheran congregation. Thus the number of the parishioners of 117 had come down again to 85. Finally an agreement had been reached about the place where the new church should be built. In the spring of 1865, the necessary piece of land was purchased there and the foundation stone for the new church was solemnly laid the next year, on June 15, 1866. The ban went under God's protection and help happily from places, so that the new church as magnificently completed, as reported above, could be solemnly consecrated on the last elapsed first Sunday of Advent. It should also be noted that this congregation has belonged to our synod since 1857.

May the faithful God always be and remain close to the dear congregation with His protection and rich blessing!

Elk Grove, on the 11th day of December, 1866.

H. Schmidt.

Church news.

After Pastor Carl Gräber had accepted a call to the newly founded Lutheran congregation in Rockville, Conn. with the approval of his previous congregation in Pilot Knob, he was inducted into his new office on the third Sunday of Advent by the undersigned on behalf of the Honorable President W. Keyl.

May the Lord make him a blessing to many!

Otto Hanser, Pastor.

Address: Rov. Obnrllss Orsedor, -kookvills , Ooim.

On the 26th Sunday after Trinity, the Candidate of Theology, Mr. Hermann Walker, who has been ordained and accepted by the "newly formed" St. Paul's parish in Paterson, New Jersey, was ordained and introduced by me in the midst of his congregation.

May God give wisdom, joy and strength to his servant, and help that his word may also in this place prove to be the power of God to save all who believe in it.

August Ebendick.

Address: Rsv. 8th Wulkor, kutorson, R. ssserss^A.

Indication.

A new consignment of the communion vessels, made according to the drawing of Rev. Stephan, a new consignment has just arrived and we can deliver a jug, chalice, host box and plate (plated) for K35.

Fort Wayne, Ind.

Siemon, Br. & Co.

The communion vessels shown above are truly beautiful and appropriate to their purpose. W. S. Stubnatzy.

Receipt and thanks.

For poor students received from Rev. eme- ritus A. Brand in Frank Hill, Minn, SW. from an unnamed in the Zion District at St. Louis \$10. By Anna Koch of the werth women's association at Maden. Ill, 034.80 together with 22 Gedind of woolen yarn.

For Brunn's instead by Pastor Kleist of the worthy women's club in Washington, Mo., \$12.

C. F. W. Walther.

For the building of the church at Zforkville, N. A., received with thanksgiving against God and kind givers from Mr. Rev. Weyel's congregation \$3.20; from Mr. Pastör Langes Ge". \$13; from Henn Dr. Gotsch's parish \$11; from Strattonport parish \$5.

I. Renz, Pastor.

For the building of the church in Racine, the undersigned certifies that he has received the following gifts of love in addition to those already acknowledged:

By Past. Werfelmann 05, by Past. Lochners Gem. \$3, Past. Trautmann's Gem. 011, Past. Kunz' Gem. SO, Past. Klrrpisch's Gem. \$4.90, Past. BN-' Gem. \$5, Past. Schumms Grm. \$3.50, Past. I. Rupprechts Gem. 08, Past.Müyels Gem. \$4, Past. Jäbkers Gem. \$15, Past. Speckhardts Gem. \$9.63, Past. Weyels Gem. SIO, of Past. Horn's two Gem. \$20.92, of two members in Past. Ruhland's Gem. \$3, of Past. E. Schuster \$1, of Peter Schuster St.

In the name of his congregation, we sincerely thank all dear donors and wish them God's rich blessing.

Ph. Engelbert.

For poor sophomores: Bon A. Rau in LoganS- port! Cloth skirt; by Past. Young. (by mistake not yet acknowledged) from the church in Mishawaka \$1.46, from his Jo- hanniSgrm. in Ohio \$2.36. HochzntS- Loll. at Fr. Böster in Fort Wayne \$11.11; deßgl. at H. Körte-there OK. Bom women's club in West - Llrveland 12 handkerchiefs, 6 bushthMden, 6 sheets, 6 towels. From the Women's Club in Cleveland 31 towels. Through Rev. Richmann weddingS-Eoll. at Nahrwolt p3.54. Bon Past. Weisel in William-burg by Meyer Bro. L Eo. \$12.25. Bon Bro. Winneberger thank offering for recovery SS. By Bro. Emmert^HillSdale, Mich. p1. By Past. Bro. Hachen- berger van sr. Gem. at Lowell, Dodge L", Wis. p17.35. For L. Hölter Aindtauf - Loll. at Bro. Scherler p5.61. For M. Buettner by Past. King \$10. For F. Kügele and G. Heid each \$1 as a thank offering from I. Meier Jr. by Past. F. W. Gchmttt. For G. Ernst by Past. HuS- manns Gem. p5. For G. Polack by Bro. Tatje \$2. For Ph. Lingke by K. Brust IIS. For H. Gprengeler "nd G. Ernst by Past. Röder j, \$2. For G. Polack by

rWaSmann \$2. For V. Fürbringer HochzeitS-Eoll. by I. M. Wmterstein \$2.75. By K. Mießler SO LtS. Bon ekrem Unnamed 27 LtS. by Past. Günther. By the same for G. Houses Aindtauf-Loll. at Eh. Winterstein \$1.48. For A. Gräbner from Fr. Strobel sm. by Past. Günther \$5. For J. Hattstädt by Past. I. L. Hahn \$1.05. By the same from W. Emmert 5V LtS. Bon Jünglingen und Jungfrauen \$2.95. By Mr. Roschke of the Johannismgemeinde in New Orleans \$39.95. Boa" Fraumver. of the DreietnigkeitSgrm. in Milwaukee 20 Lusen- heMden, 12 Unterjacken, 12 Unterhosen. From Past. Auch- Gem.\$7.87; A. Haag 50 LtS.; I. Strikter \$1; Rev. Auch 63 LtS. Bon Emma Griefe \$2. For A. Kallenhach of the Fraum club in Past. Beyers Ge", in Chicago SM. For F. Dreyer by Mr. Roschke \$10.75 For G. Fürbringer by Past. Günther by M. Kuudinger \$5. For E. Bürger by the Young Men's Vereia in Buffalo \$10. For G. Heid by Past. Retsinger \$2; by L. Eugelberger \$2.

For the Hau-Halt: By Past. Rich "amr Kindtauf-Loll. at H. Saw \$16. By Past. HuSmauu by his comm. p10. By Miss K. Mcrh tzl. boa Mr. Griefe and Mrs. \$4. G. Aler. s " rer.

Erharren: For the Lutheran Hospital and Asylum; Bon Herr Meirrahn and his daughter, Frau Krämer, \$10. Mr. L. Nagel through Past. Bergt, Paitzdorf, Mo, \$1. Ge", at Watertown, WIS. for the son of Mr. Pap- prnhagen \$25. Bon" Juugfrauenverrin i" ZionS-Dtstr. in St. Louis by Igfr. Louise Hohl \$7.25. youngfr.-Bereis in Trinity - Distr. \$21. Of the now deceased" Kruse by Past. Brohm \$3. Wedding S-ooll. by Past. Besel by Herru Faßhold \$2.45. Deßgl. by Mr. H. Rohlfing \$1.50. Bon Hrrrn Gottl. LMeiberg, Reu Bremen, Gt. LouiS, \$5.

To the orphanage: Bon Herr Lonr. Welge in Past. Dörmann's Ge". \$2. By Past. Besel Hoch- zeitS-Toll. at Mr. Kermsvn \$4. Proceeds au-10 Er. of Mag. way's songs \$1. Mrs. Anna Schlingmann by Past. Böse \$5. Furthermore, the following gifts are acknowledged with "belicht" thanks: From Mr. Christian Strecker a sack of bread and a bunch of onions. From Mr. Fürchtegott Schuricht 14 Pf. honey. Bon to Mr. Leonhardt L Schuricht 1 barrel of best-flour and 1 Bush. Chicken feed. Bonden Messrs Westermann L Meier 6 pieces of Laffre-Lup", 1 Eylircher and some lampshades. Don Mr Walke, New Bremen, St LouiS, 60 lbs soap. Bon a stranger 1 box of 80 lbs. of soap. Merz Brothers of pc. Lehman"" Gem. 3 Bush, green beans, 1 Bush. Tomatoes, 12 pc. cabbages. from the Ge", in Frohna, Perry Lo., M",, 3 Bush, dried peaches, 1 Galt. Psirfich butter, 4 Bush. Apples. By Past. Herzer 12 lbs. of butter. Bou the Messrs Wiebracht L Brockschmidt 2 barrels bkstes flour, Werth \$27. From the Rähverein in Ehester 6 nightcaps, 6 sackcloths, 6 pillowcases. Bon den Herren Kalbfleisch L Lye au Flour, Bran und Hühuerfutter Werth \$56,65.

L. C. Cd. Bertram.

Changed addresses r

From 1 Feb 1867:

Lsv. k'ruvr VV. LckwiU, läsdon, Lent Oo., LiLolr.

Until then:

vwizlrt, I^ivivxston Oo., Ill.

Rsv. LoelivZ, Vf "läenburx, öknoowb Oo., Melr.

Nov. 8. IuvAvl, ^ovesvills, Lurtllolovov Oo., Ivä.

8. üopvo, teacher, lentovi" 8t., 9tll IVnra, MlwLulcos, Ms.

^olln ü. IVegnor, teacher, your ok Nssgrs. Liookslät L Lro., NilvLuitoo, IVi".

The receipt of Mr. E. Roschke as well as several others will be published in the next

(Hiebei a BeMntt.)

Der Lutheraner.



Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern.

Offenb. Joh. 14, 6.

Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
beret an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.

Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Monday, February 1, 1867,

No. 11.

(Submitted.)

First fruits of the colloquium.

Readers of the "Lutheran" will perhaps still remember that seven years ago, in the XVIth year, p. 65 of the same, as well as later in a special booklet, a protracted dispute is related, which had arisen in the Buffalo Synod over a so-called cent fund introduced by the ministry of this Synod. Grabau had decided to set up a synodal building fund with his ministry, to which every communicant was to contribute one cent per month; since every congregation was to accept this order of his without further ado, he also claimed that he was entitled, according to the 28th article of the Augsburg Law, to pay one cent to the synod. Augsb. Confession, the pastors not only had the right to make such regulations, but also the congregations the duty to accept them for the sake of love and peace, unrest and discord soon arose, especially in the congregations around Buffalo. Whereas the Augsburg Confession While the Augsburg Confession allows the bishops such authority because it had been granted to them at that time as a human prerogative, Grabau sought to assert this as a right granted by God to the ministry of preaching. Since he did not depart from this false doctrine, and at the same time introduced by force the monthly voluntary collection, the "Auflage" or "Centkasse," there were divisions in several congregations, and because this force was not allowed by God, the congregations were not able to keep the "Centkasse."

As the measures were most brutally applied in Johannisburg, N. Y., with the removal and excommunication of the executive committee, it was here that the first rupture occurred; the whole congregation resigned from the Buffalo Synod and later joined the Missouri Synod. Unfortunately, however, Grabau, in league with the pastor of the congregation (Pastor Gram), who was blindly devoted to him, again succeeded in drawing to himself several and twenty otherwise honest, well-meaning members of the congregation, and, using them as plaintiffs, instituted a serious lawsuit against the congregation on account of the church property. It was nearly two years before the case was decided in favor of the congregation, during which time the church and school were closed by the authorities and the congregation was forced to make do with private houses as best they could. But even now the Buffalo Synod, which had promised to pay the expenses to its parishioners here, did not give up the suit, but appealed to the Court of Appeals; so, of course, the schism continued here with all the hardship it had in its wake; for how distressing and painful it was, can only be rightly judged by those who consider that here people separated who for the most part had stood in one faith for 20 years, had left the Union with each other, had suffered all kinds of hardship of body and soul, and had been in the same church for more than 20 years.

The two of them had carried each other in their souls, had been in the same community for years, and had lived in the same village. How painfully, in the face of such long friendship and mutual togetherness, the rift, the discord, which had now arisen through Grabau's tyranny, must have been felt, apart from the constant agitation, unrest and unpleasantness which the trial had in its fine wake!

In addition to this, the pastors of the Buffalo Synod in this region tried to widen the rift, as they had done from the beginning between themselves and our Synod, especially in such congregations, so that not even the slightest bit of light might fall from our Synod in the midst of their congregation members; Whoever dared to attend our services even once, to take part in family celebrations such as baptisms and weddings, or even to accompany his closest relatives who were buried with us to our church, was put under church discipline and had to make public apology; But whoever even joined us, because his conscience would not permit him to bear and go along with it any longer, after he had recognized the false doctrine, would be formally put under ban; for we were condemned as a mob and a worldly rabble, and as having fallen away from Christ and his church, who therefore could not be saved. If we now fully consider that many families are divided into two groups

As the children were divided in two parts, the father often coming to us, the mother to the Buffalo Synod, and vice versa, and so also the children, one can get a rough idea of all the misery, sighing and suffering that must have resulted from this and has existed for seven years.

But when, last spring, Grabau was revealed as a tyrant and hypocrite even before his synod, in that he arbitrarily deposed and chased away his brother minister with the help of his trustees, and for this reason did not accept any admonition, and finally renounced his own synod and began a new synod with four preachers, many began to doubt his teaching, and quiet suspicions soon pervaded the minds that one could still, without staining one's conscience, come to stand on a different footing than until now, and these hopes could only increase when the entire Buffalo Synod accepted the colloquium that we had long desired, but which until now had always been thwarted by Grabau, and the execution also took place immediately; Without any particular regret, this congregation now let go of its former pastor. Gram, because he had unfortunately fallen back to Grabau and thus caused a new division in Martinsville.

It is easy to imagine with what interest the people of both Synods followed the proceedings of the Colloquium in Buffalo, and to a large extent attended them; it was a question of life for them; who was right, the Missouri or the Buffalo Synod, that was to come to light here; God's word, the symbols and the writings of orthodox fathers were to decide that; the discussion lasted fifteen days, and our dear Prof. Walther succeeded, with God's help and the support of his colleagues, in bringing it to full evidence that the Missouri Synod had the right Lutheran doctrine. Walther, with God's help and the assistance of his colleagues, succeeded in bringing it to full evidence that the Missouri Synod had the right Lutheran doctrine. Certainly never before in this country is the doctrine of the church,

The reader, who has in the minutes of the Colloquium only the brief resumes and results, mostly without the proofs, can of course imagine little of it; but the fact is that few, perhaps only one, of those who attended the proceedings from beginning to end went home unconvinced. For miles and miles the people had come in crowds to the city, and listened there for days and weeks; they did not know at all where the time went, and could not get tired of being introduced to ever new faith- and conscience- strengthening truths of the pure doctrine; and what they had then heard and learned, they brought home as precious pearls, and told it to those who remained behind; and challenged souls.

But when the Colloquium, under God's kind and gracious guidance, finally ended in the six Colloquents of the whole congregation here, and to join our church next Sunday, as well as to join our congregation. God gave his blessing to all these plans; all, except one, agreed to this, and so, to our unspeakable joy, on the Sunday after, on the fourth Sunday of Advent, our church consecration day, these twenty-five families came to our church again for the first time after so many years. Deeply felt thanks to God, who had reunited the divided hearts, filled the minds, and tears of emotion and joy flowed down the cheeks as they sang from one mouth and heart:

Glory and thanks be to God in the highest for his mercy.

Dar,im, that mm and nevermore kaun stir us no pity.

God is well pleased with us, now is great peace without ceasing,

All feuds have but one end.

So now, in the one village of Johannesburg, there is once again only one congregation, one church and school, only one preacher and one school teacher, pure doctrine in the pulpit, love and peace once again in the congregation, in the school, in the families. God be praised and glorified for all! May he now give grace that his benefits may be rightly recognized, gratefully used, and thus not given in vain. From this, too, let every one see vividly how dangerous all false doctrine is, even if it seems to be so little and much pure doctrine is preached beside it, let alone if there is more error than truth, as is the case with those who stand entirely outside the Lutheran Church; how seriously and faithfully, therefore, the Lord means it with us and how true he speaks when he says: "Beware of the false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves."

Truly, if our dear, dear colloquents in Buffalo had done nothing else but help us, that would have been a great thing; but I have more to tell of the already visible, glorious fruits of their diligence and zeal. In Martinsville, the former branch of this church, a congregation torn in two has again become one in faith and love. The same conditions prevailed there as here; the congregation was also torn and split over the cent treasury; but there was no trial there, because the part that had joined our synod did not lay claim to the congregation's property, but built itself a church along with accessories. The part that remained in the Buffalo Synod was reassigned to Grabau by Rev. Gram's resignation at Grabau and was divided into the church property, so that Gram with a small group of people was able to take over the more deceitful church property.

The next day a congregational meeting was held on both sides, and the congregations joyfully confirmed everything that had been done up to that time by the board of directors; moreover, the brethren who had hitherto been separated from us, but were now reconciled, resolved that every one who wished to join us should sign his name on a list presented to them, and that they should also hold their own services now.

*) Since the expenses of the trial amount to nearly seven thousand dollars, a charitable donation from other fellow believers would certainly be a most gratifying and welcome help.

Weise occupied church, but the others got the schoolhouse, along with an acre of land; here they now had their church service established and Mr. Rev. Weinbach served them as a branch. Mr. Rev. Weinbach had also been convinced by the Colloquium that we have the pure doctrine, and therefore had no hesitation in testifying to this to his congregation and in working towards an agreement. So one day Rev. Weinbach and I went together one day to Martinsville to try this work with God's help. A joint meeting of the two boards of directors was held at Machst, and Rev. Weinbach, at our request, made an inquiry as to whether all could heartily applaud the doctrine that had been jointly confessed at the Colloquium? Some misgivings that still existed here were removed with God's help, and so it soon became apparent that we were united in the main matter, namely in the doctrine. It was then further recognized that, after they had become united in this, they could not stand further apart than strangers and separated ones; for it was the will of our Archpastor, not only that we should all be one in faith in him, but that we should also prove this unity outwardly by word and deed, as it is written in 1 Cor. 1:10: "Lead ye all of one mind, and let there be no divisions among you, but hold fast one to another in one mind and in one opinion"; and again, "Be diligent to keep unity in the Spirit by the bond of peace." Let the Lord praise brotherly unity in the Psalm, when it says, "Behold, how good and how pleasant it is for brethren to dwell together in one accord," and promises grace and blessing to such; for it is the very nature of love that it seeks union with that which it loves, but Christians cannot do otherwise, they must love one another, as John testifies when he says, "He that loveth him that bare him loveth him also that is born of him."

It turned out that the dear brethren on the other side still had some misgivings about individual members of our congregation who they believed had fallen into manifest sin before they left and had therefore been rightly excluded from their congregation. So each individual case was discussed and we proved that such brethren had afterwards well recognized their sin and had also confessed it; if the latter had not come to their ears, it had been due to their former pastor, who had withheld this from them. Here, too, all were at last completely satisfied and reassured. Now Rev. Weinbach also asked us if we still had something against them? We only had to complain about the fact that they had not kept the unjust ban of their former pastors, which had been imposed on many in our midst for the sake of the Centkassen history.

The other four confessed that they had never recognized the ban and had confessed it, which was conceded to them. They spoke about this individually; three declared that they had never recognized this ban as right and had also confessed this, which was admitted to them on our side; the other four confessed that they had indeed considered the ban to be valid, but that they now saw that they had been mistaken in it and hereby heartily renounced it. So it was said on our part: well then, all shall be crossed out, 'all forgiven, forgotten and buried; to which all said yes and amen, one stood up and gave each other hand and mouth for heartfelt reconciliation and everlasting peace.

They then held a congregational meeting among themselves for further discussion and decision-making; we did the same, and finally, at 1/210 o'clock in the evening, we received the most pleasing news from four of the brethren who had been sent by them, that they wanted to come to our service the next day on the Feast of the Epiphany and join our congregation. With this good news we went home. Early the next morning everything in the village was on its feet; many guests came from Johannisburg, where they had heard about the upcoming reconciliation, and at 0 o'clock the church was already almost full; at this time a procession was seen coming down the village, it was Past. Weinbach and his congregation; they walked in pairs, preceded by their congregational music choir, then came the pastor with the Bible, then the board of directors with the other altar pieces, then the men and finally the women, no one, not even one, was left behind! When they came closer, we stepped in front of the church door to receive them, and now we embraced each other, pressed our hands, kissed each other with the brotherly kiss, and wept tears of joy and thanksgiving. When they had finally taken their seats in the church, the service began and accompanied by the sound of the trombone, they sang the wonderful hymn: "Now give thanks to God with your hearts, mouths and hands", etc. Rev. Weinbach presided at the altar service and the undersigned preached on the gospel of the day, that through Christ we are reconciled and at peace with God and with one another. In the afternoon Past. Weinbach preached in the afternoon, and in the evening the congregational meeting was held; there one could also feel that a true spirit of peace had come into the minds; in Christian unanimity everything that was necessary was arranged and a school teacher was appointed. During that one day the brethren had come to know us better than during the almost seven years that we had been standing beside them, and the more they were convinced of our attitude and beautiful order, the more their hearts were opened; one wondered about the other, and all were filled with great joy more and more and were one heart and one soul. It was a blessed day, that first day, such as one seldom has on earth, but which many evil days easily bring.

forgotten and forgotten. May this day be the beginning of a blessed time for this church, and may it build itself up more and more on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone; may it faithfully keep the pure doctrine, keep the faith and practice love. May God be with you! Amen! Hugo Häuser.

(Sent in by Past. Köstering.)

Lazarus Spengeler.

(Continued.)

6. Spengeler and Andreäs Osiander.

Because Lazarus Spengeler was such a zealous lover of the divine word, he also warmly loved all those who loved God's word with him, and especially all preachers who defended the gospel against the antichristic papacy. To these also belonged Andreas Osiander (actually called Hosemann). He taught the Hebrew language at the Augustinian monastery in Nuremberg, and then became a preacher at the Laurentius Church, where he preached his first Protestant sermon in 1522. He was a learned and eloquent man; but very conceited, proud, obstinate, fierce, coarse and stubborn, who could not easily be dissuaded from his mind. We shall return to him later (in the life of Matthias Flacius), and hear that he became more and more lost in his proud mind, and at last became a church revolutionary; here we shall only mention what happened between him and L. Spengeler. Because Osiander was such an arrogant, unpleasant spirit, it happened that he could not live in peace with his fellow ministers. All other spirits were to be subject to his spirit, but his spirit did not want to be subject to any other spirit. If this spirit, when it wanted to blow from Nuremberg to Nineveh, was to be resisted, i.e. if the anchored preachers did not want to accept unconditionally what he set, but to test it beforehand, his pride was thereby offended to the highest degree; and the consequence of this was then that often violent frictions arose among the preachers, which distressed Lazarus Spengeler not a little. And because he knew well that Osiander was the cause of all the strife, he reproached him for it whenever the opportunity arose, and told him the unvarnished truth. When the pious Margrave George of Anspach, after the events in the Electorate of Saxony, also wanted to organize a church visitation in his little country, he turned to the Council of the City of Nuremberg, who would like to come to his aid with his advice in this matter. The council gladly did what the margrave desired and sent Spengeler and four fine preachers, among whom was Osiander, to Schwabach for a consultation with the margrave's council. Here the Nuremberg

The preachers were entrusted with the drafting of the and all confusion, rather than a proper register. Visitation articles, and these in turn entrusted Osiander. Therefore, with my advice, and truly, as I may testify with you, with making a draft, which they then wanted to discuss. God, not contrary to you, but to my lords and to the things, but especially to your person, they took the liberty to do as they pleased. Osiander proceeded in this matter, however, and how to put a new term, so that they might not accuse, attract, or attack you. If you now hold the two terms side by side, you will undoubtedly easily invent the defects from them. Osiander. Spengeler writes: "First of all, I find from your letter that you want to place the cause of all your created defect in your list, which I must judge, even according to my simple mind, to be such defects as are not useful to the church, and this matter and are inappropriate to the visitation, and unfriendliness; however, in my opinion, you have no just cause for this. For you know that this work was not given to you, but to the other three preachers besides you. To write and cry out against it, I leave to your own consideration. Thus nothing at all is set of the doctrine, not have been unseasonable, as anyone can consider, which is to be the foremost part of the visitation, that all of you should have discussed such a brave work excluding Christian freedom; but that you, according to the unanimous before it was written, or that you should have your letter, only afterwards wanted to write the doctrine handed over your concept to the other three preachers in a special book, you have never indicated this to me in before and before it reached my lords, and asked them to the transmission of your list, likewise to my lords. I am examine it with diligence, and if they found any deficiency, also concerned that the teaching of doctrine should be to point it out to you; then you would have united with them the most important part of the articles of the visitation, in a brotherly and friendly manner, and would have and that the preachers in the country should be informed received and heard their concern amicably. That, in my and ordered in the first place that this division and opinion, would have been the right, proper way to come to separation of two books would have been very bad and a fruitful end of this work. But none is done. I do not know, would have given little support to the visitation. Whether nor do I intend to dispute, whether you have omitted to it is also good that the pastors in the countryside should judge your writings because you consider the other preach much of Christian freedom to the coarse people, preachers too incompetent and unskilled, and also their who, as is known to men, have become quite nefarious, spirit too small, or whether you are ashamed to have them uneducated, free and unruly, and not much more as co-workers of such an excellent work beside you; But I practise the law and its punishment - as the Saxon order know to give true testimony to the other predicates, when is also richly based on it - is something that should be I, by order of our lords, an honorable council, sent them considered. God willing, the unintelligent, immodest your list, they, with indication of all sorts of respectable preachers, for whom such a visitation order must serve causes to write and change something in it, were appalled the most, would have preached more modestly about to the highest degree, and freely resent the term to me such freedom until now, it should not have been shot to and asked to promote with diligence that they would be the ground among the common crowd. Therefore, I released from the work and that this burden would not be cannot find it in me that you have an honest movement imposed on them. But my lords (the council), out of good, to create such resentment and displeasure against you excellent motives, did not want to agree to this, but rather conferees, the other preachers, who carry the same had the other three preachers ordered by me to take this ministry, command and burden next to you, who are work in hand and to write it with the best diligence, which forcibly driven by the authorities to that which makes you they, as is fair, had to follow. When they now undertook so unhappy, and who actually meant the matter only the ordered work, they made it known to me that they had amicably and Christianly. I confess, and can testify with all kinds of deficiencies in your directory; if they were now God, that I am almost reluctant to act in this matter; for I to change all of them, improve and correct your directory, do not know how to obtain thanks or good will from anyone, nor do I have any less reason to do so than the length that necessity might require, it would be more of a three preachers; for the sake of my understanding I rambling, disputatious conversation.

consider myself too small to change or improve anything in this matter for myself. So I am, thank God, not so impudent and unskilful with an unchristian outrage or

But truly, this trade is not small, but is considered by me and others that not only the whole of Nuremberg, but also the whole margraviate's death and destruction is not a small part of it.

"The other preachers, as I know, have hitherto kept you quite kindly and honestly, and have also been very patient with you, as you yourselves must confess, and have always been willing to do what they could to promote harmony, peace, and unity between you and the gospel. So they are nevertheless respected by my lords, and everyone, for pious, Christian, honest men, who would gladly do the most faithful and best, and not for being so incomprehensible and shallowly founded as one might judge them. If, then, out of spite or lack of understanding toward you, they would not have done entirely according to your liking, as the deed truly shows the contradiction; let one be equal to many, and in this trade rather consider the need of the work and the salvation of one's neighbors, as well as God's honor and the promotion of the holy gospel, rather than oneself, and not take their faithful action so harshly and for the highest contempt and injuria. I would truly have put up with you, though in the other predicates all that you condemn is found to be much more unskilful, yet you should hold yourself as a Christian, and in forgetfulness of your self-inflicted grievance, with another modesty and kindness, that a man might have remarked that you cared more for the salvation and happiness of many thousands than to seek your honor and reputation with such an unkind aversion. And for this you shall certainly hold it: If you will not compare among yourselves brotherly and in such a way that one will hear the other amicably in this matter, then, as you will see, the blame would lie more on you than on the others, and few people would pay attention to the fact that this displeasure of yours and the contesting of the other preachers' notions is done by you solely out of necessity; but rather because in all your counsels and dealings with other Christian, reasonable persons you can hardly tolerate objections and denunciations." So far as Spengeler.

From the above it can be seen how openly and honestly Spengeler reproached Osiander for his arrogance and ambition; and it is strange that Osiander nevertheless sought Spengeler's friendship again and again, and that the latter remained a loyal friend to him until his blessed death. However, Spengeler's concern and suspicion that Osiander would once again become a dangerous agitator and troublemaker in the church only came true later, when Osiander moved to Prussia. For this reason Spengeler wrote to Veit Dietrich: "I take it on my head that Osiander would

ner salvation of our souls, that I venerate Osiander highly and justly for his skilful head and beautiful ingenuity; but his hopeful, contemptuous spirit has always displeased me, and has always made me careful that he would one day make a great noise, as has been shown enough. For you know yourselves that he has awakened this insanity (of absolution, that is) without any necessity, without the help of other preachers and without any cause, and has carried it so far. What Christian then will esteem "Osiander" so highly on account of his skilful head that he will glimpse and put up with his unskilful actions? God grant that things may be more peaceful and better here than I fear. It would truly, truly be of great need that Osiander, by the patron of all of us, Doctor Luthern, would be seriously bridled in a special letter; for this horse, because it is much too impudent and impudent, also wants to be ridden with sharp spurs, you know that as well as I do. But of that enough. I am grieved at this bargain. Pray God he would make my thoughts vain in this matter, and me a liar." - Not this last wish of Spengler's, but fine apprehension about Osiander came true. Until his death, which occurred in 1552, Osiander remained a troublemaker in the Lutheran Church, and the controversy with him and his followers was not happily decided and settled until the Formula of Concord.

7. some rarities from Spengeler's letters.

In reference to the sacramentalists of that time, he writes to Veit Dietrich: "The Strasbourg enthusiasts, but especially the cunning, devious Bucer, whom I have never found sincere, here in Nuremberg, in Augsburg, and in other places, are causing us so much unpleasantness that I would have much to write to you. These people everywhere boast of much Christian understanding, and that they are in complete agreement with Luther's and all of us, that they have never taught or erred unequally; ... At another time he writes: "Although, in view of your last letter, on account of the Concordia against those of Strasbourg, a good hope appears before our eyes, many people here still regard it as far-reaching and doubtful, not because God cannot enlighten the erroneous and deceived hearts, but because we have long recognized Bucer as an almost cunning little man. Thus the foremost captains of this madness have hitherto shown themselves so unskilful and deceitful that they have given all pious Christians no small cause to think that these people are not very serious, that even their minds are inclined to give us a stone for a loaf of bread, and a scorpion for a fish; and that the right man is the one who has the right mind.

Antesignanus (leader), the Zwingli, is entitled to this game and keeps behind the mountains, also Doctor Carlstadt in such a matter at first lets out new little books and ravings; therefore it is probably necessary to walk in this against this wet rabble quite fearfully; as without doubt Doctor Martinus, Philippus and others, as the more intelligent and more experienced, who also know Satan and his disguise into an angel of light, know how to do before me."

With regard to the Anabaptists of that time, he writes: "How it is with the Anabaptists in Münster, we cannot know here thoroughly, except that they have the city in their possession, and have driven out of the city not only the Papists, but also the Lutherans, who have not wanted to adhere to their faction and sect. It is said of the most unchristian, most shameful acts which the preachers and disciples of this sect do publicly and insolently, and what ungodly, heretical articles they hold not only against both sacraments, baptism and the altar, but also against the humanity of Christ, which they publicly deny, and which they should not tolerate any authority, that such things would be a poem to me. For as they say, If the chariot fall, let the wheels be four, and if a trade be weighed down, the lying additions have neither measure nor aim; dämm I may not write of it. If the bishop, who has besieged the city, and whom many cities and princes send help, should win the city, it will be very bad for the poor seduced people, who alone have mercy on me, and not their teachers. But these are the judgments of God, who wants to preserve the honor of his word and to repay the great blasphemies, which are taken against it, with such punishment. My lords have much to do at present with the sect of the Anabaptists, who have secretly tried to creep into our country, for they are gaining the upper hand in all places to such an extent that they are moving back and forth in large groups. It is also written that in the city of Amsterdam on one day four or five persons ran through the gates of the city with bare heads, and each having a bare sword in his hands, crying out: "Help God, help, our hour has come! Therefore diligent prayer to God and diligent watchfulness of the authorities are necessary. For I am concerned that the devil has something evil and great in mind against Germany through this way."

Another time he writes to V. Dietrich: "We have received writings from our people who are at the imperial court that the Emperor! Majesty was crowned Roman Emperor by the Pope on the 24th day of February (1530) in Bolonia with almost intemperate delicacies. And on that occasion a strange case occurred, which is well worth thinking about. When the emperor... Majesty by two cardinals under the arms from the pope's Palatio about a

wooden bridge was led into the church for the coronation, the same bridge or aisle behind the Emperor! Majesty, about four or five steps, collapsed, where many people fell down and became damaged. After the coronation, the Pope himself led the Emperor under his arm out of the church into the palatium over the same bridge or passage; it also collapsed behind them; this is what Doctor Martins wants to report for the new newspaper, "to consider" what this omen means."

In 1532 Spengeler gives his trusted friend V. Dietrich news of the war in Switzerland that had ended, and that Carlstadt had not been shot in it, as the story goes, but had been hired as a preacher in Zurich, and adds: "Be that as it may, in this war God has sufficiently shown his power against the despisers and blasphemers of his word, especially against the Antesignano, Zwingli (who, by the way, perished miserably in this war), who, as we actually know, was the most noble cause of this war and bloodshed."

(To be continued.)

To the ecclesiastical chronicle.

Religious Liberty in America. We have just read in a newspaper that the Supreme Federal Court has declared the notorious test oath to be unconstitutional and therefore null and void, which, for example, preachers in Missouri had to swear before they were allowed to administer their office in this state. At the same time, however, the Supreme Court declared that the Constitution forbids the Congress, but not the individual states, to limit religious freedom, or even to introduce a state religion. This is indeed a sad message. Hitherto we have held the institutions of the State in this country in such high esteem chiefly because we thought that through them, at least as long as they existed, religious liberty was secured. But if the individual states can abrogate this freedom without violating the Constitution, then it is in no less danger here than it is in Europe. With such prospects, even America ceases to be the last refuge, safe from man, of those persecuted for religion's sake in all other countries, for which our United States has hitherto been regarded. If there is any point for which the immigrant Christians here should pray diligently and earnestly for this their new fatherland, it is therefore the preservation of the inestimable jewel of religious liberty. Let this be said to you, Christians! The blessing of religious liberty has hitherto been horribly enough abused, both by the enemies of religion and by the hopeful sectarians, and even by the Christians it has not been gratefully enough recognized and

The good deeds of the Lord have not been used faithfully enough, so it can easily happen that the righteous God takes away the shamefully misused and unrecognized good deed from us again, if we do not make ourselves a wall against his wrathful judgments through penitent prayer and correction. W. [Walther]

Pastor Grabau. The spirit of this man is already easily discernible from almost every line he writes, but his latest deeds show this man, where possible, even more clearly in his true form. As is well known, he has put himself broken away from the Buffalo Synod in its public session, and has resigned from the same. Nonetheless, however, he still declares himself and those he seduced and resigned with him to be of the Buffalo Synod, and not only claims all Synod property in court as the only rightful owner, but has also sued what he knows to be anemic Pastors Zeumer and Leemhuis, who hold the college for the old Synod, for \$1500.00 each in damages! Likewise, he has sued Past. Hochstetter, who has retained the old miserable deacon's apartment with the part remaining with him, for H200.00 damages, although the parsonage apartment, a true palace, has been left to him, Grabau, undisputedly for the sake of peace. Also Mr. Teacher Göhle, who holds himself to Past. Hochstetter's congregation, has been sued by Grabau for H200.00 damages. Grabau knows quite well that he has not a shadow of right to everything he claims, but he also knows that his opponents in the higher circles lack patrons, while he himself has cleverly used politics and other means to obtain justice for cases of need from those who have it in their hands. Well, the jug will go on until it breaks. Plots often help through the world, of course, but not to heaven. W. [Walther]

How Anstädt, the *revival editor* of the "*American Lutheran*," seeks to profit by preaching and camp meetings. This "pious brother" indicates in No. 1 of his journal that he has accepted Rev. C. Lepley as his assistant editor, who is "willing to help the brethren in preaching and camp meetings wherever there is a prospect of spreading the *American Lutheran*. Preachers who, under this understanding, desire his help, should write to him at Selinsgrove." Nothing like the *smartness* of such a clever *Revival Lutheran*. B.

Jesuits. Thus Freimund writes: "By far the most resolute resistance against the Jesuits is in Vienna. Here the municipal council has taken the floor in the matter. In a unanimous petition to the State Ministry, it stated that the establishment of the Jesuits was the greatest political misfortune imaginable, and announced its decision, passed on October 19, that they would

"I do not wish the settlement of the Congregation of the Jesuits in Vienna and its surroundings from the confessional as well as the general political and specifically Austrian point of view. Whether the State Government, which is of the opinion that the Vienna City Council likes to concern itself with things that do not concern it, will care much about this petition is open to question. But it is a fact that in the last months the voices have become louder and louder all over Austria, which put the burden of the enormous misfortune in this year on the rule of the priests. There is a loud and open demand that freedom in religious matters and the education of the people should at last come to Austria; in particular, there is an ever more impetuous demand that the Concordat be repealed, by which the Catholic Church is granted great power over the school, over the education of priests, over marriage and other matters, and what we have often emphasized in our ecclesiastical reports is confirmed, especially with regard to Austria, that the rule of the Roman Catholic Church over the world is coming to an end.

Another new sect is forming at the present time, and that, as might be expected, in the "Yankee quarter" of our state. In Berlin Hights, in Erie County, a certain Cook publishes a paper which he calls "*The Optimist and Kingdom of Heaven*. In it he preaches his new doctrine and has indeed already found some fools who see in him a new prophet, and have joined with him, especially by surrendering their property, in order to establish the "Kingdom of Heaven on earth." What these people really want is to indulge their carnal desires. Therefore also the bonds of marriage are not to be regarded as binding. A free love, a free union between the two sexes, according to desire, forms the basis of this new sect, and since such a creed is exceptionally pleasing to the natural man, the "Cookites" will also increase in number. It seems that Cook pretends to be an angel of God, sent down from heaven to organize this institution as a heavenly one. All those who follow him also become angels of God, so that actually the new sect consists of angels, but they appear to us as rather dirty angels.

(Luth. Kirchenz.)

Members of the English Iowa Synod gathered to form a congregation. But since later the founder of the congregation, Rev. H., was suspected of having committed a grave sin and thus lost the trust of the congregation, he voluntarily resigned his office.

Through the request of a German member of the congregation, who for many years had been a member of one of our old congregations near Huntington, Ind. Döscher was persuaded to take charge of the new congregation. When, in September of last year, he received Year a regular call was served upon him by the same, he accepted it with the approval of his former congregation in Marshall Co. As most of the members of the congregation, being English Americans, had formerly been without a confession, it was necessary to present them with the Augsburg Conf. Conf. and to acquaint them with the doctrines of distinction of our church. This instruction was willingly accepted by the congregation. They recognized the Augsburg Conf. Conf. as well founded in God's Word; indeed, they expressed their joy that such glorious things were contained therein. Only a few, who had already joined the Past. H., now not only departed, but sought to sow the seed of discord, especially on account of the doctrine of baptism and the Lord's Supper. But God prevented this seed from going forth.

At present the congregation is still small in number, but not without the prospect of growth. It is extremely difficult to make the catechism palatable to the English youth, who are not accustomed to learning by heart and to religious instruction.

Besides this congregation, two other German-English preaching places are served by Rev. Döscher, in which, however, the German element is the predominant one. One is located 12 miles from it, there are about 15 - 18 families there. Here also the former pastor of the church, although now become a business man, has established a counter church. The other place is Boonesboro, a hopeful field, 146 miles west of Mechanicsville, on the Iowa branch of the Chicago-North Western railroad, which will soon convey a direct traffic between Chicago and Omaha City, the eastern frontier town of Nebraska, and is already drawing many thousands of Germans to the far West.

On Boxing Day, Rev. Döscher was introduced to his new field of work by the undersigned on behalf of the honorable Presidium of the Westl. District in the midst of his congregation near Mechanicsville. The Lord of the harvest let him also reap much and rich fruit from this spiritual seed field already here, but even more on that day, when he will separate the weeds from the wheat.

Cl. Seuel.

Address: ksv. b'. Oeeseber, Ueebaniesvill", Osäs-r Oo., lov".

Church News.

As early as December, 1865, Pastor Doescher had been providing the preaching of the divine word in German and English from Marshall County to a number of mostly English Lutherans near Mechanicsville, a little town on the Chi- cago-Northwestern railroad, 57 miles west of Clinton, in Cedar County. Two years earlier the Lutherans he served were served by a

On the first Sunday after the feast of Epiphany, January 13, 1867, I, on behalf of the Presidium of our Synod uörtl. District, have sent Mr. Rev. F r. Böhling, assisted by the Rev. Ruff, was solemnly inducted into his new field of labor at Waldenburg, Michigan: Rev. Rufs thereupon formally resigned fine office to the congregation, as unfortunately a throat ailment had rendered him almost entirely incapable of conducting the same. The Lord,

who has thus taken this servant of his into a school of the 32 feet, the width 47 feet. The light comes through and a shower for the gymnastic exercises (for which, cross, help him in mercy soon to his former strength and painted windows, in the back wall of the altar is a round however, the pupils themselves raised -95.00., which health; but to the newly introduced successor give he window with an excellently painted image of Christ. In was returned to the treasury).

much blessing on his promising field of work for the sake the slate-covered 120-foot-high tower hang three We have gladly accepted this desired correction, but of JESUS Christ. Amen.

Address: kov. br. Loekling, IJ A. Hügli. magnificent bells, which were donated by three not because we feared that any person in our Synod considered by the English to be the most beautiful in administration of the external affairs of our Gymnasium W. Valäenbur^, Us-oomb 60th, Wob. Zancs- ville; it cost about 25,000 dollars. - The on the part of Mr. Piepenbrink. W. consecration took place in our usual manner. While we [Walther] sang the consecration song under trombone accompaniment:

Rev. Jüngel having received and accepted a call from the Lutheran St. Iohannis parish at White Creek, "Threefold holy great God" 2c. Bartholomew Co., Ind. the same was installed in his new entered to the. To the increase of our festive joy, the charge by the undersigned, by order of the venerable greater part of the dear Lancaster congregation, with District Praeses Schwan, on the second Sunday after their pastor at the head, entered the church - they had Epiphany, as Jan. 20th, assisted by Revs. M. Merz and come with an Ertraeisenbahnzuq. - The undersigned G. Schumm. spoke the consecration prayer and preached the consecration sermon on Zechariah 9:9.; in the afternoon the pastor looi, Rev. Eirich, preached in English on Rom. 1:16.; in the evening Rev. Friedrich from Lancaster closed the celebration with a sermon on the Epistle of the Church.

May the Lord bless the work of his servant as he blessed that of his predecessor. I. G. Sauer. May the Lord Jesus Christ be praised for His grace; may He, the King of Glory, make His entry into the hearts of all who come in and go out to this house! Cincinnati, O., Jan. 3, 1867.

Church dedications. "Through struggle to victory!" This word was also fulfilled in the Lutheran congregation in Lafayette, Ind. When the undersigned was "called" by the said congregation as Lutheran pastor in 1852, he found a mixed multitude of Reformed, Uniate, and Lutherans. With much struggle and hardship, a Lutheran congregation was founded; but often the heart was anxious whether it would take root and whether pure Word and Sacrament would find a lasting place there. By 18 years now has devoted himself to the care of the God's grace, the congregation gradually grew inwardly temporal needs of our institutions in Fort Wayne with the second edition is all the more gratifying, since the first and outwardly, so that the space in the old church most unselfish love, has learned that before the synod edition, owing to the distance of the editors from the place became too small and the congregation, in spite of its assembled here in November of last year, the statement of printing, contained many printing errors, some of which limited means, had to begin the construction of a new was made that from October 1863 until then in 1864 ten were themselves disturbing, and which have now been church and school. Without any outside help, the thousand dollars had been spent for repairs. Since this carefully corrected. Also some gaps overlooked in the congregation bought a rather large piece of land and built information could cast a bad light on the administration first edition have received the necessary, to the a stately, massive building on it, the upper floor of which of the economic and financial affairs of our institutions Theil very important, Ergänzungen received. This first was prepared for worship, while the lower floor was on the part of Mr. Piepenbrink, as well as make the volume contains the interpretations for the first Sunday intended for two large schools. On the 18th of Sunday, members of our congregations discontented to further of Advent until the fourth Sunday after Epiphany and comprises VIII and 286 pages in the format of "Lehre und Wehre

after Trinity, the house was dedicated to the service of the Triune God. Accompanied by trumpets, the congregation offered their praises to the Lord. The pastor loci, H. Schöneberg, said the consecration prayer, the undersigned preached on the Sunday gospel, Pastor Jor in the afternoon on the epistle of the day and in the evening Prof. Hange on Ebr. 13, 9.

May God further bless the dear congregation and sustain its zeal and willingness to sacrifice for God's pure Word and Sacrament, which it testifies to by building this house of God. May God grant that in the not too distant future the congregation will be able to carry out its heart's desire to be able to furnish this entire building for four schools and to build a large church next to it for the praise of His name!

Cincinnati, O., Jan. 3, 1867. Mrs. King. In the period from October 1863 until then 1864 was spent for the local institution:

1. for new buildings and purchase of land-5 ,600.16
2. for inventories of the college, including tables, chairs, benches, cupboards, ovens etc.1,243.46
3. for arrears for the former establishment of the schoolteachers' seminar here148.95
4. To pay off college Debt 1,.....153.42
5. for repair only 989.97
Thus , in 3 years spent: - 9,135.96
Fort Wayne, Jan. 2, 1867.

Christian Piepe nbrink. In a letter accompanying this correction, Mr. P. notes that the new buildings include the large dormitory and the washroom, the large cistern, the enlargement of the dining room, the furnishing of Mr. Conrector Achcnbäch's apartment, lightning conductors, two wooden staircases and the new building.

To the praise of the merciful God, and to the joy of all who love Zion, here follows a brief account of the church dedication held at Zanesville, Ohio, on the 2nd of Advent. The congregation, which is not large but quite well off and willing to make sacrifices, has built a truly beautiful church in honor of the Lord. In pure gothic style, built according to a plan of Pastor Stephan, the church measures 93 feet in length (70 feet in the nave), the height is

Advertisements. Just appeared and ready to be sent out: Genuine evangelical interpretation of the Sunday and feast day Gospels of the church year, translated and extracted from the Gospel Harmony of the Lutheran theologians M. Chemnitz, Polyk. Leyser and Joh. Gerhard. Published by the monthly conference of preachers at Fort Wayne, Ind. first vol. St. Louis, Mo. printed by A. Wiebusch and Son. 1867.

This is the second edition of the first volume, a work that most readers of the "Lutheran" from the pastors already own. To recommend this book to them would undoubtedly be a very unnecessary work. For the sake of those who do not yet know it, however, it should be noted that this book provides an interpretation of the common Gospel pericopes and a collection of materials for sermons on them with which no other work of this kind can be compared. Here not only the "emergency helper" but also the most experienced and practiced preacher will find always useful and never outdated treasures of exegesis and homilies. That the first volume of this invaluable work has already been able to receive its second edition is all the more gratifying, since the first edition, owing to the distance of the editors from the place of printing, contained many printing errors, some of which were themselves disturbing, and which have now been carefully corrected. Also some gaps overlooked in the first edition have received the necessary, to the

The price of the various volumes is -1.50 pr. Volume (postage 22 cts.). It has just been published and is available from Messrs. A. Wiebusch and Son here for the price of 50 Cts" (postage 12 Cts.): The 15th and 16th volumes of "Luthers Volksbibliothek" bound together in One Volume. This double volume contains Luther's masterly expositions of the 23rd and 51st Psalms. We can only say: Buy this excellent little book and read it, read it again. Read also the preface and take to heart what is so aptly said there, namely, that in place of the papist heresies of satisfaction, the merit of good works 2c., which Luther here condemns, one may only put the principles and teachings of today's rational religion of the merit of virtue before God, of the correction to be accomplished by one's own efforts 2c., then one will find that this interpretation of Luther fits just as exactly for us and our time as for his own. - C.

To be released in the next few days and available from undersigned:

Twelfth and thirteenth Synodal Report the General German Lutheran Synod of Missouri, Ohio, et al. St. of the year 1864 and 1866. 104 pages gr. octav. Broch. Price the Erempl. postage free 35 Cts. N. C. Barthel. 631 8outk kdurtk 8tr. 8t. Doms. Llo. Receipt and thanks.

For poor students received through Pust. Böse den Frau Louisrfloor. Don Geistfeld 1 vrtl. Meat, 1 p. flour, 1 p. potatoes, 2 p. oats. Don Harnagel 05. through the same^v" Herr Wilh. HohU 05. deßgl. from HerrDcenrr of Proviso 1 vrtl. Fletsch, 2 p. cabbage, 10 gall. Molaffes. Don Ehr. Könemann -1.50. From Herm Sander in Last St. Louis, Ill, (for thed" Messrs. Cape and Ntedert i" Chicago 1 barrel of flour. By Herm Brurm's) -5. Boa Herm Klaumberg daselbst 01.
For Brunn "s institution: Bon N. R. of ZionSdistr., St. Louis, 02. L. Guenther of Ohio -1.06. Out of the bell-bag of the Gem. of Elkgrove -15. F. W. Walthe r.

To" Seminar Household: Dmch Hrn. Past. Muus by K. Soelberg from Hold" 01. by Herm Past. Wagner by N. R. from sr. Ge". 05. by Herm Griefe from Cleveland -4. by Herm Güte from Past. Rösch's parish 1 pint of lard, from dm Herren Müllern Berg and Becker 3 barrels of the best flour, from Herm Past. Leharm 2 gall. Apple butter and 1 gallon of Schmal). Boa Past. Baumgarts Ge". 0111.50.

For poor students: By Herm Past. Wagner of N. N. from his. Gemeinde 02 for the Brunn'- schea. Through Mr. Past. Holls collected on T. Jung's child baptism 02.70 for the Lmn'n'schea. Through Herm Past. C. R. Riedel on H. Säger "s Kindtauf-collected -3.30. Bon Fräul. Emma Griefe of Cleveland 02. through Herm Past. Link; -10 for Thurow. Bon Conrad Weißhaupt au-Past. Rösch-Gemeiade 05. By Herm Ein. vächter in Baltimore on Herm Mehriags Hochrett ges. -7^0 for M. and H. Wynek". A. Crämer.

To have received from the inner mission fund of Herm Dr. Sihler for the purchase of a horse 0130, certified with grateful heat" Prairie Mount, Miun. Karl Schulze, Pastor.

Znm church building in Carver, Minn. to have received 08.25 from Herm Pastor W. Hattstädt in Maars", Mich. certifies with sincere thanks

H. Fischer, Pastor.

Zu" church building of the congregation in RockJSland, Ill, received from the congregation of Herm Rev. F. Schaller 021. from Herm Rev. P. Beyers Ge". -29. Don Herm Past. R. Bvigts Gem. -13.75. Bon Herr" Past. EirichGe". Collecte on Thanksgiving Day -116. Bon Herm Past. Wag "er-Gem. -21.

With heartfelt thanks, L. A. Menu icke, Pastor, acknowledges these gifts of love.

With "hearty" thanks to Gatt a "d the benevolent donors, the undersigned certifies to have received as support from the members of Temme dasrlbst, for happy delivery-1. Past. Strikter-Gem. at Kendal the venerable all- gemetum Synod of Missouri, Ohio, &c. St., assembledLo., Ill.'-3.25. Mrs. Auna Tollman" there for recovery of her child-1.50. at St. Lauts in November of this year, -192.45; by Herm Past. KösteringPast. Strikter-Gcm. of, Aurora, Ill, -12.61. Past. ReisiagerS Ge"., Pekin, from the "western" District -94.00; by Herm Past. Czar from thejll., -20. whose Filialgem. in Egypt, Ill., -12. Past. Stephen's Ge"., "middle" District -50.45; by Herm Past. K.L. Moll a. d. uSrdl. Distr. -Ehester, Ill, -10.75. Past. Ficks Gem. in EollinSville, -39.50. Past. HollS" 31.50; by Herm Past. H. Hanser from the b'ftl. district -16.50.

The faithful God richly reward all givers! Waldmburg, Mich., 28th Der. 1866. I. F. Rusf.

To the SeuAnar household in Addisou: From Past. Frankes Gem. of.Fr. Leseberg 6 sack of potatoes", 3 p. beet", 3 p. oats. Moritz Hölscher 30 psd. butter. Blacksmith Rache 16 lbs. buttere W. Rabe 4 g. Potatoes. Lehrend Wilke 8 p. Potato", 2 p. turnip". Her". Heidma"" 1 p. flour, 2 p. oats, 1 pot butter. Fr. Lührs 2 pieces bacon, 1 pot butter, -5

cash. Wittwe Heuer 30 cabbages, 30 lbs. butter, j vsh. Apples. 1 p. tan"", 1 float of 240 lbs, -3 baar. Bro. Gehrke 2 p. potatoes, 2 p. oats, 2 g. Com. Bro. Krage 1 Brtl. Meat, 2 p. wheat, 2 p. oats. Hachmeister 4 p. potatoes, 2 p. apples, 1 p. flour. Bro. Buchholz 5 p. potatoes, 4 gall. Molaffes. Wilh. Precht iz S. apples, 2 S- turnips," 20 cabbages. Wilh. Buchholz 15 lbs. butter, 3 p. potatoes". Bro. Mene 3 p. oats, 2 p. com, 2 p. cabbage, 1 p. turnip", 2 st. bacon. Dietr. Rosmwiukel 2 p. potatoes, 2 p. cabbage, 2 p. turnips, 2 p. oats, 2 p. com. Dietr. Kruse 6 p. potatoes, 1 p. turnip". von Marqnardt 2 p. oats, 1 p. flour, 1 p. potatoes, 2 p. turnip", 1 pc. bacon. Do" Oelerking 1 pc. bacon, 2 p. oats, 1 p. turnips, 15 lbs. butter. Bro. Kruse 2 p. turnip, " 2 p. cabbage, 12 lbs. butter. Don Frömmling 2 p. cor". Ferd. Bartling 3 p. "Kor," 1 p. "Rüb. W. Drechsler 2 p. wheat, 2 p. com, 1 ham. Bro. White 1 pot of lard, 3 p. com, (Bush. Onions, 40 lbs. of bacon. Gottfr. Ammeling 2 p. potatoes, 2 p. vegetables. Au- Past. Rich "anns Ge", in Schaumburg from W. Pflegst" 3 S. Potatoes", 1 S. Turnips, 3 S. Cabbage, 1 Bush. Beans, 1 pot of butter, 30 pc. cheese. H. Thies 3 p. "artof- feln, 7 p. Turnips, 5 S. Cabbage, 1 Pot of Cucumbers, 1 Pot of Beans, 25 Pounds of Meat. From Past. Schmidt's Gem. in Elkgrove vo" Bremer 2 p. cabbage, 20 lbs. meat. Wittwe Drewes 1 p. of turnips, 20 lbs. of butter. W. Meier 1 vrtl. Meat, 2 g. Oats, 1 p. Flour. Aug. Meier of Rodenberg 1 sheep, 1 p. Roschkr -5th Au- Past. Lochner's Gem. in Matteson -28. Justus From Past. Schmidt's Gem. in Elkgrove vo" Bremer 2 p. cabbage, 20 lbs. meat. Wittwe Drewes 1 p. of turnips, 20 lbs. of butter. W. Meier 1 vrtl. Meat, 2 g. Oats, 1 p. Flour. Aug. Meier of Rodenberg 1 sheep, 1 p. H. Gehrke.

Kör armeZöglinge: Through Past. Dr. Sihler of G. B. -12, F. Krömer.-4, Chr. Krömer -5. from the treasury of the "northern" district by Herm C. Eißfeldt -29. M. Beumel by "Past. Farmer Darckpofe -S. By Past. WambS-anß von sr. obern Gem. -25,25. Bon Fr. Reinking i" Past. JLBkers Gem. 2 Kiflen covers, 2 pairs of woolen stockings. For N. Trautmann of the women's club in Past. Lemkes Gem. -5th wife"; Schröder there -1. For G. Ernst by Dr. Sihler from I. Busche -8. For F. Aügele by Past. F. W. Schmitt by Mrs. M. Liebing -1; Mrs. M. Sch. 50 CtS; Kiudtauf-Coll. by G. Sie- mantel -2. For A. Schäfer by Past. K. Th. Grüber -20. for A. Geper by Past. Link-17. for^ Hölter by Teacher E. H. Rolf, Union Eo., O., vo" Unnamed" -2. For Th. EllSworth by Apothecary Uhlich in St. Loui- -50; vo" Past. Bünger -5. For H. and G. Müller vo" Lh. Müller, Altmberg, Mo., -4. For G. Held of the parish at Pomeroy, O., -15.
For the Ha"-halt: Po" M. Sekferim 50 Cts. From d. Kasse des nördlich" Districts by Herm E. Eißfeldt -30,57. from Past. Bamngarts Gemeiade -175.
G. Alex. Saxer.

Received in the Lasse of the Western District:

To the synodical treasury westl. district-: Don Past. Johanne-^ Ge"., New mile, Mo., Collecte -5.35. Kindtauf-Loll. at Landgraf there -1.25. of Past. A. T. Eeißenheimh Bethlehem, Pa, -1. Dmch Past. MultanowSky Kindtauf - Soll, at Pattrlkow -4.25. Don I. Dobler, New S "rk, -5. Past. Markworth's Sem., Danville, Ill, Toll, -9. Past. Biltz's Ge"., Lafayette T"., Mo., Colt. -10^5; its branch comm. there -5.20. Don Past. E. I. Friedrich, Lancaster, O., -1. Bon Past. Wagner-Gern., Pteafant Ridge, Ill., -36. Do" Rev. Strieters Ge"., Dr Kalb L", Ill., Harvest Festival-Toll.-6.64. Mrs. Lo., Ill.'-3.25. Mrs. Auna Tollman" there for recovery of her child-1.50. Past. Strikter-Gcm. of, Aurora, Ill, -12.61. Past. ReisiagerS Ge"., Pekin, Ill., -20. whose Filialgem. in Egypt, Ill., -12. Past. Stephen's Ge"., -Ehester, Ill, -10.75. Past. Ficks Gem. in EollinSville, -39.50. Past. HollS" Gem. t" Columbia, Ill, -30.85. whose Gem. in Tentreville, Ill, -6.25. teacher Seeboldt dasrlbst -2. Don Schütt by Past. Dom, FranOrr Co, M", -1. Dom ImmanuelS- Distirt in St. Louls -9.65. Past. Aleppish congreg. of the Holy. Kreuz, Waterloo, Ill, -10.75. whose ImmaiweiS- gem. there -15.90. through the same vo" Phil. Studt there -2. Past. R. Riedel's Filialgem. in Iesferso" Lo., Mo., -4M.; Past. Streckfuß' Ge", ta Washington Eo.,

Ill, -25. past. Hedremanns Ge", in Nr" Gehlmbeck, Ill, -62.65. Bon Past. Brohm in St. Louis -1st Past. Müllrr bri Jackson, Mo., -3rd Past. HollS'z Kreuzgrm. of, St. Clair Lo. of, Ill, -33. Past. Roeschs Ge"., Prairie- town, Ill., -12.35. Past. Köstering" Ge". in Altmberg, Perry Eo., Mo., -19.85. Deffm Ge". in Frohna, -17.25. AdvrntS-Loll. in Past. Löbers Ge"., Thomton Statiou, Ill., -34. Loncordia-Distr. i" St. Louis, Mo., -123.15. TrinityS-Distr. there -22.40. Advmts - Collecte in Past. Seidels Ge", Quinry, Ill, -20. past. Schlachte" St. Paulu-gem. in Shelbyville, Ill., -7. Deffm St. John"" there -5. Advtvts - Eoll. s" Past. Rooster" Gem, Bmton L". mo., -23; ChristmasS-Loll. -14.60. Past. Eirich- Ge". Minden,,Ill., AdventS loll. -30.70. Lkhrrr Nickel in Richtv", Ill., -2. Past. Mklers Gem", in Pittsburg, Advent- - Eoll. -68. Past. Klevpisch's Jm "a- nuel-gem. at Waterloo, Ill., j-3,3v. Past. Frederking "s gem. at Pal "yra, Mo., Advmt- - Loll. -5.75; Deih- nachtS-Eoll. -5.25. Wedding-Eoll. at Nmmau" daftdst -1.75. Kindtauf - Lollerte at Berghöfer daselbst -1.70. Ktttdtauf-Loll. at K. Riffert -1.75.

To the Lollege maintenanceS fund: of Past. Gryrrs Gem. in Earlinville, Ill, -20th Do" Jm- manuelS-Distr.?" St. Louis -11th Past. Löber- Ge", in Thomton Station, Ill, WrihuachtScoll. -18. Loacordia-District in St. Loui- -48.05. TrinityS-Distr. there -11. Past. Ficks Gem. in EollinSville -24.3V. ". Eder- hardt there -2. Past. Müller- Ge", in Pitt-burg, WeihnachtS-Loll. -25.

To the Synodalmissi""-Cassr: For the Eastmdian Mission from a friend of the same" -5. vo" ZionS-Diftrict in St. Loui- Epiphaniafsrst - Lollerte -18. Rev. Baumgarts Ge"., Benedy, Ill, -8.80. Rev.' Geyers Gem. in Earlinville, Ill, EpiphaniaSfest-Eoll. -5. Deßgl. of Trinity-' District, St. Louis, -39.25. Epiphany-Loll. of Rev. Johanne-' Ge"., New WrueS, Mo., -3. EpiphaniaS-Coll. by Rev. Hoppe- ZimSgem. in New Orleans, La., -13.80. EpiphaniaS-Loll. of Concordia - Distr. in St. Loui- -10.02. Cathedral TrinityS- Distr. -4.55. Dorr an unnamed person in LolltnSville -1. Don R. LoSkamp i" Pittsburg -2.z.E. Schellhaa- dasrlbst -5.

For inner mission: by H. Maschger in LouiSville, Ill., -1st RrformattonSfest- Lollerte in Past. Befels Ge"., Prrryville, M", -10th EpiphaniaSfest-Eollerte in the Zion-- District in Gt. Louis -16,20. Mrs. Nothdurft at Jackson, Mo., -5. EpiphauiaSfest-Eoll. in Trinity- - District i" St. Louis -66,19. Epiphany - Lollerte de- Eomordia - District" i" St. Loui- -29. Past. Beyer" congreg. in Lhicago -25. Past. Seidels Gem. in Quinry, Ill, -4. Past. Fick- Ge", in SollinSville -15. Crane N. N. there -1.50. M. Eberhardt there -1. Bon a" Unnamed dasrlbst -1.

To the seminary household in 'Addisou: Don L. Volt" by Past. Dom, Franklin Eo., Mo., -litt. Rev. Klrppisch's ImmanuekSgrm. at Waterloo, Ill, -8. Deffm Krmzgrm. there -7. Kindtauf-Eoll. at Teacher Zacharias tn Bellevillr, Ill, -5. (Delayed.) By Aug. Ude WeddingS-Loll. at H. Hertling's in New Well-, Mo., -2,25. Aug. Ude himself -5. Past. Hoppe's Ge", at No" Orleans, Loll. for quilt" -16^0. by an" unnamed person at Lolliasville -2. Wedding- - Loll. at F. Lehmbauer's, Pal",ra, Mo., -9,60. Deßgl. bri quantity dasrlbst -1,70.

To" seminary building in Addisou: by P<ch. Hovpes ZionSgem. in Nr" Orleans -5,10.

To the LolleaehaushaltSkasse in Fort Wayner Don Fra" Wtttwe Haurism in St. Loui- -3. By Past. Löber in Thomton Statt", Ill, by Herm Werfelrmann -10. Bon an unnamed in LollwSviue -2.

For Past. Brunn"- Anstalt: Don an Unnamed", in silver -1.25. Bom Enonrdia-Di-riect in St. Louis -19.60. Bon M.'Eberhardt in Lollin-ville -2. from an Ungmanntm dasrlbst -2.

For widowed Mrs. Rev. Wolfr Bo Marie Biltz, Lafayette Lo., Mo., -2. For armetndentjseur from a llingmam"- tm in Lollin-villr -2.

For Frav Pastor Röbbelen: B "n Mrs. N. N. in "ollin-ville-1,50. E. Roschke.

Changed addresses r

Rvv. LlsiusZess, kilot Lvob, No.

Lrne-t Lei!", teacher,

Box 168.

Öeknnos, O.

Veter Iffiolcsl, teacher, Nuttesov, 6ool
Oo., Ill.

The address of the current Treasurer of the Northern District is: Ur. Oirurlen Lisskelät, 280 Lust Vsutsr 8t., Winsukss, Ms.

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern.

Offenb. Joh. 14, 6. *



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
beiset an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.

Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Monday, February 15, 1867, No. 12.

Memorandum

Regarding

Concordia College at Fort Wayne.

The committee, which the General Synod has created and commissioned by the local congregation to take care of the necessary buildings of the Concordia-Collegium, has, after consultation with the supervisory authority and the teachers' college of the Concordia-Collegium, found it necessary to write a complete statement of the entire situation and to present it to all congregations of the Synod. As a result, the writer of this *) has been instructed to write down the aforementioned statement and to hand it over to the building committee for use, as soon as the same is found to be in order.

As I now begin in God's name to fulfill this commission according to the ability that God will provide, I proceed from the view that, in order to serve the cause and the church properly, the presentation must make it its purpose to offer all the common people and all members of the same, even the most distant brothers and sisters who are as yet little acquainted with our school, a description of the cause from which they may be able to form a clear insight and their own judgment. Much, therefore, will have to be touched upon, which in

is sufficiently known to a large part of the Synod; for it seems reasonable and necessary to give all those who have had less opportunity to become acquainted with this school the opportunity to do so.

When the little band of Lutheran Christians, who formed the beginning of the now numerous Western District of our Synod, in Perry Co., Mo., in the year 1839, had victoriously passed the first hard fight in their own midst, which the Lord imposed upon them, there immediately arose a loving concern for the godly education of youth in general, as well as of young boys and men for the service of the Gospel. And since the fathers of the house and the congregations were so fully occupied with the care of the immediate needs of the body and the church, that they could not yet maintain higher schools, however much they might have had them at heart, some pastors and candidates in the faith, without any means of support, undertook the blessed work. They taught young boys in a blockhouse in the way we still try to prepare them for theological studies. For in part they had experienced in Germany that according to the prevailing manner of the schools at that time, not to speak of Bible and catechism, the priceless gift of languages and all other noble sciences were almost only used for the service of vanity, and the noble rice of theology, which was based on Jesus Christ and his death, was not taught.

baptized youth was again grafted onto wild stems. In part, however, they considered that a long time is required to raise a young tree until it can bear fruit, but that the church, which has received the gospel to proclaim it to all the world in infancy until the day of the last trumpet, also has the divine command to equip preachers who would be sent to publicly spread the received good news and bring it to posterity. Therefore the love of God impelled them to begin the work of education early and to carry it out as much as God gave them gifts and strength. They began it in faith, for they had nothing but God's command, courage in their hearts, understanding in their heads, and an empty log cabin. The congregation at Altenburg had to serve God first in caring for the young institution; likewise the small congregations of the surrounding area and the one at St. Louis, which established a teaching post at the school at its own expense. Thus it remained until the year 1849, when not only had the number of the western congregations increased, but a synod had been formed with other congregations of the same Lutheran spirit, especially in Ohio and Indiana. A year before, the congregations in question had agreed to turn over their institution to this synod; now the synod, assembled in Fort Wayne in 1849, decided to transfer the institution to St. Louis.

*) This is Mr. Director Saxer. - Red. d. Luth.

and, with God's help, to expand it more and more in accordance with the great need that exists.

The young plant of the school, nurtured in quiet solitude, had begun to bear fruit: five servants of the church had already come out of it; new pupils were moving with it to St. Louis.

Work now began to put a roof and a shed over the school. On November 8, 1849, the cornerstone of the building was laid, which now forms the southern wing of the school in St. Louis. The community there had donated the beautifully situated site, two acres in size. On July 11, 1850, the completed building was dedicated and the teachers, superintendent and 16 scholars moved in. A new teacher, the now blessed Professor Biewend, soon joined them. Not long after, necessity demanded that a teacher and a number of pupils move into a rented house. And because God visibly blessed the work, the church area spread further and further, the call for preachers became louder and more frequent: so in God's name the now northern wing was tackled in 1852 and handed over to the school in 1853. It was a great undertaking in relation to the shape of the Synod at that time. However, the faithful love saw well that the Lord demanded this work of her, and she not only willingly brought her offered pound, but also gave an actual testimony that she expected, even hoped, that the Lord would use her ministry even further. A space of such hope was left open between the two wings. It is true that some thought that it was not they, but their children, who would one day further develop the inherited property. For they did not think high thoughts of their own choosing, but simply followed the finger points of God, and therefore they were more filled with praise and thanksgiving for the bestowed grace of God than with plans for the future. But it pleased God to direct his work in a different way, to break ground upon ground for the pure preaching of his Word, and to make known in many ways how serious and great our task is to equip and send out preachers. Already in 1853 the number of disciples amounted to 45; one can say that hardly had the new building been erected than it was filled, even overfilled. But because the Synod was sure in faith that it was not doing a vain work of human thoughts, but of the Lord our God's clear and certain command, its building work began anew in the following year. The preparations had progressed so far in 1856 that the actual construction of the central building could begin. It was completed in 1858, after a part had already been occupied in the previous autumn. In the same year the number of pupils reached 88, in the Seminary and Gymnasium together.

Thus the buildings at St. Louis were so far completed as they are found to this day. They were, as already briefly

The school was to be a seminary for preachers and a preparatory high school. The seminary was to equip ministers of the Lutheran Church with theological science and train them according to the serious pious sense of our fathers. The grammar school was to prepare the theological seminary, and in 1850, when the congregations of Altenburg and St. Louis ceded the school to the synod, the synod expressly undertook to maintain it forever in connection with the theological seminary. The grammar school was to be open to students who did not intend to devote themselves to Lutheran theology, but in such a way that they would have no part in the enjoyment of legacies, gifts and the like.

In this connection the two institutions also remained locally in St. Louis until the year 1861. 35 preachers had been produced from them by then; 92 pupils were in preparation, in the seminary and high school, the latter almost all for theology. In the meantime the other school, which the synod maintained at Fort Wayne, had come to a great expansion. It was designed to prepare adult young people practically for the preaching ministry; connected with it was the teachers' seminary now located at Addison, Illinois. In much the same way as in Missouri, the good Lord had caused it to grow from a small beginning, and in much the same way, as the need grew, the labor of love had advanced, so that by 1861 considerable buildings had been erected, the whole main building as it now stands.

Already in 1860 the Synod decided, for reasons which were explained in detail in a paper by Dr. Sicher and published in print, to unite the two seminaries in St. Louis and, in order to make this possible, to move the high school to Fort Wayne. To this local separation the congregations of Altenburg and St. Louis expressly gave their consent, but in such a way that, for the rest, the grammar school would remain unchanged as a preparatory school for the scientific seminary. The beginning of the war accelerated this local exchange. For at the same time as the transfer, the synod had decided to have important buildings done for the high school in Fort Wayne. Now, willy-nilly, it had to begin without them. According to the synod's decision, the teachers' seminary should have remained connected with the high school; this was virtually impossible with the existing buildings. Therefore, the supervisory authority provided the teachers' seminary, as poorly as it could be done, with rented premises, in which the teachers and pupils of the seminary spent three years under not insignificant difficulties, until, with God's help, this extremely important and excellent school succeeded in finding a new home in Addis Ababa.

Of the buildings in Fort Wayne, only three new teachers' dwellings came to fruition. They were joined by a fourth in 1864, when an old house on an adjoining piece of land purchased at that time was makeshift repaired. The actual school buildings remained unchanged until now; only in 1864 a new dormitory, a wooden building, was added. The rooms of the boarding house were gradually enlarged according to the most indispensable needs. At the time of the relocation, the Gymnasium had 78 students; this number has now risen to 130. In the five years completed here, 47 students have transferred to the seminary.

After this brief historical survey, it is useful to pause a little to consider the picture given. Namely, in this school the Church is carrying on a work which God the Lord has laid upon her; she has recognized this divine calling in faith, and has hitherto carried it on in love and faithfulness, according to the measure bestowed upon her. This is certain, and needs no proof; but it is comforting, refreshing, invigorating, instructive, to consider what the HER has done. Who else but the Lord Himself raised up the men who began the work, and the church which carried it on? Who else but the Lord led through good and evil days, showed and prepared the way, moved hearts, sent teachers and disciples, provided food and shelter, gave strength and courage in the faith, bestowed fruit and blessing, and so often and graciously turned danger and adversity, outwardly and inwardly? The work of man is different: reason and arrogance go first, and if God allows for a while what foolish presumption has done, then when the winds come and strike the house, what was built on the sand must fall. But the work of the Lord must go on, though all the world rage against it; but faith follows it, though reason cannot see, yea, though it see nothing but folly or mischief. The Lutheran Christians who began and cultivated this school were a small group, inconspicuous, even despised. They had little money and little property; they did not know where people would come from to work in their schools; they did not know where the boys and young men would be who would be pious, capable, and willing for the office that is pleasant before God, but most despised before the world; They had to realize more and more that no one would take care of the entrusted treasure of the pure word and bring it to the descendants, they would have to attack it themselves; they had learned little to take care of the school and the proclamation of the public word themselves; they could also not expect help from any earthly side. But they had and believed the commandment of the Lord, Go ye into all the world; 2c. the same drove them, and gave them wisdom and power.

They were taught that God had made them naked and Supporting and helping are other branches. According to must. However, this need for a more complete division free from all other confidence and hope. If they wanted to the old and proven custom, therefore, in such a school into classes has only gradually become apparent with the have the preaching of the gospel, to spread it and bring it the young minds must be trained and founded in old and gradual growth of the school in general, so that although to their children, God left no other way open to them; they new languages, history, geography and natural science, a further implementation has been effected almost every had to do it themselves. What an unspeakable grace it mathematics and other elements of intellectual year, a connection between different classes has still has been, therefore, that our dear church has heard this education. This is a serious school of diligence, patience remained in some parts of the lessons. Now, of course, call of her Lord, that she has followed it in faith! In this and perseverance. It requires a long time and must as at the time has come that a complete implementation of the obedience she has experienced the gracious guidance of rule be begun at a young age, because on the one hand curriculum can hardly be postponed without a very God; he, the Lord, has let her win one victory after there are many things to be learned and practiced that noticeable disadvantage, and the teaching staff sees another. The same command of the Lord, the same do not go well at a more mature age, and on the other itself prevented from doing so only by the current lack of urgent call to preach the Gospel, the same certainty that hand, according to God's order, the mind, strength and sufficient teaching staff and rooms for the lessons.

if our Lutheran Church does not care for the pound sharpness of the spirit grow slowly, like the members of Not only the actual instruction belongs to the school, entrusted to her, others will not do it for her, and the Lord the body. They can be carefully nourished, exercised, but also the education, so that under the gracious demands it of her. If our church circle has become large, and guarded against harm, but the course of nature guidance of the almighty God, who alone can direct the the need has also become large. Without a doubt, we cannot be commanded. Therefore, a period of six years hearts of men like streams of water, a pious youth, firmly now have even more reason to do the work of the Lord for such a school, as has been well proved by founded in a pure mind, may grow up through the diligent with a burning zeal of love. For this alone must be experience, is the least, quite indispensable measure. use of the right means pleasing to God. Of course, this motivated by gratitude for God's unspeakable graces, This task is now carried out in the following manner. education already takes place to a great extent with and which he has bestowed on us in church, school, and The lessons are divided into six classes or sections, one through instruction, not only in the catechism, which home. But we are also motivated by two other powerful of which is always connected to the other, and thus the plants and fortifies the foundation of the divine word, but reasons. First, God has given us peace in the land again, task is carried out step by step until it is completed. Bible in and with all instruction; for that in the works of the so that we may build ourselves up on His Word under this and catechism, German, English, Latin, and profession the powers of understanding and will are peace. Secondly, no one can fail to notice how strongly mathematics are taught in all classes, as well as singing; exercised, the naughtiness of the flesh is punished and and powerfully the finger of God is revealed in this, that others are taught music, according to ability and tamed, that is to say, rightly building and cultivating, he also so visibly increases and promotes peace in the opportunity. Geography and history are divided between UN and has, if it is done in faith, the divine promise of help church. By his grace the strong fortresses of the devil, the lower and upper classes. Unfortunately, natural and blessing. But there must be added to this what we through which he hindered peace, have fallen, and the history is one of the unfulfilled wishes due to a lack of may generally understand by the name of domestic pure confession breaks through like the dawn of the last teachers. Then, in the upper classes, Hebrew language discipline, to which the care of the body also belongs. As days. Therefore we must work while the time is right, for and logic are added, i.e. the explanation of the natural a faithful householder exercises it among his own, so it the night is coming when no one can work.

In order to be of service to those who have not yet had or unlearned, thinks and speaks. Finally, after a long though it may vary according to circumstances. I will the opportunity to form a clear idea of the Gymnasium, a interruption, it has again become possible this year to therefore briefly describe the order of domestic discipline brief description of it will follow.

The main purpose is therefore to prepare for the through free hand drawing; for this is also one of the briefly describe the house or houses. scientific study of theology. But this requires two things: things that are lovely and pleasant and spoil many a The main building consists of a central building and first, a believing simplicity of heart, and an unconditional devil's trick, like music and physical exercise. They two wings. The latter contains three floors in the front with following of our Archpastor Jesus Christ. This is the refresh body and spirit; they thwart the devil's best two large and two small classrooms; in the back four noblest part, and a real work of God the Holy Spirit; but hunting season, since he is out for robbery; they give a floors with two living rooms each, i.e. eight. Each wing the means by which the Church performs her ordained sweet and wholesome spice for the main food of daily contains four living rooms and an attic room. The western service to it, is discipline and exhortation to the Lord. In work.

sermon and sacrament, in the practice of sanctification, Actually, these classes should now exist, completely contains the apartment for the steward with his in the closet, in study, there grows and matures the mind separately, each for itself, as far as the teaching is assistants, kitchen, cellar, and bakehouse. Next to it, to and thoughts which move in the divinely revealed concerned. In part, this is necessitated by the subjects to the east and behind the main building, stands by itself the knowledge and wholesome application of the same. The be taught, which require an appropriate arrangement dining room. Again to the east of this stands by itself a other is, that the natural gifts of the mind are sent forth to and sequence, as well as a treatment appropriate to the dormitory with laundry. This and the kitchen (also stable use human art and science in the service of the Word. Of age groups and strengths; in part, the number of and barn) are wooden buildings, all others of brick. There these, the science of language is the noblest, but it is students also forces this, because otherwise it would be are also four family apartments for the teachers. The use equally necessary and necessary in part.

impossible to do justice even approximately to each of these rooms, as far as it is not already noted, is now individual according to his or her particular needs. Even done like this:

without further elaboration, it will generally be clear that For meetings, lessons and music: 1 large teaching the more varied and difficult the subjects of instruction, room.

the higher the demands on the intellectual activity of the To dwelling for pupils and lessons:

pupils, the more thoroughly and directly the teacher must come to the aid of each individual pupil in teaching and advising.

1 large and 2 small teaching rooms, and 2 living rooms.

To apartment of the pupils alone: 7 living rooms.

To bedrooms: the large dormitory, two attic rooms and 4 living rooms.

Sickroom: 1 living room.

Library: 1 living room.

So there is still ONE room left in the actual school building, which has to be used for the household.

If the one sick room is not enough, which is often the case, the beds of a bedroom must be placed in living rooms and classrooms to make room for the sick.

At present there are 124 inmates in these living rooms and the same number of beds in the bedrooms.

The number of pupils in each room varies from 7 to 18 and more. In each room, there is an older pupil who acts as the room elder and who is responsible for the fraternal supervision of his comrades. Making the beds, sweeping out, tidying up, unifying, etc. are tasks which the pupils take care of themselves according to a fixed order. In the yard, garden, dining-room, or wherever else it is suitable, they are also called upon to perform regular or occasional services, as is done in the Christian family in general, naturally according to the extent to which instruction, study, and physical strength can suffer. In the morning immediately after 5 o'clock, and in the evening between 8 and 9, common prayer is held. Breakfast immediately follows morning devotions, and then study till 7-1/2 o'clock; after which till 8 o'clock the cleaning of the house 2c. From 8 to 12 and 2 to 4 or 5 o'clock lessons and study. But at 10 o'clock there is a short break, during which the hungry stomach is given a piece of bread to satisfy it until lunch, the most sought-after snack of the whole day. Midday meal takes place just after 12 o'clock, evening meal around 6 o'clock. In the evening, from 7 to 8 or 9 or 10 o'clock, the children study again, depending on their age. The times in between, noon to 2 o'clock, and in the evening from 5 to 7 o'clock, are intended for physical recreation.

In cases of illness, the pupils serve as nurses for one another, not only out of necessity, but also for the invaluable exercise of brotherly love. In general, the Lord has so graciously and kindly governed that many of the school's institutions, which are outwardly required by thrift and similar circumstances, at the same time form rich sources of beneficial discipline, partly for the health of the body, but especially in humility, sobriety, brotherly love, faithfulness, and many other virtues, for the pruning of the carnal heart. The more such a school, in the nature of things, is deprived of the innumerable small but inestimable occasions for all kinds of wholesome exercise, which are put into the circle of the quiet family by God, the higher is it to be esteemed, when

school life in its own way can offer a substitute for this.

It is God's gracious guidance that the circumstances of our school find simplicity and artlessness in all their relations; for therein lies an inexhaustible wealth of formative and preserving discipline.

The house rules are now first under the supervision of the director, who is also responsible for the care of the sick. It goes without saying, however, that the entire college of teachers watches over all the pupils in fatherly care. Therefore, on the one hand, each pupil has free access to each of his teachers when he seeks advice and help; on the other hand, each teacher exercises discipline where his profession offers him the opportunity to do so, and all important and difficult matters are discussed together.

After this explanation, which I hope will at least be welcome to some of the brethren in order to form an idea of the school which God has entrusted to them, it now remains for the present purpose to demonstrate the need for premises.

All the rooms are now highly overcrowded, so much so that consideration of physical health alone would be of the greatest concern if this overcrowding were to continue for long, and how much more so if the number were to increase even slightly. There are, however, two other important considerations to be borne in mind. In the first place, not a single room can be used for teaching alone, and the whole house is so crowded that it is very difficult to keep order and cleanliness. Only one's own daily experience can teach one quite vividly how great these inconveniences are. Everyone will easily understand, however, that this inevitably causes a great deal of disturbance and unrest, and that many very necessary, practical arrangements are made impossible. Furthermore, the rooms now used for teaching are only adequate in size with great difficulty.

Secondly, the distribution of the pupils in the living and sleeping quarters cannot now be carried out in the way that has proved to be right and expedient after years of experience. This circumstance is far more important than it may seem at first sight. But it will be clear to everyone that the whole circle of pupils should form a family united by inner bonds with their teachers, and that in this circle all gifts and powers must be exploited for the common good, if one does not want to leave God's gifts idle. Now there are different ages, similar and dissimilar characters and temperaments, unequal gifts of body and mind, variously different degrees of knowledge and spiritual life, a great variety of experiences and ways of life. This indication is perhaps enough to make it clear to the attentive observer that these are things which, considered separately, may seem small, but which, taken as a whole, are very important.

After this it must be considered that after the steady progress of the school, an increase in the number of pupils must not only be expected, but also earnestly desired, as of next fall. It would be easy to show how urgent the growing need of the church is to raise even more and more ministers of the gospel; but it seems unnecessary to dwell on this. Even the expectation that higher schools for the middle classes would carry out part of the task of the Gymnasium, so that one class less might be necessary, cannot be considered for the present; for first, it is still uncertain whether and when one or more such schools will become active, and second, in the most favorable case, several years would be necessary before their influence could become quite noticeable. The most important reason why an inhibition of the school for lack of space would be so much to be deplored is this, which lies in the school itself: the school is capable, according to its organization, of receiving 200 pupils and of cultivating them in instruction and education; it will therefore only with such a volume render the full service to which it is called. Then it is also in its necessary arrangement that every year a new course begins, which continues through six years in regular stages. If, for the sake of space, we had to lose a generation, this gap would be felt through six years, and every year at a different stage. Obviously, the coherence of instruction would be very much out of joint, quite apart from the loss of achievement, which would only be prevented by lack of space.

Now, what is lacking in space and space? It will be best if we keep in mind what is available:

1) Teaching rooms: 2 large ones are available, 2 small ones are very inadequate; 6 are necessary. If the latter are counted and used as living rooms, then 4 teaching rooms remain to be procured. In addition, the largest teaching room, which must be used for devotions and other meetings, is much too small for this purpose, and thus a larger meeting room is necessary.

2) Living room: if you count all the rooms that can be used for this purpose, except for the library, but including the present sick room, 4 rooms used for beds and the smaller 2 "teaching rooms" above, the number is 16, which is sufficient for 80 to 100 pupils.

3) Dormitory: according to the above calculation, only the dormitory and 2 attic rooms remain, which together should have a maximum of 60-65 beds.

If, for example, you want to overestimate the space for 160 pupils, you will need an apartment for 60 and a dormitory for 100.

4) Sick rooms should be available at least one for contagious diseases (which do not fail a year) and two for others.

One could equate the 4 classrooms, in terms of space, to about 8 living rooms and the assembly hall to about 4 such rooms; together: 12 rooms. Furthermore, for 60 pupils, a dwelling = 10 rooms; and for 100 pupils, a dormitory = 20 rooms; and for the sick = 3 rooms. This amounts to a total of 45 rooms, the dimensions of which are calculated at 16'X18'. If, however, the wooden dormitory should not be used for beds at all, as seems to have been the intention of the Synod, then one would have to calculate 9 more rooms, i.e. 54. At the same time, the room is properly sized and would, of course, permit a somewhat greater use without becoming really overcrowded, as it is now.

5) Hospitality rooms. Here it must be said that it has been used to the utmost of its potential. The kitchen, cellar and dining room are in need of enlargement and improvement. But it is most difficult to state in figures what would be necessary. A solid extension of the present buildings is impossible; only so-called emergency construction could help for some time. The most expedient, and probably the cheapest for the length of time, would be to erect a completely new, separate restaurant building; such a building, however, would require a considerable outlay. In any case, the teaching staff has come to the conclusion that it would be very desirable, for decisive reasons, to keep the housekeeping rooms completely separate from the actual school building; their advice and opinion, if required, is therefore that, in the event of a large new building being erected, the housekeeping should not be moved into it.

From this description it now follows that, in order to provide the complete space, a large work is necessary, so large, of course, that human calculation and expectation, how and whether it is to be carried out, pretty much ceases. Only the desire of the building committee to have a full explanation has therefore given rise to this debate. For this purpose, it was necessary to set an appropriate standard, according to which it could be stated with good consideration and truthfully: so and so much is necessary in itself, if permanent care is to be taken for the school in the sense of the Synod. The matter is quite different, however, when one asks whether the prosperity of the school could not be expediently promoted by the execution of one part in a solid manner. Of course, the answer would have to be, even half of the proposed space would be a great gain. If God has so graciously helped the school up to now, how delighted and grateful we should not be after any considerable enlargement of the building through the love of the church and confidently continue to work and leave it up to God how he will continue to help.

Yes, even more, as important and serious as the faithful perception of the structural interests of the school is, the most important and first thing remains that it builds itself up in the interior and in faithful devotion to the blessed service of the Lord establishes doctrine and discipline ever more firmly, practices and drives ever more carefully and richly by God's grace; that rather great deprivations and deficiencies in the exterior are endured than to let the internal progress be hindered. Of course, this cannot be done entirely without roofs and shelves; indeed, in order to avoid the very distressing but threatening necessity of having to turn away pupils for lack of space in the upcoming new school year, it seems indispensable to procure some expansion of the buildings by next September. But in case of emergency, all this can be done with so-called emergency buildings. Therefore, if it becomes too difficult to build larger, solid, permanent structures, may God grant the Christian communities, all of us who are doing His work together, the cheerful courage to remedy this unavoidable need, even if in a way that is only a stopgap measure. The Lord will give him courage and strength in his own time, if it pleases him to do so. So far, he has shown his gracious support from one step to the next; he has protected and strengthened the school as a faithful, friendly father; he is also humbly commanded to do everything in the future. From the foregoing report, the dear congregations of our Synod see how their College stands, and what ought to be done for the same. When we consider that it is building does not need to be quite as large as was initially our sons whom the college is to receive and harbor for thought. Some of the old guest rooms can still be used for student apartments. The main building would crowded into the existing single rooms in excessive numbers; that they have to study winter and summer in overcrowded rooms; that they have to breathe foul air in overcrowded dormitories; that there is a want of good rooms for them to study in; and that, finally, there is no room to be found in the College for their younger brethren who are newly coming here, we signify this, and all the mischiefs consequent thereon and connected therewith: that it would only act according to the will of the synod if the danger to the health of our sons, the many disturbances in teaching, the disturbance of the whole curriculum, if even once for want of room no new pupils could be admitted, - we certainly thank our dear Synod from the bottom of our hearts that at its last meeting it resolved to undertake a new building here. What a shame it would be, if we now, since God has given us the noblest and best of such an institution, namely faithful, capable teachers and Christian-minded and gifted pupils, 130 boys and young men from 12 to 18 years of age go did not also want to provide for the less important, but nevertheless also necessary, namely for the procurement of appropriate buildings from the means inside. God has given us! This is certainly not the case with any of our

The only question that remains for the synods is that we should get down to work here and as soon as possible. Certainly you all heartily agree with the decision of the Synod. - The building committee, elected by the local congregation in accordance with the decision of the synod, had to keep two things firmly in mind during its deliberations: 1. space must be made for the new students expected in the fall of this year; 2. in accordance with the decision of the synod, a larger new building must be constructed. - As the dear congregations will see from the above report, our present buildings are quite inadequate. How then, if we were to erect a new dormitory building this summer and use it next fall for living quarters and dormitories for our students? Then we would have a makeshift room. And when the new building, which, dear God, is to be started this year, will be completed the following year, then there will be plenty of room for about 160 pupils. Then we would have, even if filled, yet not overfilled living rooms and dormitories; adequate teaching rooms, etc. - And should we not now be promptly and abundantly supported by the dear congregations in the execution of this plan, which was drafted by the building committee under the most conscientious and exact consideration of all circumstances, as well as after an inspection of the existing rooms (and inconveniences!)? We confidently hope so. - The inn building is to be 36 feet wide, 75 feet long, two-storied, with cellar and wash-house. - The new building does not need to be quite as large as was initially thought. Some of the old guest rooms can still be used for student apartments. The main building would therefore be 50 by 84' and three-storied (not counting the basement). In it we would have, among other things, four classrooms, a large assembly room and twelve living rooms and bedrooms. But what a money it will cost!" we may hear some congregations sigh. Well, it shall not be altogether bad. It was clear to the building committee from the beginning that it would only act according to the will of the synod if it took care of very simple, but at the same time absolutely solid buildings that were calculated for the long term. For from its own experience the committee came to the conviction that the synod would be served nothing and saved nothing by a building that was not quite solid. After only a few years, the repairs take away what had been saved by the lighter construction, and that especially in an institution like the one here, where about 130 boys and young men from 12 to 18 years of age go in and out of the building every day, up and down the stairs. This requires strong, solid walls, outside and inside. The means inside.

inside. - Nevertheless, the committee believes that it will Church embrace and hold fast." *) It is true that thesethen the Presbyterians can do the same and again declare be possible to construct the hospitality buildings (which words sound quite beautiful. But if one looks at them at the Lutherans to be heretics, and so any other designation must be started in any case) for about 10,000 dollars and little more closely, it becomes apparent that the can then proceed with all the rest, so that Protestantism the new building for 22,000 dollars. It will not be too mischievousness behind these words is hidden. For the would not only be absolutely divided, but also banished." difficult for the dear congregations of our Synod to raise General Synod does not mean to say that all the At the end of his defense of the General Synod, therefore, this sum. Therefore, dear brethren, cheer up! God loves doctrines contained in the Augsburg Confession are the writer himself gives as the final conclusion of his a cheerful giver! And if you are determined among fundamental doctrines of the divine word, and that assertions this: "The basis of the General Synod is so yourselves to maintain your college and to give willingly therefore all the doctrines enunciated therein are general that not only can all Lutherans stand united on it, for the building, then also consider that at least the correctly stated, but only that those doctrines which it, the but its generality extends far enough to embrace the prompt signing of your contributions and the prompt General Synod, regards as fundamental doctrines are Protestant world in its arms." The writer therefore also payment of at least a part of the undersigned is correctly stated therein. But the doctrines, e. g., of highly praises a newly published paper, the "Church necessary. The building committee cannot begin baptism, of Holy Communion, of absolution, etc., are not Union," which has set itself the goal of working toward construction until at least two-thirds of the necessary sum correct. Therefore, those words of the Constitution of the uniting all churches that still recognize the apostolic and has been signed. Here the pastors could help a lot. And General Synod should say this much: that all the Synods Nicene symbol to such an extent that they communicate they are certainly all heartily willing to do so. We, the can belong to it which believe that the doctrines are also together and open the pulpits to one another. He writes, undersigned building committee, ask you cordially to correctly presented in the Augsburg Confession, in which among other things: "According to our present conception collect signatures in your valuable congregations as soon all the so-called Protestants agree with each other. of the ultimate purpose and means of this union of as possible, and to send the lists to Mr. H. R. Confession, in which all Protestants agree. It can be seen evangelical Christians, as stated in the first number, we Schwegmann, paid in? Contributions to the Cassirer off from this that the General Synod wants to be a united can pledge to this work our heartiest determination and the middle district, Mr. C. Bonnet. May the Lord promote one, i.e. one to which all kinds of Protestants, e.g. also active cooperation." Of course, the writer is also a chiliast, the work of our hands! Amen.

Fort Wayne, Ind, Feb 4, 1867, College Building
Committee:
Christian Piepenbrink. H. R.
Schwegmann. John B. Krudop. John
W. Wesel.
Arnold Sutermeister.

It is true that the undersigned has also been called upon by the Honorable Building Committee to support the above proposals for our congregations by a word of exhortation; but what has been submitted already speaks so forcefully that any further word seems superfluous. Only one thing should finally be remembered, that the petition presented certainly offers the best opportunity to erect the most beautiful monument of our love for our dear church, the only church of the Reformation, for future times in the present Lutheran Jubilee Year. May the Lord guide all our hearts through His Holy Spirit!
St. Louis, Feb. 7, 1867.
C. F. W. Walther, d. Z. Allg. Präs.

Reformed, Methodists, Episcopalians, Presbyterians, as is usually the case with people who do not value pure Albrechtians, etc., can belong, only they should call doctrine. He writes: "In the face of all antichristic barriers themselves Lutheran. Perhaps some will think that we to unity, we still give ourselves over to the hope that such are doing an injustice to the General Synod, and that we a baptism with the Holy Spirit will yet come for the church. are only attributing to it out of party hatred something In the face of all antichristian barriers to unity, we still hope which it itself rejects. But this is not so. In the above-that such a baptism with the Holy Spirit will come for the mentioned article of the "Observer" the editor himself Church, which will unite all Christians in the one work of declares that the General Synod diligently does not the conversion of the world. In this hopeful mood we took demand that all doctrines be accepted, but only that the up the "Church Ünion" which lay on our table, and as we fundamental doctrines of the Augsburg Confession be read the articles of the editors and co-workers, who accepted and held fast, much less that all doctrines breathe such a sweet and heavenly spirit, and speak so contained in the Augsburg Confession be considered earnestly the word of oneness and mutual recognition fundamental doctrines. Confession for fundamental among all Christians, we felt stimulated in our whole inner doctrines. He writes: "To maintain that all the doctrines life, and therefore welcomed the new paper with hearty set forth in the various Protestant Confessions are joy." According to this, it seems that the old General fundamental would have the effect of excluding from the Synod is diligently speaking out more and more un- Church the members of every orthodox (orthodox) Lutheran, because it is glad to be rid of the Lutherans, and denomination in Christendom, and of consigning them to therefore believes that it must do everything possible to the free mercy of God. **For if the Lutherans dared to prevent them from returning to it and disturbing its peace. insist that all the doctrines contained in the Augustana But from this, too, one sees how dangerous it is when she, are fundamental, and that all those who deny the truth of like the lowans, for example, declares, in regard to the any of them are unbelievers, acceptance of the symbols, that "a fundamental unity is sufficient"! *) As well also

"Originally, the Constitution contained nothing about the Augsburg Confession containing a truly correct exposition of at least the basic doctrines. Indeed, the question was addressed to the candidates who that "the fundamental doctrines of Christianity are only taught in an essentially wanted to be licensed: "Do you believe that the basic doctrines of the Bible are taught in an essentially correct manner" (i.e. not in a manner that is correct manner in the Augsburg Confession", but the old General Synod has are taught in an essentially correct manner" (i.e. not in a manner that is correct in every respect) "in the doctrinal articles of the Augsburg already improved this. Sir now professes the Augsb. Conf. as the Iowa Synod, Confession? which, as it expresses itself, also wants only "fundamental unity" and **"In the General Synod, all those church parties are called orthodox who do therefore permits us to depart from the symbols in the doctrines of the last not want to be obviously rationalistic, but who declare the Bible to be the things, of the church, of the ministry, because these are not "fundamental" Word of God, Christ to be the Son of God, and faith to be the way to doctrines, therefore there need be no unity in this. If, on the other hand, we salvation, that is, all parties who are still within Christendom, with the insist that these points also be taught in our church according to the symbols," exception of the Catholics; which use of the word orthodox is certainly a and therefore that there must be eternity, this will help. quite abominable abuse, for orthodox or orthodox believers are only those who not only "have" the word of God essentially, but also "teach" it purely in all points.

The old so-called General Synod and the Synod of Iowa.

In the *Observer* of February 25, one of the editors seeks to prove that the old General Synod is truly Lutheran, that according to its constitution only those synods should be admitted to the General Synod which have accepted the Augsburg Confession as a correct exposition of the fundamental or basic doctrines of the divine Word and of the faith of our Church founded on the Word.

[Walther]

[Walther]

and to introduce the obsolete ceremonial system of an earlier and barbaric age, hence the majority of the parishioners' claim to the old church property.

[Walther]

The Iowa Synod says we will not unite until the doctrinal differences over those points are settled in the "Missouri sense. The gentlemen of Iowa, however, know quite well that the so-called "Missourian sense" is no other than the clear and manifest sense of the words of our symbols themselves.

We must publicly protest against this violent act of Mr. Senior, and after previous written reminder, we wish to publicly remind him that, according to his oath of office, he should not do anything. We must publicly protest against this violent act of Mr. Senior, and after previous written reminder, we also want to publicly remind him that, according to his oath of office, he is not to do anything "without the advice and counsel of the Ministry". By such conduct the Synod must be torn asunder. We therefore persist in our call for a Synod to meet in Buffalo, and invite all pastors and deputies to it, and especially our Senior Minister, the Rev. F. G. Maschhop. In addition to the members of the Buffalo Synod, we hereby invite the pastors of the Missouri Synod, especially those who reside in the Buffalo Conference District, to attend this Synodal meeting as guests. Their presence is all the more desirable, since such steps are to be taken at this Synod, by which the blessed result of the Colloquium can be given practical effect and the relationship of the two Synods of Buffalo and Missouri can be regulated accordingly. The pastors and deputies who wish to attend this meeting are requested to report to the respective local pastors in Buffalo no later than Saturday, February 23. F. G. Zeumer, P. Brand, Chr. Hochstetter, E. Leemhuis, Geo. Runkel, A. Ch. Bauer, Herm. Kanold, Chr. Großberger, Joh. W. Weinbach."

The Ninth Synodal Letter from the Synod of the Lutheran Church, immigrated from Prussia, assembled at Buffalo, N. Y., from May 28 to June 14, 1866, is now available in Buffalo from the undersigned, and in Milwaukee from Rev. G. Wolläger for thirty cents. The paper contains in all 110 closely printed pages, and therefore cannot be supplied cheaper. The synodal letter contains I. a historical course of the proceedings in the synodal assembly, which is preceded by the discourse of the interim senior at the opening of the synod. II. The pleadings of Deac. Chr. Hochstetter and Pastor v. Rohr (concerns about Grabau's leadership); furthermore, the minutes of the negotiations held in the Church Ministry from Feb. 26 to March 8 of last year, containing: 1) the concerns of Rev. Grabau against the statements of claim, 2) the resignation of the SenioratS on the part of the Rev. Grabau, which in his own words was "irrevocable, unconditional and forever", and was put on record by himself with 6 reasons. 3) The reply of Deac. Hochstetter, with the written testimony of Pastors Zeumer, von Rohr, Prof. Winkler, Großbergers and others. 4) The response and distribution of the

edigung des Herrn Past. Grabau against the charge of false doctrine. - (The ministerial verdict, which is connected here in chronological order, can already be found on page 24.) 5) An essay by Pastor von Rohr in justification of the ministerial verdict, printed at the request of the Synod and containing many documents. 6) Letters and supporting documents exchanged between Grabau, Wolläger and Hochstetter from March 8 to May 8, 1866. - Grabau's so-called "clarifications," which were supposed to precede this synodal letter, were a fresh product of his hatred and vain self-justification (Luc. 10,29); the above synodal letter, however, is a diligent compilation of all synodal documents and evidence, which give an unbiased history of the local church events of the year 1866. Every reader can convince himself of this. Chr. Hochstetter, Buffalo, N. Y."

Chiliasm. Pastor Schieferdecker, in the "Church Bulletin" of the Iowa Synod of February, seeks to prove that the division of the church caused by his chiliasm rests not on his conscience, but on the conscience of our Synod, in that he, too, condemns a "false, enthusiastic chiliasm," "which runs counter to obvious articles of faith. He omits, however, to report that, when publicly and solemnly asked whether he still believed certain fundamental articles of the faith, he absolutely did not want to give an unqualified and unconditional affirmative answer, so as not to come into obvious contradiction with his chiliastic faith and confession. Hereby, however, Hr. Past. Schieferdecker has proved, as bright as daylight, that his chiliasm is indeed a "false, enthusiastic one," one that shakes the Christian faith. So then we have Missourians an altogether good, nay, cheerful conscience; for, injurious as the division of the church caused by Rev. Schieferdecker's fault is, the harm would be incomparably greater if our Synod had granted his chiliasm justification in its midst; what would it look like in it now? Yes, if only the deluded man and his Iowa Synod, leavened with chiliasm, would not shut their eyes to it, they would see for themselves what a blessing even to them our slight but decided testimony against their raving has brought. For why have they become more and more meek in their chiliastic manifestations with every passing year? What has preserved them from sinking deeper and deeper into the mire of chiliasticism? What has preserved our church here that this cancer has not continued to eat away at her? By the grace of God, this was our testimony against it, which did not stop at a lukewarm rebuke, but proceeded to action. How right we were in this has been testified to us even from Germany. Thus, for example, wrote Past. Diedrich wrote in 1859 in his "Dorfkirchenzeitung": "Concerning the matter of the Missourian pastor Schieferdecker,

I am convinced, as much as I know of it, that in excluding him the Synod did quite right. " W. [Walther].

The Lutheran magazine of Mr. Pastor Brobst has been published weekly since the new year in an enlarged format, and we must confess that especially what the editor himself writes breathes the right spirit. The subscription price is \$2 a year. Whether the more frequent editions and the greater mass of content are a step forward for an ecclesiastical newspaper seems doubtful, at least to us, since we believe that our people should not be robbed of too much time for reading the Holy Scriptures and for gritty edification. Scripture and grainy edification writings. But it does not occur to us to judge the conscience of a brother in this. W. [Walther]

New York. Of the consequences of the so-called Accise Law, which was recently given to the city of New York and which has now been strictly enforced, the "Lutheran Herald" of 9 February writes the following: "In particular, it is the Sunday clause, which commands every innkeeper to keep his shop carefully closed from twelve o'clock at night, all Sunday long, and not to sell any of his drinks. The consequence of this is a still and quiet Sunday, which does New-York the highest honor, and is a joy and delight to all pious hearts. The "dear" houses of worship are open on Sunday morning, and the chapels of Beelzebub are firmly closed; the godly citizens of the city give in silent procession to the church, and the ungodly fellows, who would otherwise emerge from the cellar depths in staggering shapes, are blown from the streets as if blown away; God's word and cause is free for the blessing of the righteous, The beer-barrels, the brandy-bottles, the Bacchus priests, the drunken congregations, These lie on the chain for salvation to freezing women and to starving children."

Obituary.

It pleased the Lord our God to take from this life on January 16 our dear pupil August Streckfuß, eldest son of Pastor G. Streckfuß. He died, 16 years old, of pulmonary apoplexy, having just before his last breaths cheerfully confessed his Saviour. Praise be to God who gave this young brother of ours a triumphant and blessed journey home!

So just appeared and is available from the undersigned:

Twelfth and thirteenth
Synodal report of the
General German Lutheran Synod of Missouri, Ohio,
et al. St.
of the year 1864 and 1866.
104 pages gr. octav.
Broch. PrE the Ereml. postage 35 Cts. ' . N.
O. Lartdel.

631btr

. Lt. I-ouis, No.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 23. St. Louis, Mo., March 1, 1867. No. 13.

Guest Sermon

via the

Gospel of the 23rd Sunday, n.
Trinitatis,

went to the

Lutheran Congregations of Collinsville and Pleasant Ridge, Ills.,

and at the request of the former left to print by their former pastor F. Lochner.

Grace be unto you, and peace, from God the Father
and the Lord Jesus Christ, amen.

Matt. 22:15-22.

Beloved in the Lord! The parables of the royal wedding, of the two sons, and of the wicked husbandmen, incensed against JEsu, because they were rightly struck, "the Pharisees went and held a council, how they caught JEsu in his speech." The old serpent, who, as we read in the prophet Daniel, chapter 10, sends his angels into the cabinets of the great lords, into the council chambers, congresses, and popular assemblies, as the infernal agitators, also helped these his instruments to a council decision. At that time the waves of political agitation were running high in the Indian country, for the Jews found the Roman yoke more and more unbearable, and to shake it off was the object of discussion among like-minded people. But the political fanaticism was at the same time a religious one,

The Pharisees and scribes referred to Deut. 17, where it says in v. 15: "**But thou shalt set one of thy brethren to be king over thee. Thou canst not set over thee any stranger that is not thy brother.**" That the freedom from the yoke of a stranger should last only so long as Israel remained obedient to the Lord, and that for the sake of heaped sin God was punishing the people with a strange yoke, of this, of course, silence was kept. This religious-political excitement now offered a welcome opportunity to bring a most captious question to JEsu. In order to lure him, as they thought, the more surely into the trap, they allowed it to reach him indirectly. A number of young people were sent off with this question - rather have driven out the Roman government today than tomorrow. But there was another element deliberately mixed in with these: people of Herod's servants, supporters of the Roman government. "And sent unto him their disciples together with Herod's servants, saying: Master, we know that thou art true, and teachest the way of God aright, and askest after no man, because thou regardest not the reputation of men. Therefore tell us, what thinkest thou? Is it right to give interest to Caesar or not?"

It must be said, beloved, that the old serpent could not have advised more wisely. According to the thoughts of men, there was only a yes or a no to this question, and either one must overthrow the Lord. If he said yes, he could be suspected by the people as a clever helper of the Romans; if he said no, he could be accused of being a treacherous preacher by the Roman authorities. But feigned approbation and flattery shall open JEsu's mouth to such a yes or no. The fools! They know not that it is this very JEsu of whom it is written, Isaiah 8: "Take counsel, and come to nothing. Be ye of one mind, and it shall not stand: for here is Immanuel." Immanuel, therefore, here also, chastened the wise in their prudence, and brought to nought the counsel of the prudent. "When therefore Jesus perceived their wickedness, he said, Ye hypocrites, why tempt ye me? Give me the interest coin. And they offered him a penny. And he said to them. What is the image and the superscription? They said unto him, The emperor. And he said unto them, Render unto Caesar the things which are Caesar's, and unto God the things which are God's. When they heard this, they marvelled, and left him, and departed." -

"Render therefore unto Caesar the things that are Caesar's, and unto spouse the things that are God's!" O thanks, thanks to the faithful Saviour for this saying, so brief, so full of content, so unmistakable! If only it had always been properly considered, and if it had been adhered to in a simple way, unconcerned with the current of the times, how much confusion in the ecclesiastical and civil life, how much unholy confusion of Christ's kingdom and the world empire, of church and state, and how many bloody clashes of the two would have been escaped! Today, therefore, let us make this saying the object of our special reflection, asking the question as studious students:

To what does the saying of Jesus especially point us: "Give to Caesar the things that are Caesar's, and to your spouse the things that are God's"?

He points us to two things: I. to the so necessary and exact distinction between Christ's kingdom and the world kingdom, and thus II. to the right relationship between the duties of citizens and Christians.

Jesus, dear Master, we know by your grace in fact and in truth that you are true and teach the way of God rightly, asking no man's questions and taking no account of the reputation of men, for you are the prophet who was to come into the world; you have the words of eternal life. Therefore teach us now the way of God, that we follow not a false spirit, either to the right hand, or to the left. Teach us, O Lord, your way, that we may walk in your truth; keep our hearts in one thing, that we may fear your name. Amen.

I.

"Pray unto Caesar the things that are Caesar's, and obey the things that are God's." With these words Christ first declares that not only his kingdom, but also the kingdom of the world, not only the church, but also the state is a foundation, an order of God. How, after all, could he command the emperor to give his own, if he did not regard the temporal government also as his creature, his order? It is not true that the form of the temporal regime is commanded and ordered by God. Whether monarchy, whether republic - about this God has determined nothing. The Jews had received a different form of government than in the time of the judges and kings, more and more through the supremacy of the Romans, and yet Christ also confirms this with the words: "Pray to Caesar the things that are Caesar's. And as he, so his holy apostles. Living under the Roman government, St. Paul wrote: "Let every man be subject to the authority that has power over him. For there is no authority **without from God**; but where there is authority, it is **ordained of God**. Whosoever therefore shall set himself in opposition to authority, opposeth the **ordinance of God**." And one Peter admonishes, "Be

Subjects of all **human** order for the sake of **the Lord**, whether to the king as the ruler, or to the captains as the messengers from him, for vengeance on evildoers and for praise of the righteous. **That there is** a government is divine order; **how** it is formed is human order.

But although Christ's kingdom and empire, the church and the state, are God's order, the one no less than the other, yet they are both two **essentially different** orders of God. And this is what Christ primarily points out in his saying, by sharply dividing the two and showing that there are things which are God's alone and things which, in a certain sense, are also the emperor's alone, and that therefore to each his own is to be given and left.

What therefore belongs to the emperor and what belongs to God? To Caesar belongs everything that belongs to the realm of temporal goods-my body and my possessions. Christ teaches this by having the interest coin assigned to him, and since it bears the emperor's image and superscription, he calls it given to the emperor. If, therefore, the temporal government needs my body to wage war, I shall not deny it to it; or if it needs my temporal goods for its affairs, I shall willingly and conscientiously give it the prescribed taxes and tributes. But to God, and therefore to the kingdom of Christ, belongs everything that belongs to the realm of spiritual and eternal goods. His, therefore, is exclusively my heart, my conscience, and the service that is owed to him.

From this it follows clearly and irrefutably that both kingdoms are separated from each other like heaven and earth, and that they must therefore not be mixed together, but must always be kept apart. Both kingdoms are therefore to be sharply distinguished

1. With respect to the **persons** whom each has to govern. Christ's kingdom, or the church, has to do only with Christians, or believers; for the church is the congregation, or assembly of saints, and they alone are its proper members. The state, however, has to do not only with Christians, but also with unbelievers, and even with Christians as such not at all. He who acknowledges the existing laws of the state and conducts himself according to them is a citizen, whether he be a Christian or an un-Christian. As much, therefore, as it is the duty of the church to see that, as far as it is able to discern, all its members are true Christians, so little has the state a right to ask about this. According to the existing constitution, it has no less to grant protection and right to unbelievers." Both kingdoms are to be sharply divided.

2. With regard to the **things** with which each deals. The state alone deals with things corporeal and temporal. It is therefore its duty to order and judge the affairs of its citizens, both mine and yours, and to promote and protect their physical well-being.

He also has to take care of the spiritual education of the youth in matters concerning the temporal life. The secular government, however, must never order or command anything in spiritual matters, and therefore must never interfere in matters of worship and government of the community. For this very reason the authorities as such cannot even command the Christian citizens to pray publicly for them, but can only request them to do so, as Pharaoh requested Moses to intercede; for although public intercession is commanded to Christians as such, 1 Tim. 2, yet the sphere of it is a matter which is God's alone, and by no means Caesar's. If it could command intercession, it could also command what and how Christians should pray; and because prayer is a piece of public worship, it could also command other pieces of public worship. We know, indeed, that at the time of the Reformation godly princes and authorities issued church ordinances for their country; but as long as the doctrine was pure, they did so out of necessity and requested by the church for this purpose, and - which we do not wish to overlook! - not as authorities, but as "the noblest members of the church." - But as the state alone deals with physical things, so the church alone with spiritual things. She therefore has to teach how mau are to be blessed, and not how a country is to be constituted and governed. All that the church has to say in regard to secular government is that it teaches authorities and citizens to do their duty. Only then does the Church take notice of civil questions when they intrude into the religious sphere, and even then only so far as they endanger doctrine or evidently violate conscience, for the spiritual government is based on sin, and where this is concerned, so is that. - Both kingdoms are finally to be sharply separated

3. as to the **guide** by which each is to be governed. For the church the 'guide of all doctrine and action is the written word of God, the Bible, and not reason; for the church has to do with things which reason cannot know, but which God must reveal from heaven. It is otherwise with the kingdom of the world. Since this alone has to do with things of the flesh, which reason recognizes and decides, it is not the Bible but reason that teaches the state to make laws and orders, and therefore it is not the Bible but the secular law that is the standard by which the judge must decide. It is indeed most salutary when secular rulers are imbued with a Christian spirit, for then they direct their profession in the fear of God, or when secular legislators study the civil manners and rights in Moses, for from them one can learn much wisdom for governing; but never and never are secular rulers bound to govern their country according to Mosiah's

They are never allowed to resort to the Bible in political or judicial questions, but have reason, the law of the land, and the history of the people. Dr. Luther, who knew how to separate the two kingdoms like no one else after the apostles, proves in his writings that the world kingdom is subject to reason, that one does not need revelation and the Holy Spirit to establish the world kingdom. In his writings, the apostles knew how to separate the two kingdoms, that the world empire was subject to reason, that one did not need revelation and the Holy Spirit to put the world empire in order, to govern it well, and to maintain it, and that the ancient pagans, such as the Romans, had arranged and administered everything in the best possible way according to their reason, wit, and experience, long before Christianity came to them; indeed, to him, the German prophet, it is beyond all doubt that the Romans and ancient pagans knew far better about worldly matters of government than even the highly enlightened apostle Paul and other saints. He therefore writes beautifully in his interpretation of the 101st Psalm: "Therefore whoever wants to learn and become wise in worldly matters, let him read the heathen books and writings. The heathen on their side have their heathen books, we Christians on our side have books of the holy scriptures. Scripture books. Those teach the youth right and wisdom on temporal goods, honor, peace on earth, - these teach faith and good works unto eternal life in the kingdom of heaven." In questions of civil life, so far as they are of a purely civil nature, a Christian citizen, therefore, consults not the Gospel, but civil law and reason; his Christian knowledge, his faith, has nothing to do with all these things, but a sober political insight belongs to them, and he can get it from history, the written laws, and the like.

Thus, my brethren, with respect to things, to persons, and to the standard of judgment and action, Christ's kingdom and the empire of the world are to be sharply distinguished; according to Christ's word, let us give to Caesar what is Caesar's, and to God what is God's. How much is at stake in such a distinction, and how little is it ever carried out! Both the papacy and the paganism do not know this distinction, which is why both are always mixed into the secular government. But even the secular governments of old and new times so often disregard this distinction and meddle in spiritual matters that do not concern them.

How important this distinction is in individual cases, how much it prevents confusion of conscience, can be seen above all from the fact that the civil position often requires a quite different judgment and action than the Christian one, without any essential contradiction taking place. For, since not all citizens are Christians, the State must permit many things that are expressly forbidden to Christians in the Word of God. Divorce, for example, is only permitted in the word of God in the

But Moses, in his capacity as a secular lawgiver, allowed the Jews to divorce for other reasons, because of their hardness of heart. The secular government, therefore, does not act unjustly when it permits, in due measure, other causes of divorce than those designated in God's word, and the judge, who is a Christian, does not act unjustly in his capacity as a secular official when he dissolves, according to the law, a marriage which is not dissolved before God. According to the fourth commandment, children are not to marry without the knowledge and will of their parents, regardless of whether they are of age or under age according to civil law. But as little as a Christian preacher may marry a civil couple without the knowledge and will of their parents, so certainly may a Christian judge. As a Christian, of course, he would not be able to refrain from reproaching such a god-forsaken couple with the fourth commandment; but he would do so only as a private citizen: as a secular official, as an enforcer of civil law, he could, indeed would have to, perform the marriage if the godless bride and groom insisted on it in spite of his private admonition and although their parents protested against it. A Christian judge may rightly disagree with the abolition of capital punishment; nevertheless, he would not be sinning against his conscience if he did not pronounce the death sentence on a murderer, because the existing law of the land no longer permits his execution. Or suppose a member of a Christian congregation, who, through a crime, had fallen under the temporal penalty, immediately did true penance, reconciled with the offended church, received absolution and the sacrament from it, and then stood before the temporal judge. How then, if this judge were a true Christian, even a member of the same church? Answer: If he knows well how to separate Christ's kingdom from the worldly kingdom, he will not for a moment be two-faced about his conduct. For as a Christian he will forgive the penitent criminal, comfort him most kindly with the Gospel, rejoice over his repentance with the angels, and, as a won brother, make known to him his undiminished love; but as a worldly judge he would not regard his repentance, but would pronounce sentence upon him according to the worldly law. If he acted otherwise, he would not give to Caesar what is Caesar's, and to God what is God's. Another example. When, at the time of the Reformation, the king of Denmark wanted to introduce a certain usury law in his country, he asked Dr. Bugenhagen, Luther's co-worker, for advice, and he advised him to allow five percent, but at the same time declared that he would soon warn Christians in his sermon against usury, so that they would not refer to this law and think that what it allows is for the sake of hardness of heart.

was now also allowed to the Christians. In all kinds of cases Christ's kingdom and the empire of the world were so masterfully distinguished.

But enough, beloved. The little I have said will have made it clear to you how Jesus' saying, "Give to Caesar the things that are Caesar's, and to God the things that are God's," points us to the precise and necessary distinction between Christ's kingdom and the world kingdom.

II.

Connected with this, because it follows from it, is the other thing to which this saying of Jesus points. This is **the important relation between the duties of a citizen and those of a Christian**. This consists, first, in the fact that a man may be an honest citizen without being a Christian, and, secondly, in the fact that a Christian is always at the same time the most honest, the best citizen.

The summa of all civic duties is in the words, "Pray unto Caesar the things that are Caesar's." How, then, can a natural, unregenerate man do this? Certainly, he can, and many a natural man does it so punctually, so lawfully, that he not only appears quite blameless before the civil law, but also has the praise of faithfully promoting the welfare of the country. How many men old and new history shows who distinguished themselves from others by their civic virtues, who sacrificed themselves for the fatherland and are highly praised for their love of the fatherland. If we look, of course, at the mainspring of their actions, it was nothing other than selfishness. Some fulfilled their civic duties so punctually because they shunned the penalty of the law and the associated disadvantages to honor, property, and freedom; others because they expected all kinds of temporal advantages from their devotion to duty and their services rendered to the fatherland; the third because they thirsted for recognition, honor, and fame. But even if these all sought themselves in this, even if this actual mainspring of their actions is condemnable before God - before the emperor, before the temporal authorities, they are nevertheless blameless, even loyal citizens, who are useful to the country, and must also be justly rewarded by it, for the state or the world empire does not reward and punish the inner disposition of its citizens, but only their outward actions.

A good citizen is also rightly considered to be one who fulfills his outward duties to his fellow citizens and neighboring people. To assist one's neighbor with counsel and action, to help the poor, the sick, and the needy, to participate in charitable, public-spirited undertakings, is not always demanded by civil law, but it is nevertheless one of the qualities of a good citizen, and only the more so is the fame of one who excels in this above others.

But tell me, my dears, do we not find people who are either indifferent to the Christian religion or even hostile to it, who do not believe the Bible to be the Word of God, who do not belong to any church, who do not attend any church service, and who try to counteract the spread and promotion of the Christian religion, and who nevertheless fulfill their outward duties towards their fellow citizens and fellow men, and in this respect sometimes far surpass many so-called Christians? Now, although such citizens neglect their duties toward God, although they do not give to God what is God's, and are children of hell for the sake of their position toward God, we must nevertheless consider them good citizens for the sake of this outward fulfillment of human duties, if we do not want to mix Christ's kingdom and the world kingdom into one another.

But if we teach that a man can be a blameless, good citizen without being a Christian, are we not disparaging Christianity? Are we not making people indifferent to Christianity? Not at all. On the contrary, we are destroying a widespread, highly pernicious delusion. For this is the delusion that because one is a blameless citizen, one must also be a blameless Christian; that because one pleases the emperor, one also has the pleasure of God; and that because one receives praise and reward for his merits from the authorities, one is also rewarded by God with eternal life. How many dying men make do with the sad consolation that they have been good citizens, and thus fall into the terrible judgment of him who requires a far higher righteousness in his law, and offers it in the gospel by grace to all men, than this outward civil righteousness! And how many declare it to be a condemnation to deny blessedness to those who are faithless and unchurched, since they are good citizens, and as such surpass many so-called Christians and churchmen. This dangerous and widespread delusion we evidently destroy by teaching that one can be a blameless citizen without being a Christian, for in so doing we only divide Christ's kingdom from the world kingdom. We may and ought to praise those who are blameless citizens, but at the same time we declare that though it is praiseworthy that a man should be a blameless citizen, though such a man should have God's temporal blessing for his person and create temporal blessings for the country, he is lost, eternally lost, in spite of all the splendor of his civic virtues and all the benefit he has created for the state, if he is not at the same time a Christian, i. e., such a man who has been blessed by God with the blessing of God and the blessing of God with the blessing of God, he is lost, eternally lost, in spite of all the splendor of his civic virtues and all the benefit he has created for the state. i. e. a man who believes with all his heart in the name of the only begotten Son of God and thus in truth gives to God what is God's.

But, beloved, as true as it is that a man can be a blameless citizen if he is not a Christian, so also is it true that a Christian is always not only

...is not only a blameless citizen, but also the best. The world denies this. In the time of the apostles and in the centuries that followed, Christians were accused of being enemies of the state and sought to be exterminated with fire and sword, with imprisonment and banishment; they experienced the same at the time of the Reformation, and even now, in the old as in the new world, they are regarded as the greatest obstacle to civil welfare and freedom. It is true that we must admit that under the appearance and name of Christianity, the welfare of the state has often been hindered, indeed, the most terrible disruption and war and bloodshed have been produced, especially such things have been and are being done by the antichristian papacy and the fanatical sects. But however much this accusation has been made under the appearance and name of Christianity, it remains unjust, however often it is made. A true Christian is one who, through faith and love, gives to God what is God's, namely, his heart. Heart. As such, he walks in the fear of God and loves his neighbor with that sincere love which seeks not its own, but that which is of the other. Since his Lord and Savior says, "Give to Caesar what is Caesar's," he also gives it from the heart with all fidelity and conscientiousness. He therefore proves to the authorities not only an outward but also an inward obedience, for he is their subject for the sake of the Lord, and because he sincerely loves his neighbor, he does not fail in his part to promote true civic welfare,)a he does not fail to fulfill his civic duties even when the authorities prove him guilty of misdeed for his good deeds and persecute him, especially because of his faith. Likewise, since Christ's kingdom is not of this world, since the gospel, by its nature, does not change worldly orders and governments, but leaves them as they are, and only permeates all conditions in a sanctifying way, yes, since God's word virtually forbids all and any rebellion, no matter how right it may be: so it is an impossibility that a Christian who has the right knowledge from God's word can be a revolutionary and keep company with subversives, wherever and in whatever form they may come out. A Christian refuses to obey the authorities only when he is to give to Caesar what is God's, for God must be obeyed more than men; but then he does not resist violence by force, but suffers what there is to suffer for it, and prays for his tyrants.

Thus walked Christ, thus after him his holy apostles, thus all true Christians of all times and places. Let us then follow in their footsteps as citizens of this land. Let us be found true Christians, and we shall be found righteous citizens. Let us before all

If we give to God what is God's, we will also give to Caesar what is Caesar's. And God in his mercy help us to do it. Amen.

Partly sad end of former colloquia.

When in 1586 Lutherans and Reformed met in Mömpelgard for a colloquium and discussed the doctrines of the Holy Communion, the person of Jesus Christ, the reform of the papal temples, baptism, and the election of grace, the Reformed were very much in favor of the Reformed. When in 1586 Lutherans and Reformed met in Mömpelgard for a colloquium and discussed the doctrines of Holy Communion, of the person of Jesus Christ, of the 'reforming of the papal temples, of baptism, and of the election by grace, the Reformed stuck firmly to their false doctrine on these five points, but nevertheless at the end the colloquient on the side of the Reformed, named Theodor Beza, offered the Lutherans his brother's hand. To this the Lutheran Colloquient Jakob Andreä replied that he could not wonder enough how Beza was able to do this, since he, Beza, had in part accused the Lutherans of horrible heresies, and in part so vehemently rejected and condemned their real doctrine! He wanted to extend the hand of civil friendship to him, Beza, but not the hand of the brotherhood of faith. Andreä then also extended his hand to Beza in a friendly manner. But Beza answered, "Because you will not give us your hands in brotherhood, nor hold us for brothers, nor acknowledge us as brothers, we will not accept the same in such friendship." So Andreä replied: "So let it remain." And herewith the colloquium closed. (Thus reports the minutes published in Tübingen in 1587. pp. 974-977.)

A similar outcome occurred at the Marburg Colloquium in 1529, when Zwingli and Oekolampad, although they had stuck to their false doctrine of the Lord's Supper, sought the brotherly hand of Luther and Melanchthon; but Luther refused them. When Luther returned home, he told the matter to his students in a collegium on the fifth book of Moses itself as follows: "Brotherhood they desired of us, which we refused them this time and could not promise them. For if we accepted them as brothers and sisters, we would have to consent to their teaching. For if we accept them as brothers and sisters, we must consent to their doctrine, although this rejection was not gladly received, and it was pretended that we should show love toward them until God would bring them again, for we should also love our enemies. Well, let him who wishes to do ill, do so; let him who can do better, do so. They hold to their opinion; let God enlighten them; though they have mended and adorned themselves, and slackened that they denied not that the true body and blood of Christ was there; which then is, as if they held it with us. They confess that when they go to the Lord's Supper, they enjoy the true body and blood of Christ.

hastily of the body and blood of Christ, but spiritually, that I have become thoroughly acquainted with and...the usury does. In large sums it finally eats the world they may have Christ in their hearts. They will not allow themselves to partake of the body; we have put this on wickedness of the poor Catholic people in general and, usury, we recall having read a few weeks ago about a their consciences. For we have God's word and the text in addition, many other reprehensible and despicable local Lutheran (?) pastor (!) who threatened a for us, which they have not. Therefore the matter stands things within the Roman Catholic Church itself. Almost congregation that had rented him temporarily and in a good hope. I do not say that there is a brotherly unity from the first moment of my most unhappy association dismissed him 2 years ago with legal prosecution if it did but a kind, friendly unity, that they may kindly seek from with the Roman, so-called Catholic, Church until now, I not pay him the outstanding sum of his salary, consisting us what they lack, and we may serve them again have found in it very little that is good and almost nothing of tzlO.75. together with interests for 2-1/2 years. Wherefore ye shall diligently ask, it shall also become at all of true and genuine biblical Christianity. At every amounting to H1.60. At such a pastor also a Rothschild brotherly." (Luther's Works, Walch's Edition III, 2617. f.) step, and in the most varied relations and circumstances, seems to be spoiled. W. [Walther]

By the way, one should not think that only the I found myself surrounded by an almost unbroken series **Miscellaneous Notes.** Under this heading we read indomitable Luther was so hard. Even the gentle of unworthiness and infamy, of lies and deceit. Low the following in the Lutheran church newspaper: "The *Melanchthon* wrote to Johann Agricola shortly after the sycophancy upward and passionate insolence "*Lutheran Observer*" is now published in Philadelphia in Marburg Colloquium, still on the journey: "They (Zwingli downward are the order of the day in the Roman church an enlarged and embellished format. V erbe ssert it is and Oekolampad) have insisted very much that they be machinery. I have also had the opportunity to experience not, and "Lutheran" now as little as before. He promises called brothers by us. What foolishness! While they the breaches of promise by Roman priests on several not much to quarrel. A good resolution when one has condemn us, they desire nevertheless to be considered occasions, and in such a way as one would not easily rusty and dull weapons. - The "*American Lutheran*" is brothers by us! But we would not consent to them in this think possible under any other Meuscheuklafse. This, also matter. I hold, however, that, if nothing had yet however, is by no means all. Compared to some other...has been enlarged. Mau can no longer aggravate it. happened, they would not make so great a tragedy. things it is only the best. I have seen and experienced in True, Pastor Anstätt, the editor, makes such attempts. - (Corpus Reformatorum. Vol. 1,1108.) Melanchthon, by the Roman church even more vile and detestable things The papers of the "General Synod" again bring many the way, had already declared, before he went to than those already mentioned. I thanked God that I had "revival" stories. The penitentiary bench must be kept Marburg: "I would rather die than that our brethren the opportunity to do so. These experiences of mine busy again this winter. - In Troy, N. U., there is what is should stain themselves by taking part in the Zwinglian would seem incredible without positive proofs, which called a "Prayer Gang" (that is what they call there is not enough room to present here. Nor is it myth themselves), which, on order, goes somewhere to offer intention to append these proofs to the present prayers. What they are "*charged*" for it is not said. The document. Formerly I doubted the Protestant testimonies Chinese also have a prayer machine. - In Indianapolis concerning such things, and thought them incredible. the other day there was loud applause (clapping of After more than three and a half years of personal hands, etc.) when the preacher in a Methodist church experience, however, I must now consider those facts preached, not the gospel (of course not), but politics, and established by Protestant evidence to be only too true. said some things that tickled the ears. Farther down.

After all these experiences and after careful and some one will have clapped his hands, too, at this jumble conscientious consideration and examination of this in a holy place." equally important and serious step, which I am not taking **The "American Lutheran," the great Anstätt,** without much and earnest prayer, I hereby publicly and writes in his "*American Lutheran*," Feb. 7, that the solemnly renounce all and any further fellowship with the justification of a poor sinner by the means of grace is "the so-called Roman Catholic Church and publicly and old Roman doctrine of justification by works," "for repentantly return to the fellowship of the Protestant justification is obtained by a living faith in Christ alone."

Church which I have abandoned. At the same time I This is just as if some super-smart simpleton wanted to heartily and sincerely beg the pardon of all members of say: a man is filled by food alone, but not by bread, or: the Protestant Church whom I have in any way, whether the sick man is healed by the doctor alone, but not by by speech, writing, or printing, privately or publicly, in medicine. Among us non-American Lutherans, the blind ignorance or in blindness zealously, offended or following is already taught to the children in school from grievd, and for Christian forgiveness and forgetting of C. Dietrich's Catechism, Fr. 309: "But how can it be said that we are justified by God's grace alone, for the sake of Christ's merit alone, and by faith alone, and yet also by the Word and the Sacraments? Answer: We are justified: 1. By God's grace and mercy, as the effectual cause of our salvation.

what has happened."

Jew-usury. A bill of exchange gives the following notice: "The fortune of the Rothschild family was stated by the Word and the Sacraments? Answer: We are on July 1, 1866, to be two thousand six hundred million justified: 1. By God's grace and mercy, as the effectual cause of our salvation. dollars. The same increases every year by sixty millions by interest alone." There you see what

To the ecclesiastical chronicle.

Recantation. Not quite four years ago a preacher of the Dutch Reformed Church, named F. W. A. Riedel converted to the Roman Church. Since the man was not without gifts, there was great joy in the Roman camp over this conversion. He was soon made a professor at the German Catholic College at Pittsburg, Pa. and a co-editor of the Catholic "Truth Friend" in Cincinnati. But lo the joy did not last long. Already Mr. Riedel has resigned again, as he says in his public recantation, because he has had hair-raising experiences of the moral rottenness prevailing in the Roman Church. Of this he writes among other things, the following: "I have seen the imperiousness, the arrogance, the unlimited pride clothed in the appearance of humility, the malice, the revengefulness, the moral cowardice, the pious laziness, or rather the laziness that is supposed to be pious, the most wretched religious, political, and mercantile intrigues, the hypocrisy, the hypocrisy, the lack of heart feeling, honor, and character, the enormous presumption, 2c. 2c. of the greater part of the Roman Catholic clergy with whom I have become acquainted, or of whom I have heard, and also, further, the truly disgraceful state of the general oppression and the dreadful spiritual slavery of the Roman Catholic clergy."

Cause; 2. for the sake of Christ's merit, as the sole meritorious cause; 3. by faith alone, as the one means- cause or hand that takes hold of blessedness; 4. finally, by the Word and Sacraments, as the means of grace that partly offer and partly seal blessedness." How would it be if Anstädt took this truth of the Catechism to heart and communicated it to his readers? Or is it too much to presuppose in an American Revival Lutheran earnest, sincere, resolute love of the truth?

B.

Church News.

(Delayed.)

By the removal of Mr. Past. Graves, the large working field in and around Pilot Knob, which extends over the three counties of 3ron, St. Francis and St. Genevieve, in the southern mineral region of Missouri, attacked by the same, had been deprived of its laborer. The Lord of the Church, however, in his great kindness, provided for another laborer in the person of Mr. Past. A. Kleinegees, a native of Lippe-Detmold, who formerly belonged to the Lutheran Ohio Synod and had received an honorable discharge from it and had joined the Missouri Synod. He followed the call to Pilot Knob in the certain conviction that the Lord would place him in this laborious field. On December 15 of last year I traveled with Rev. Kleinegees from St. Louis on the 3ron Mountain railroad to Pilot Knob, in order to induct him into his new office the following day. When we got off at the depot there, in spite of the snow and cold, the dear school children, led by a churchwarden, were waiting for their new pastor. The day before they had been at the depot, but had had to return without being able to receive their pastor. Because most of the members of the congregation were employed at the two blast furnaces of the iron smelters, they could not leave the work in the lurch and appear. With joyful faces the new pastor and his numerous family were received by those present and first led into the friendly Lutheran church beautifully situated a quarter of a mile from the depot at the foot of a mountain. The bell was pulled. The children sang a chant in the church, thanking God for the dear gift of a righteous preacher, and praying for him and the whole congregation. Mr. Rev. Kleine- aeas, who assured the congregation that he had never received such a reception, gave a joyful address. Then they went to the hospitable inn that had been prepared. The next day, as the third Sunday of Advent, a rather large audience had gathered in the church. I preached on the Sunday sepistel, which presented a desired text for the introduction of a preacher: "That is what everyone thinks of us, namely, as Christ's servants and stewards of God's mysteries." In the afternoon a congregational meeting was held, at which several important points were brought up.

May the Lord keep dear Pastor Kleine- gees in this arduous post, since he has to preach regularly in four places besides Pilot Knob, namely in 3ron

Mountain, Farmington, Mine la Motte, and St. Genevieve City, always in good health, and bless his work at Alt and 3ung, for the salvation of many souls. St. Louis, February 6, 1867.

3- F. Bünger.

Address: Lev. Lleinezs, kilot Luod, Irrm 6o>, No.

After the Candidate of the Holy. Mr. C. H. Lüker, from the Lutheran congregation in Hoble Township, Cape Girardeau Co., Mo., had received and accepted a regular calling, he was ordained by the undersigned on the 4th Sunday after Epiphany by order of the Presidium of our District with the assistance of Pastors Müller and Klockemeyer, and inducted into his office.

May the Lord give wisdom and blessing to the faithful work of His servant in the ncuformed church. E. Riedel.

Address: Rsv. 6. 8. I'ülcsr,

Oups OiruräsLU, No.

Church dedications.

On the second Sunday of Advent of the 3rd, the Lutheran congregation of St. Paul's in Dubuque had the joy of being able to consecrate their newly built church building to the service of the Triune God. This is a frame building, 20 feet wide and 40 feet long. Professor Selle of Addison, 3lls., preached the sermon on the consecration gospel Luc. 19, 1-10.

May the loving God, who has helped us so far, help us even further and grant that many in this house may also be won for His eternal heavenly kingdom through the preaching of His Word. H. W. Wehrs. Dubuque, 23rd 3an. 1867.

Notice is hereby given to all friends of the kingdom of God, that the Lutheran Zion congregation at Columbia City, Whitley Co, 3nd, was able to dedicate their newly built church on the 26th Sunday a. Trin. their newly built church was consecrated.

This congregation recognizes with thanksgiving and praise to God that it is not worthy that the Lord has so graciously regarded it and given it its own house of worship. The powers it had were small, but the rich God of blessing has bestowed his richest blessing on it and has now happily completed the work that was begun in his name and for his glory. May the pure word of God always resound therein, and the holy sacraments be administered unadulterated; may the congregation of Zion here become a true spiritual Zion to the glory of its King, 3Esu Christ. Amen.

G. Reichhardt, Pastor.

Time, his church "och immer in den Schooß legt.

On the Sunday after New Year's Day, as on the Feast of Epiphany^, the Lutheran Zion congregation of Cleveland, East Side, had the great joy of being able to consecrate their new, beautiful and spacious house of worship to the service of the Triune God^"; after their old church building had long since become too narrow for them, and, after the beginning of the new building, had already been sold and cleared away some months ago to make room for a new schoolhouse.

The new church, built of brick by the master builders Griefe and Weile, in the gothic style, stands at the north-east corner of Erie and Bolivar Streets, diagonally opposite the old church square; measures 125 feet long from west to east, 64 feet wide from south to north, the tower 170 feet and the interior ceiling 43 feet high. The front side at the Eric Street has three entrances, in the middle under the tower and on both sides, which open first on a forecourt, from which three other doors lead into the interior of the church. The long sides, on the other hand, are uninterrupted, with high windows, and these are decorated with beautiful stained glass. The rear side has an embankment for the chancel, against which the sacristy leans on the right, and under which there is a spacious room that is used as a confirmation room.

If one now enters the interior of the church, one sees a high and wide room, without pillars, and without a side stage; but three large chandeliers hang down from the ceiling; three wide aisles lead between seats, which "could accommodate 900 to 1000 people," while on the organ choir there is still room for 200 others. If you go up the middle aisle to the chancel, you will first see the beautiful, rather large baptismal font; on the right, at a moderate height, you will see the simple, delicate pulpit. But above all, the magnificent altar attracts the contemplating and admiring gaze, the individual parts of which, however, would lead too far to describe here; only one thing may be singled out: the life-size figures of the four evangelists, very naturally and tastefully executed and set up between delicate columns, two and two on either side, while the middle still open place is intended for the image of the Saviour.

But we must break off here the further description of the church building, so handsome externally and internally, in order now to add a few words about the dedication of the same.

At the friendly invitation received, many guests, pastors and parishioners from the neighboring and some "distant" parishes had gathered to participate in this solemn consecration of the church and in the festive joy of the dear Zion parish. But we do not want to bother the "Lutheran" and his readers with a more detailed description of all the individual festivities; it is sufficient to mention only recently that services were held three times, with the church filled to capacity: In the morning the Pastor looi, Praeses Schwan, provided the altar service, and Rev. Wyneken preached on the Church Gospel Luc. 19, 1-10.; in the afternoon Rev. P. Eirich preached in English on 1 Cor. 3, 11.; eveningS the writer of these times on the Epiphany epistle 3es. 60:1-3; the morning service was followed by the celebration of the Holy Eucharist.

Dedication of the new Zion Church in Cleveland, Ohio.

To the pious and friendly reader of this paper it will hopefully not be unpleasant, but only pleasing, if to the many reports on church dedications, which the "Lutheran" continues to bring, a new one is added here; they are, after all, signs and witnesses of the physical and spiritual blessing, which God's goodness and grace have brought also in this our new fatherland, in this last affliction.

The first part of the service was the celebration of Holy Communion for the pastors present and gathered at the same time for the conference. Finally, it should be noted that the singing societies of the two Llevelanver congregations contributed to the festive celebration and joy by performing some polyphonic songs.

May God help that in this church of Zion the best treasure and the most beautiful ornament may be missing - His pure Word and Sacrament; and that the dear church of Zion may always live and remain - a true Zion, built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, Isa. 28, 16, Eph. 2, 2V. F. W. Husmann.

Conference display.

The Cleveland DistrictS Conference will meet, God willing, on the 2nd Sunday after Easter in Columbus, Ohio. Conference papers should be sent in to Mr. Praeses Schwan no later than four weeks before Easter weOcn. I. Rupprecht.

Indication.

The dear brethren who have received copies of the proceedings of the "Reading Convention" are requested to distribute them among their neighboring brethren. G. Kühle.

Where did Christian Ohmstede, of Waddons, Grand Duchy of Oldenburg, immigrate in 1860? So asks P. H. H. J. Folkens, presently of St. Louis County, Mo. Man adreffire: Rsv. 8th ss. Lobvsnssn, o "re ok Rsv. lArms, Lremsn, 8t. l "onis, Mo.

Correction.

In the last "Lutheran," p. 82, in the note below, an error has crept in, in that it says there that the expenses of the Johannisburg trial still amount to nearly seven thousand dollars; instead it should read seven hundred dollars. -716.75 is, in fact, still owed by the parish. On the whole, the trial cost about two thousand dollars.

Receipt and thanks.

For Lr " n " 's institution received through Paft. Kleist i> Washington, Mo., voa Herr" Fr. Arircke 43 voa Hrrra Wilh. Vöner ta ZionS-District ia St. Louis 42.

For poor Studentea (esp. for Brunnsche) "oa Miss Dora Fahrenholz 4l. Miss Maria Schwär 41, Miss L. Gchwar 4l, all from Boston. Boa Mr. Wilh. Göuer in the Zion District of St. Louis 42.

L. F. W. Walther.

For poor pupils: from I. Möller 415; from the same for A. Pohle 450. for E. viewend from G. WAuer 425. from the verein für geordnete Liedesthälligkrit in Washington 410. for G. Ernst voa 2. von der Au 42. for K. Janzow from W. Richter "2.

For dea household: From Past. M. Eirich- Ge", bet Rashville, Ill, by H. SchmirtSmeier ISO; F. Pries Jr. "4, H. F. Marschhoff 41, H. Ziegler 42, F. Wicken 410, H. Buttman" Jr. 42, by "msrlden among his nbettem eollccttrt 46, Wittwe Araase 41, A. Reinhard 43, F. Reinhard Sr. 43, E. Stiegmann 42, Lh. Horstmauu 46, H. Schnecke 42, from Past. Grupes Gem. <11. ". Alex. Saxer.

For poor pupils: By teacher Leutner of the virgin - association in Past. Schwans Gemeinde for Mack 414. by teacher Riebling Hochzeits - Toll, a Mr. T. Stege for wrupe 49. by Mr. Pritzlaff in Milwaukee 417. Gebrüder Eißfeldt daselbst 46.N. Fr. Rathje in Mich for Möhlenbrink Al. By Rev. Große Ja". 1867. i. C. W. Lindemann.

of the Young Men's Association of St. PaulSgem. 1" Chicago for Rietschke 4"". By Past. Hügli of Hrrra H. Töpel 41. by Mr. Kasfirer Eißfeldt 470.60. by Past. Stubnatzy by Mr. G. Thieme 42 for Brüchner. Dom RLH- verein dea Zionsgemeinde in Cleveland 10 shirts, 6 sheets, 17 towels, 14 kissmzüge, 8 pairs of stockings, 1 straw sack.

For the Hau-Haltr By Mr. Aassirer Eißfeldt 413.11. By teacher Rolf from parishioners in Darby Township, Marion Lo., O., 1 barrel of apple butter from the "there" singing society to defray freight 44. vo" Aassirer Birkner for beds 426.56. From Nil-"aukee 4 quilts. A. Selle.

I hereby acknowledge with gratitude the receipt of the following gifts for our church building".

By the congregation at Adrian, Mich. 4102.50. congreg. at Momoe 456.34. by some members of the congregation at Sagt- naw City 44. congreg. a Frankenmuth 4108.90. Frankentrost 45.40. Fraakenlust 416. Paft. Arendts Gem. ia Canada 44.35. Racine, WiS., 48*3. Danville, Ill, 49.75. by Mr. Roschte 425.20. Grand. Rapids, 454. mit- waukee, 425. watertown, 425.75. plymouth, WiSc., 44.26. sheboygan falls, 44.75. cape gkrardra', Mo., 46.75. frankeahilf, Mch, 47th Sibiwalag 410; zweüe Collecte 426.50. Rock Island, Ill, 45th Wyaudotte, Mich, 443rd Tandy Creek, Mich, 422.45th Roseville, Mich , 46th Lolkasville, Ill, 427th Mr. Past. Cobbler, 45. - God bless in mercy" the kind givers.

biL. Roch is to be noted with regard to the statement of the cost of our church in No. 7 of the "Lutheraner" current year, that there the cost of the building site is not included, which amounts to 6000 dollars. I" Ramm of the Lutheran Church of the Trinity at Dttroit, Mich. I. A. Hügli, Pastor.

For church building ia ourGemelade have been received: 4120.00 from some members of the Fort Wayne congregation; 433.75 from Rev. Traub's congregation in Illinois; 46.51 from Rev. Stock's congregation at Fort Wayne; 450.00 and most of the lumber for building voa the St. John's congregation in Whitlry County; 420.00 from women of the same congregation for decorating the church.

For all these bountiful gifts we wish the dear giver of the HCrm the riches return in temporal and heavenly goods.

In the ram of the ev.-luth. Zionsgemeinde

G. Reichhardt, Pastor.

Columbia City, Whitlev Co, Jad, dm 4 Feb 1867.

For poor pupils: Bon P. Strauschild 45. by Past.'Jäbkrr for Huser 415. by Past. Verntdal 47; by the Young Men's Association in Paft. Königs Gem. 47. by the Jungfraaenverein 43; by Mrs. Schreiber 41. by Past. Keyl jun Kindtauk - Coll. by K. voigtbcrger 43; by Past. Lemke by F. Strafl thank offering for preservation of an aind 45. wedding--Toll, at l.-. Geifertest 44.98. voa Past. Wüstewann for happy delivery of his wife 45, for R. Müller 43.10. From the parish of Laporte by N. N. 45, for H. Backhaus 45. vo dmselbm of G. 41. by Past. Lehner by Nie. Naumann, P. Diehm each 41, Anippeaderg 41. Jgfr. Knippmberg 42. H. Backhaus 41. F. Petering 41. A. v. for H. Backhaus 42. B. Hild 41. Mrs. Siefert 25 LtS. Church Eollecte 416.60. I. T. for Reisig uad MiSdeck 42. Mr. K. Griefe -4. Emma Griefe 42. Mr. Komhorst 42. of the Virgins- Association in Past. Beyers Gem. o Chicago, for Brackmann 45. by Past, WambSganß voa its lower Gem. by himself 41. Past. WichmannS Gem. 48,85; from the church-box 43.51. 413.25. Don G. Wolf 42. Mr. Frllwock 41. of the Maiden- vereia ia by dmselbm of Mrs. W.lkening 42. by Past. Wynekm from A. 0.42. from teacher Rolting 41.

For the household: from Past. HuSmanas Ge". 410.

For vettzeugr By Past. König of the women's club 4 tt). Mrs. Schöpmann 42nd Past. AuazGem. in Eumberland, Ind. 415.

In bedding, linen ,c. r Mrs. Schamm in Laporte 1 quilt, 4 kiffm covers from the women's club there 3 shirts, from the women's club.W Huntingdon 3 shirts. H. Hemann ia Cleveland and some neighbors...

6 pc. double woolen blankets. Mrs. L. Jungk at Oshkosh 1 woolen blanket, 4 pairs of stockings, voa church members' at Elkgrove 7 quilts. Bro. Ameling, Luc. White and Kornhorst 1 quilt each. - God bless the givers! Addison, 15th Ja". 1867. i. C. W. Lindemann.

Received in the Lasse of the Eastern District":

To the synodical treasury: from the comm. in Grat- tonport 43.65. teachers holiday 42. Paft. Bermeuther 42, Gem. to Elmyra and Flora 413.80; further 48.50. Ge", to Washington 433.55. Gem. to vosto" 427.50. Gem. to Rainham 49. Gmr. IohanniSburg 44.55. Gem. in MarttnSvike 42.65. from the"Mr. Pastors Müller, Kähler, Weisel sen, Föhlinger, Bürger, Weisel jmr. each 41. Teacher Hrid 41. vo" dm Herrn Paftorm Gtürkm and Ernst each.42; Röder "nd H. Hanser each 41.50. Teacher Pstr- ner42. From Mrs. Past. Kähler 41.50 in silver. By Past. Kähler by G. Merkel 41.50; voa Büttiager, Meyer uad Ebek "each 50 Cts, by MrS. Wolf, voa R. R. Mb lIngmant. each 25 LtS.

For Prof. Bieroend's wife Wtttwe Don of the community of New York 413.;

For inner mission: vm the congregation in PittSburg, in Wochmgottesdicnstm ges. 412.90. Ge". 1" New York 410.

To the Collegr. UnterhalS-Kasse: Loll. of the Gem. inPütSburg at the Öfter-, Pfingst - and Reformationsfest 4100,40. Ge", in Retv Kork 416.55.

To syuodal debt dischargeSkasser Bon of the comm. in New Kork 416.52. comm. in WilltamS- burg 414.

FF r Fvau Pastor RF bbele "r voa Fra" Past. Weiftl sm. 45. . . .

To the proseminar in-Szkede": By Paft. Bermeuther 43. Hochzett-j-Loll. at A. Wilk" 1" MartinSvill" 41.50.

To the building of churches in SklaXi."I" r Boa the Ge", in Strattoaport 45.

To the church building in 8-rkviAer from the congregation of the pastor Jungk 45.

To lollege budget ta Ft. Wayaer By Past. Ernst 48.85. voa Joh. Williams ia l"- haanbSburg 45. I. Birkaer.

New York, Jan. 1, 1867. no. 92 WMia" - Str.

Received in lasse dea middle vtstrteta:

ToSyaodalschooldeatilgua skasser of Past. Jor" Gem. ia Logaasport 422.40; in Per" 420.60. Past. Nützels Gem. 422.11; Past. Hihn's Gem. 411.49. deffm Malgem. 48.46. past. Duttz'S Gem. in Huntington 45.80. Past. Detzer's parish ia Defiance 414.40; i" Gouth Ridge 410.87. Lh. Kmll 41st Paft. HSmikes Gem. in Dessau" L"., O., 46.25; ia Williams Co., O., 41.35; voa Past. Höraicke itself, 42; Past. Wüstemann comm., WrihnachtS eoll. 428; Paft. Frickes Gem. 487, 17. deffm St. IohanniSgem. ta Minden, Marion Co, Ind, 419. past. Schäfer's Gem. 47. by Past. Seuel vo" Samlemann 50 LtS.; by Dolzrr 25 LtS. Past. Frederick's Ge", at Lancaster, O., 416.

To the synodical treasury: Ge". Ft. Wayne 488.15. Past. Bode's congreg. 411.28. Paft. Fleischmann's Gem. 410; Past. Oestermeier's Gem. 46.50; by himself 4l. Past. Zagel's gem. 413.05. past. Schönederg's Gem. 415.25; by himself 41.50. WeihaachtS-Coll. in Past. Kühn's gem. 47.45. past. JLBker's Gem. in 2 lollectm 426.90. Past. Dulitz's Gem. tu Lancaster,' Ind. 42nd Past. Jor"Gem. in LoganSport 414 25; in Pem 46,25; by himself 41. by Past. Michael 42. by Past. P. Rupprecht HochzritS-Loll. at l. Nagel 45. don deffm Wem. AbendmahiS-Loll. 41.22. Mrs. Brau' 45. paft. Stocks Gem. 417. by dmselbm of G. 41. by Past. Lehner by Nie. Naumann, P. Diehm each 41, Bro. Busch, D. Stapf each 50 cts. Paft. Bauer's Gem. 45.54, Past. Schumann's Gem. 412.75, Past. Fritzes Gem. 420, by himself 4l. Wedding debit, by Ernst Franz 45. Past. HuSmann's parcel, Christmas tol. 48, by himself 41. Past. Saupert's parish, 436.75. Past... Brack- hages Gem. 410, Gem. by himself 41. Past. WichmannS Gem. 48,85; from the church-box 43.51. ia by dmselbm of Mrs. W.lkening 42. by Past. Wynekm from A. 0.42. from teacher Rolting 41.

To L olle geb ausschuld kasse in Fort Wayner Past. Wynekms Ge", Advmts - Loll. 452. past. Gallmanns Gem. drßgl. 49. in Past. Seuels Ge- mrinde by Rollmann ges. 474.95. Paft. Fritzes Gem. 411.20. Past. Schuster- Ge", in Bremer" 413. by

Past. Sanprrt von Helms \$1. Kindtauf -- Coll. at Joh. Bayer \$7,25. Mrs. Bayer, thank-offering for happy delivery \$2.

On the College - Househals - Kasse in Fort Wayne: By Past. Stephan by F. Stall- mann \$3. C. Pick and W. Kipp each \$5. N. N. \$1. By Past. Nützet by A. V. \$1. Mrs. N- \$l. By past. Kühn by Wittwe Schmidt 25 cts. Past. Wüste- nann's Grm., harvest festival- Loll. \$19. By past. Fricke ,on I. F. Nöscner \$5.

For heathen mission: from a Norwegian friend of the mission, T. 2. in Iowa, bequest \$200. pastor Schäfers Gem. \$2. past. Nützel's Gem. \$5,29. pastor Schöneberg's Gem. \$7,25. by the same from Heisch- mann \$5. past. Dulitz's Gem. in Huntington \$6. Pastor Lehner's Gem. in Aubnm \$1, in Noble Co. \$1,75. Pastor Seuel's Gem. \$13,25.

To the seminary household in Addison: Past. Bodc's Gem. in New Haven, Wedding - Coll. at Jobst Fischer \$5. Past. Fricke's Gem. \$33,30.

For inner mission: Past. Nützel's Gem. \$5,29. Past. Dulitz's Gem. in Huntington \$5, ">. By Past. Lehner Kindtauf-Coll. in B. Schönlein \$1,63.

For Past. Brunn's institution: Past. NützelS Gem. \$3.50. By Past. Michael von Bardonnrc sen. \$5. by Past. Hömicke by Mrs. N. as a thank offering for recovery from serious illness \$13,40.

To the parish and teachers' widows' fund: Past. Schönebergs Gem. \$15,80. F. Bach \$2,60. By Past. Lehner HochzeitS-Eoll. bei Fr. Sothmann \$1,15,^

For Prof. Biewend's wife widow: Past. Kühns Gem., Coll. for January \$1,25.

For ameschool seminarians, Don Past. Dulitz's Gem. in Huntington \$7,40. by Past. Jungck of W- Heine \$l. Past. Jäbker's Gem. for the student G. Hüser \$30.

For St. Louis College, Rev. Michaels Gem. at Arcadia \$l0, at Tipton \$5. Rev. Wyneken's Gem. at WeihuachtS-Coll. \$66,10.

For Brunn'sche Zöglinge: Through Pastor Michael von I. Zelt \$3.

For the seminary at Addison r Rev. Michaels Gem. \$6,12. Bardonnrc sen. \$5. By Rev. Fricke by I. F. Nöscner \$5.

On the orphanage in St. Louis: By Past. Seuel by H. Schokkemüller \$1.

For poor students: Dnrch Pastor Wyneken Wedding-Coll at I. H. \$8,81; at H. I. \$3,26.

Tuition of college students: Von Schreeb and G. Meier each \$12. Ch. Koch \$24.

Fort Wayne, Jan. 21, 1867, C. B o n n e t.

Received at the Raffe of the Northern District:

On the synodal treasury: By Past. F. Steinbach \$2. past. Fuerbinger's parish, Harvest Festival Coll. \$32. Trinity Distr. in Milwaukee \$61,24; Immanuels Distr. \$5,25. Past. Strasens Jilialgom. in Concvrd \$15,10. of Pastors Strafen, Link and Reinsch each \$1; Pastor Daib \$1,50. teacher Denninger \$1. of Past. Wambsganß' upper comm. \$34,8l; of the lower \$18,39; of himself \$1. By Rev. Herzer by the following school children: Theodor Meyer, Wilh. Dopping, Sophie Dopping each \$1, Anna Dopping \$2. Past. Ottmann's comm. in Plymouth, Harvest Festival Coll. \$7,70. whose comm. in Sheboygan Falls \$7,75. past. Ottmann himself \$2. By Past. I. M. Moli of Buettner \$3. Past. List's Gem. \$7,50. whose branch in Cascade \$4,55. by himself \$1. by Past. Werfelmann \$2. whose congregation at Cedarburg \$6,38; at Cedar Creek \$2,19; at Grafton \$8,19. teacher Th. Eißfeldt \$1. past. Guenther's comm. at Saginaw City \$15. P. Weggell there \$10. Past. Böling \$1. Past. Stecher \$1. whose Grm. in Sheboygan \$5; in Town Wilson \$4,65. Past. Estel \$2. of Pastors Krumsieg, Winter and Kolb each \$1. teacher Leuthäusr \$2. Past. I. M. Molls Gem. \$6,14. Past. Trautmann \$2. Thanksgiving - Coll. in Town Pella, Range 14 \$4,86; Range 13 \$5,25. St. Martinigenr. in Belle Plain \$6,80. by Past. Dicke Kindtauf - Coll. \$1,75 and \$1,34. By Past. Winter and Gem. \$3,50.

For Mrs. Past. Röbbelen: Mrs. Ärieske by Past. Steinbach thank offering for happy delivery \$5. Andr. Galstrr in Frankenmuth \$3. past. I. M. Molls Gem. \$5.

For Past. Brunn's Anstalt: By I. H. Komper through Past. Steinbach in Milwaukee \$5; by Past. Böling by N. N. \$5; by Barthel \$5; by Wetzcl C. Schneider. C. Schöffcr, Garbisch, Netzlaß each \$2; E. Schneider, C. Lcmke and Schneider each \$1,50; Past. Böling himself \$1. H. Heckendorf, I. Hcckendorf, Hillmann, Bublitz, M. Schöffcr, Schmidt, M. Hilzendorf, Lüdtkc, Müller each \$1; Colart 75 Cts. Müllbrath, Jakobi, Helm, A. Lemke, C. Hilgcndorf, Wilde, Schweid, each 50 cts. Utech, D. Garbisch, each 40 cts.; W. Dohnke, Groth, Spiering, G. Krüger, Maß Walt, each 25 cts. Past. Werfelmann's Gem. in e darburg \$1,50. By Rev. Daib by several Lutherans in Caledonia, Mich. \$4,30. by several members of Grand Rapids congreg. \$11. by several Lutherans in Alpine \$3,30. by H. Schier, G. Klenk, W. Behm, G. M. Müller, Past. Daib, teacher Denninger each; 1. By Past. R "ff wedding coll. at Klug \$4,15. by Past. Stecher HochzeitS-Coll. at Krämer \$6,51. C. Laudon in Milwaukee \$2. Baierlein \$1.

On the Synodal Debt Redemption Fund: Past. Daib \$5. past. Spockhardt's comm. on Sandy Creek, AdvcntS coll. \$3,93. Past. Lifts Gem., AdventSColl. \$9. Past. Daib's Gem. in Grand Napids \$10,58.; in Town Ehester \$9,36; in Grand Haven \$5.; in Town Alpine \$1,50. Of Past. Daib himself \$1. of whose parish in Freistatt, Wis. \$14,50; in Mequon Niver \$2,55; in Kirchhayn ^\$6,60-; in Town Granville \$8. Past. Rohrlack's Gem. in Oshkosh \$9. Past. Werfelmann's Gem. in Grafton \$9; in Cedarburg \$4,07.

For inner mission: Past. Bölings Gem. >n Freistatt \$8,50. By Past. Daib by G. Blickle in Grand Napids \$1; by himself \$1. By Past. Hoffmann collected at dedication of new Immanuel Church in Marathon \$4. TrinitySgem. in Milwaukee, collected in missionary hours \$3,81. Past. Trautmann's congregation in Adrian \$10.

For Gentle mission: Collected by Past. Kolb, collected in missionary hours \$10,64. by Rev. Reinsch \$5,74. by a missionary in Milwaukee \$3. Trinity congregation there, collected in missionary hours \$3,81. by Rev. Trautmann's congregation in Adrian \$10.

For sick pastors: By Rev. Böling von Barthel \$1.

For Mr. Past. G. v. Kienbusch: By Mr. Past. I. N. Beyer \$5. by Past. Böling von Lüdtkc \$1. By Past. Werfelmann Gem. in Cedarburg \$1,50. By Past. Stecher by W. Kroos \$2; by Ch. Bollmann \$1.

To the college householdin St. LouiS: Past. Werfelmann's Gem. in Saukville \$8,44. by Past. Guenther by R. Mießler in Saginaw City \$1. by C. Laudon in Milwaukee \$2.

On the college stop inFt. Wayne: Past. Fürbringers Gem, in Frankenmuth \$13,28. Rev.

Werfelmann's Gem. at Cedarburg \$14,79. By Past. Rufs by W. Siebig \$2,50.

For poor students at Fort Wayne By Past. Daib of the Women's Vcr. in Grand Napids \$18. Past. Rohrlack's comm. at Oshkosh, Neformation fcst coll. \$9. C. Laudon in Milwaukee \$2.

On the seminary budget in Addison: Past. Werfelmann's Gem. at Grafton \$13,11. C. E. and B. for Poor Students \$6,89.

For teacher salaries: Past. Kolb's congregation Often - Coll. \$8,29. Pentecostal- Coll. \$5,56. by Nöhrling \$1. by Kleinow 50 Cts. By Past. Daib by W. B. \$2,50; G. Holzhay \$2; G. Blickle \$1; by himself \$1,50. By Past. Link by F. Witte \$10; W. Görbitz \$6; F. Wagner, F. Schwefel, C. Maß each \$5; F. Naß \$8; F. Neitze \$4; F. Milke \$2,50; Stargard, Grusenik, KiekHahn each \$1,50; Krutlow, Burghard, Knaun, Kühl, Kort, G. Schultz, Jeche, Barthel, Maaß, Gnvcl, Ohrmund, Radloff, Seefeld, Rabe, Damnowl, Kaspar, C. Kruger, Kühl each \$1, Waltmann of Watertown \$3, Past. Daib \$1,6l. WeihnachtS-Coll. in whose Gem. in Grand Rapids \$13,87. Deßgl. in Past. Strasens Gem. in Watertown \$30,61. Kindtauf-Coll. at C..Wille there \$3,75. WeihnachtS-Coll. in Past. Lifts Common \$12. Past. Trantmann's congregation \$12. Past. Kolb's congregation, Thanksgiving coll. \$10. Christfest Coll. \$7.

To the Lutheran Orphanage in St. LouiS: By Past. Lift Hochzeits-Coll. bei I. C. F. Winter \$2. Lehrer Neigenfind, Dankopfer \$2. Frau Buch, deßgl. \$2.

On the Lutheran Hospital in St. Louis: by Carl Schröter in Grafton \$1.

To the seminary building at Fort WaylItt By Past. Engelberts Gem. \$9,65. Jur Widows and Orphans Fund: By Past. Daib wedding - coll. at Val. Force \$5.

For poor seminarians in Addison; Trinity - Distr. in Milwaukee, Coll. \$50. immanuels - Distr. there \$18,60. c. laudon there \$2. past. Steinbach's comm. in Milwaukee, Christmas - Eoll. \$38,55. Past. List's gem. there, Epiphany - Coll. \$6,25. by himself \$1,45. wedding - Eoll. at Aug. writing \$3,34; at Carl Zeige \$3,34.

C. Eißfeldt, Kassirer. I

Zür the Lutheran have paid:

The 19th year: The gentlemen: A. Pürner,... I. Schlosser, D. Hedemann, C. u. V. Lücke, A. Fischer, H. Hauptmeier, H. Brüggemann, Th. Hanf.

The 20th year: The gentlemen: C. Feig, E. and T. Estel, Decker, A. Pürner, I. Schlosser, E. Fredericksst", C. Puscheck, V. Hedemann, F. Nötiger, C. and V. Lücke, A. Fischer, H. Hauptmeier, H. Brüggemann, Th. Hans, M. Allbrecht.

The 21st year: Messrs: B. Pracht, Past. I. Rennieke, E. and T. Estel, C. Winter, G. Burk- hardt, C. Feig, Fr. Wegener, Alex. Vogel \$2,50, Decker, I. Kiefer, A. Pürner, I. Schlosser, E. Emmermann, M. Eichemann 50 Cts, C. Prinkert 75 Lts, JZBaumaim \$9, E. Fredericksen, H. Dufenhorst, C. Puscheck, I. G. Am,, D. Hedemann, F. Nötiger, G. Kaufmann, Past. W. Hattstädt \$10, Fetter, Past. Raßmusen, Past. Heid \$6, Past. Endres, W. Gehner, Th. Hanf, M. Albrecht, I. Wendler, C. Kalbfleisch, C. Weber.

Den 22. Jahrgang: Die Herren Pastoren: Th. Mießler, I. R-nnicke \$2,50, A. Franke, I. N. Bey \$21,80, F. W. Föhlinger \$34, Ph. Fleischmann \$4, E. E. Bode \$19, W. Husmann \$4, C. Stinken \$19, P. I. Bühl \$7, K. L. Moll \$5,50, G. Th. Gotsch \$5, H. Gräbner' \$16, H. Schmidt \$32, R. Biedermann \$7,50, H. Allwardt, I. Walther, H. Lemke \$30, F. Steinbach \$27, H. Wunderlich \$5, I. G. Kunz \$5, W-Oestermeyer \$ly, M. Guinther 50 Cts, M. Michael, N. Amlund, P. R "p- precht \$4, A. Ernst \$8, C. F. Spring, G. Speckhardt \$26, I. E. Gottlieb \$6, P. Raßmusen, P. Heid \$4, K. Thor- stensen, A. Wagner, G. Endres, H. Sieger \$4,50, E. A. Fünfstück \$2, H. Wunder \$3, W. Hattstädt \$10, N. A. Quammen, V. Koren, G. Bernthal, A. Mennicke \$6.

Furthermore the gentlemen: C. Pracht, C. Zenge, E. Mi'zlaßf, C. Berns, I. Göttler, Dönges, Ide, Schäfer, Thüre, S. Riedel \$5, W. Pottschmidt, H. Hellwege, C. Kühnert, I. Schlimpert, Z. Müller, H. Markworth, E. u. T. Estel, G^ Neumüller, F. Fischer, G. Walther, C. Feig, C. Winter, G. Burkhardt, I. Schmidt, G. Müller,,G. Darnstädt, H. Pfortmüller, D. Rosenwinkel, B. Wilken, I. Thiemam, W. Geils, H. Buchholz, Fr. Wegener, L. Dönncr, E. Steinbrück, M. Fellwock, Alex. Vogel \$21,50, Güster, Pick. F. Koch \$49,50, N. Hummcl, F. Vollmer, I. Kiefer, F. Pape, H. Natze, I. Runge, M. Buchholz, I. Baum- ner \$9, Fr. Michel, D. Hedemann, F. Nötiger, Lange, Meier, F. Clausmcier, Sauer, A. Einwächter \$77,43, H. Körner 50 Cts., W. Kuck, W. Thirkow, H. Werner, G. Kaufmann, I. Seidel, C. u. W. Lücke, A. Fischer, H. Hauptmeier, Fetter 50 Cts., W. Meyer \$40, E. Dittes, I. G. Lempner \$19, W. Gehner, I. G. Schulze, H. Wein- rich, F. Bartling, I. Stamm, H. Allbrecht, Flick, C. Richter, M. Eberhardt, C. Kalbfleisch, I. Wendler, Eyl, H. Seim, I. C. Drager, C. Weber, H. Schütte.

(Conclusion follows.)

M. E. Barthel.

changed addresses r

Hev. Dr. 6. N. Ootsek, Xo. 110 Hluin 8t., Nempdis, Lsvv.

Rsv. 8. IVsllrer, subson, X. lerse^..,

^jdert kietgeliwLnn, teacher, oars of Rev. R. VoiZt, lorva. Oit^r, lov".

<div>(Sent in by Past. Fick.)</div> <div>Chiliasm is false, VIII. because it makes something visible and temporal the object of Christian faith and belief.</div> <div>Hope.</div> <div>The Chiliastes believe that in the millennial kingdom there will be an abundance of spiritual goods and blessings, but at the same time they claim that the Christian church will then experience a period of splendor never before seen. Christ would appear with His saints in visible majesty as King and would reign with them on earth in great glory for a thousand years. At the same time, as most of them believe, a golden age would dawn for the Jews in particular. They would return to Jerusalem from all countries, the Israelite kingdom would be re-established and also the temple would rise in unimagined splendor. Then the kingdom of most holy peace and purest joy would reign on earth and the believers would also be granted a rich abundance of earthly pleasures. Even nature will share in the glory of the children of God and, transfigured to wonderful beauty, will be resplendent like a lovely pleasure garden. The enemies of Christ, on the other hand, would experience the seriousness of God in the fullest measure and be visited with terrible judgments. Now it is a grievous sign that the chiliasts in Christo are so eager to have a visible</div>	<div>and seek temporal glory. For what good is all outward splendor? Our harm is not outward, but inward. We are sick and sore unto eternal death. Our misery is sin, the curse of the law, the evil conscience, the fear of death and judgment. Whoever has once recognized and felt this misery does not long for an outwardly splendid Messiah and world king, but longs for another comfort namely for grace, forgiveness of sins, and peace with God. And this consolation is brought to us only by the Crucified One. This consolation is the core and star of the whole holy scripture, the main. It is the main theme of all their sermons, prophecies, psalms and hymns. Therefore it is said in the Ap. Hist. 10, 43: "Of this (JESU) all the prophets testify, that through his name all who believe in him should receive forgiveness of sins." The same do all the apostles testify with Paul Eph. 1, 7. "In Christ we have redemption through his blood, even the forgiveness of sins." And how so blessed are all who believe in Christ by this consolation! They joyfully exclaim with the Psalmist, "If I have thee only, I ask nothing of heaven and earth," Ps. 73:25; and with Paul "For Christ's sake I have counted all things as evil, and count them as filth, that I might gain Christ," Phil. 3:8. Yes, he who has experienced this consolation of grace thanks God also for the dear cross, because it is</div>	<div>He does not seek a thousand years of temporal happiness, because he knows that it would only be a pernicious poison for him. In short, an enlightened Christian, who finds life and full satisfaction in the crucified Saviour, turns away with deep disgust from a thousand-year splendour Messiah, that miserable adverse idol created by a Jewish fleshly imagination.</div> <div>We are not surprised that so many chiliasts have no eye and no understanding for the spiritual beauty and glory of the Lord. They cannot say with the Psalmist to Him crucified, "Thou art the fairest of the children of men, and thy lips are blessed," Ps. 45:3. Their desire and aspiration is above all for a visible glory, which He is to bring them. Christ's humiliation, suffering, death, cross, and death are secondary matters to them, and do not matter to them. They prefer to speak of Christ as a glorious king, and cannot find words enough to praise the outward splendor of the millennial kingdom. But such a visible and temporal glory as the Chiliastes suppose is</div> <div>1. <u>Inconsistent with the nature of the New Testament.</u></div> <div>For when God made a covenant with the people of Israel in the Old Testament, He established a visible theocracy (reign of God).</div>
---	--	---

and gave it all kinds of bodily promises of kingship, of the possession of the promised land and other earthly goods. This whole theocracy, with all its offices, institutions, and goods, was to model and shadow Christ and the goods of the New Testament. "For the law hath the shadow of the goods to come, not the essence of the goods themselves," as it is said in Heb. 10:1. That, by the way, the New Covenant would not bring bodily, but only spiritual goods, the prophets declare in innumerable passages. Let us take the main passage Jer. 31:31-34, where God promises: "Behold, the days come, that I will make a new covenant with the house of Israel, and with the house of Judah." And what this new covenant would be, God Himself says in these words, "I will put My law in their hearts, and write it in their minds; and they shall be My people, and I will be their God. And shall not teach one another, nor one brother another, saying, Know the LORD: but they shall all know me, both small and great, saith the LORD. For I will forgive their iniquity, and will remember their sins no more." Accordingly, the New Testament goods, which were prefigured by the Old Testament theocracy and promised by the holy prophets, are the Holy Spirit and his gifts, regeneration, filiation, the knowledge of the Lord, the forgiveness of sins; consequently, only spiritual goods. Now the whole New Testament teaches us that Christ has really purchased these spiritual goods for us, and has thus fulfilled all the promises and examples of the Old Testament. St. Paul therefore rightly testifies 2 Cor. 1:20: "For all the promises of God are yea in him (in Christ), and are amen in him, to the praise of God through us." Therefore Christ also commanded, after his fine resurrection, "to preach repentance and remission of sins in his name among all nations," and so to communicate the goods of the New Testament to all men through the gospel.

What then do the chiliasts do? Not satisfied with the spiritual goods of the New Testament, they long again for the earthly things by which those were modeled, and thus fall back from the essence of the goods to the shadows of them. They do much the same as the Jewish false teachers who destroyed the Galatian commonwealth. As these seducers wished to re-establish the Mosaic law, by declaring the keeping of it to be meritorious and justifiable, so the Chiliastes wish to re-establish a visible theocracy by making the millennial kingdom an article of faith. In this way they actually assert that Christ has not yet fulfilled the law with its theocratic models, that this fulfillment is to be expected only in the millennial kingdom. They are therefore in the greatest danger of losing the true Messiah, and with their new fal

The law is the end of the law; he that believeth in him is righteous", Romans 10:4. On the other hand, St. Paul testifies: "Christ is the end of the law; he who believes in Him is righteous," Rom. 10:4. Therefore, because Christ fulfilled the law with all its ceremonial and chromatic models and shadows, the visible theocracy also reached its end in Him and is finished forever for the time of the New Testament. And how earnestly the Lord Himself testifies, "So it behoveth us to fulfil all righteousness; I am not come to dissolve, but to fulfil," Matth. 23:13. If these words of the Lord are true, and no true Christian doubts them, and if Christ, as our King, High Priest, and Prophet, has fulfilled and accomplished all that was prophesied of Him, then He can no more reign again visibly in this world as King than He can die as High Priest. To teach a visible millennial kingdom, therefore, is to deny Christ the fulfillment of the theocratic models and many prophecies, to deny the perfection of the New Testament, and instead again to set up a meager theocratic shadow work. Therefore, to the Chiliasts, as well as to the Galatians seduced by the Jewish false teachers, the punishing word of the apostle applies: "Are ye so foolish? Having begun in the Spirit, will ye now finish it in the flesh?" Gal. 3:3, "But now that ye have known God, ye are rather known of God, how turn ye again to the weak and meager statutes, which ye serve anew? I am afraid of you, lest perhaps I have labored with you in vain." Gal. 4:9, 11.

(2) The doctrine of a visible millennial kingdom is also contrary to the nature of the kingdom of Christ, because this kingdom is a spiritual and heavenly one.

This is already taught by the words John the Baptist began his sermon with: "Repent, the kingdom of heaven is at hand", Matth. 3, 2., which Christ repeated when He began His public teaching ministry: "The time is fulfilled and the kingdom of God is at hand. Repent and believe in the gospel", Marc. 1, 15. Only through repentance and faith, or through being born again of water and the Spirit (Joh. 3, 5.) can someone enter the kingdom of God. Only the believers are citizens of this kingdom, because the Lord says: "The good seed are the children of the kingdom", Matth. 13, 38. When this kingdom comes to us, the Lord says with the words: "If I cast out devils by the Spirit of God, then the kingdom of God has come to you", Matth. 12, 28. The entrance to this kingdom is opened to us through the key of heaven or the gospel. "I will give thee the key of the kingdom of heaven. All things which thou shalt solve on earth shall be solved in the

From this we already see that Christ's kingdom is a spiritual, heavenly kingdom. The king of the kingdom is the Son of God, who casts out devils through the Holy Spirit, works repentance and faith in hearts, and makes believers citizens of his kingdom.

This is also clear from the nature of the goods that the kingdom of God brings. For these do not consist in earthly pleasures and invisible glory. But the Holy Spirit testifies, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit," Rom. 14:17. "God hath delivered us from the dominion of darkness, and hath brought us into the kingdom of his dear Son, wherein we have redemption through his blood, even the forgiveness of sins," Col. 1:14. 1:14. Whoever, therefore, in spite of these clear sayings, asserts that the kingdom of God will one day bring temporal and visible goods, only proves that he does not believe the Bible, which declares that the goods of the kingdom of God are "not food and drink," that is, not of an earthly and temporal kind at all, thus overthrowing the whole chiliasm.

d. Because it is an internal and hidden.

That Christ's kingdom before the end of this world will never be a visible, outward kingdom that is immediately apparent to everyone, but will always remain an inward and invisible kingdom, because it is hidden in the hearts of the faithful, is testified to in many passages of Scripture. Already Ps. 45:14 says, "The King's daughter is all glorious within." Christ says, "The kingdom of God cometh not with outward show. Neither shall it be said, Behold here, or thereabouts. For behold, the kingdom of God is within you," Luc. 17:20, 21. "But once the kingdom of heaven is like unto a treasure hid in the field," Matt. 13:44. "Your life is hid with Christ in God," Col. 3:3. Therefore Christ's kingdom forms the sharpest contrast to worldly kingdoms or political states, because it has no visible goods or servants, no outward rule or dominion, or power of compulsion, but is an invisible government of hearts and in hearts. For Christ says, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight that I should not be delivered to the Jews: but now is my kingdom not from hence," John 18:36.

Very instructive is also how Christ refuted the chiliastic delusion of the apostles, who hoped for a visible "glory" in the kingdom of Christ, Matth. 20. and Marc. 10. The request of the sons of Zebedee: "Give us to sit, one at your right hand, and one at your left, in your glory," he knows.

with the villagers: "Ye know not what ye ask." Hereby he punishes their ignorance, that they did not recognize the spiritual nature of his kingdom, otherwise they would not have dared to make such an incomprehensible request. If, on the other hand, there were a millennial kingdom, Christ could not possibly have refused them their request. For this purpose, instead of a visible glory, which they desired, he promised them the cup of suffering and the baptism of the cross: "My cup indeed ye shall drink, and with the baptism which I am baptized with ye shall be baptized: but to sit on my right hand and on my left is not mine to give, but it is prepared for them of my Father." These last words are understood by the chiliasts to mean that Christ does not necessarily refuse the disciples' request, but only puts them off to a special decision of the Father, who in his time would already give the highest places of honor to his elect in the millennial kingdom. But this is a distortion of the words of Christ. Christ said: "To give sitting on my right hand and on my left" (to make you great world rulers and earthly kings, as you desire in your ignorance), "this is fitting for me" (as Mediator and Redeemer, who came not to set up a glorious world kingdom, but only to make unlearned sinners blessed) "is not for me" (this is not my office, I have nothing to do with it), "but for whom it is prepared by my Father," (it is the Father's business, who rules the kingdom of power with the Son and the Holy Spirit, to make earthly kings, as Daniel C. 2:21. says, "He setteth in kings, and setteth down kings." Then Christ continues, "Ye know that the temporal princes reign, and the overlords have power (and the mighty are called gracious lords, Luc. 22:25). So it shall not be among you." Thus that very thing is not to be in the church which those disciples desired and the chiliasts want, namely, to reign as gracious lords in sickening glory. Hereby the Lord not only rejects the doctrine of the millennial kingdom as error, but he also forbids the desire for it as sin.

Just as vainly do the Chiliastes refer to Acts 1:7. When the Lord, shortly before His ascension, had promised the apostles that they should soon be baptized with the Holy Ghost, they asked Him, "Lord, wilt thou at this time restore the kingdom to Israel?" To which the Lord answered, "It behooveth you not to know the time or hour which the Father hath reserved for his power." Here, say the chiliasts, the Lord by no means reproves the hope of a glorious restoration of the kingdom to Israel, but only the forwardness of his disciples, by which they wished to know the time and hour of its coming. But supposing that Christ did not here expressly condemn the hope of a millennial kingdom, this is by no means an approval of it. Yes, even the last semblance of approval disappears, when the hope of a thousand years

We have to take a closer look at this in the context of the Bible. The dear apostles were still under the carnal delusion that Christ would raise the kingdom of Israel to a brilliant and glorious world power. This was a foregone conclusion to them. They only wanted to know the time when Christ would restore Israel to that glory. In His answer Christ obviously refers to Dan. 2, 21. 2:21: For when God had revealed to Daniel the meaning of the image of the monarchy, which Nebuchadnezzar had seen in a dream, and which represented the four great kingdoms that were yet to come upon the earth, he broke forth into praise and thanksgiving to God, saying, "Blessed be the name of God for ever and ever: for his is both wisdom and strength. He changeth the time and the hour: he removeth kings, and setteth up kings." 2c. Daniel thus praises the wisdom of God, by which he rules in the kingdom of power, determines the time and hour of the kingdoms of the world, when they are to arise, flourish, and pass away, and so aligns, overthrows, and changes them as he wills. Now from these words of Daniel the Lord takes the expression time or hour, or, as it is properly called in the Greek, times or hours. If we now consider Christ's answer, he evidently gives his disciples a serious rebuke for wanting to concern themselves with things that were none of their business, and for raising impertinent questions about politics and God's rule of the world, to which they had no profession at all. "It behooveth you not to know the times or hours" of the world-kingdoms, when and how God will change, adjust, or overthrow the world-kingdoms, "which the Father hath reserved to his power;" this is a matter which concerns neither you as apostles, nor me as the Mediator; nor does it belong at all to the kingdom of grace, but to the kingdom of power; ye shall preach nothing of it, therefore ye need know nothing about it; rather, ye are called to other things than to speculate about world-kingdoms: "But ye shall receive power from the Holy Ghost, which shall come upon you, and ye shall be my witnesses;" filled with the Holy Ghost, and enlightened, ye shall preach of me, not of times and hours, temporal and temporal millennial kingdoms. Since the dear apostles speak not out of malice, but out of weakness, Christ, with tender love, punishes them in a mild and sparing manner, intimating that their foolish question arises from their gross carnal Jewish ignorance, and pointing them to the outpouring of the Holy Spirit, who will guide them into all truth, and deliver them from all such chiliastic errors. Nevertheless, in Christ's words lies a devastating blow against the chiliastic heresy, since they state the following: Chiliasm is a rash, unjustified questioning about things that do not concern us at all as Christians, because God has nothing to say about them.

He is without any foundation in the holy Scriptures. Chiliasm wants to know "times or hours," that is, temporal and worldly things, which do not belong at all to the kingdom of grace, and therefore also not to Christian doctrine. Chiliasm mixes up the kingdom of God with the kingdoms of the world, which, after all, the Father has reserved to his power, and draws political disputes into the church. Instead of wanting to know something about the times of a dreamed-of millennial kingdom, we should rather strive to be filled with the Holy Spirit and to become witnesses of Jesus, but not witnesses of chiliasm.

c. Because it is an eternal one.

The holy scriptures testify of Christ: "He shall be king over the house of Israel for ever, and his kingdom shall have no end," Luc. 1, 33. "His dominion is everlasting, which shall not be cut off, and his kingdom shall have no end," Dan. 7, 14. "The LORD shall be king over them in mount Zion from henceforth even for ever," Mich. 4:7. "And there shall be no end of peace," Isa. 9:7. "In his days shall the righteous flourish, and great peace, till the moon be no more," Ps. 72:7. "But in the days of such kingdoms God shall set up a kingdom from heaven, which shall never be destroyed: neither shall any other people have his kingdom. It shall crush and destroy all these kingdoms; but it shall abide for ever," Dan. 2, 44. "We receive an immovable kingdom," Heb. 12:28. and that, as appears from the context of this passage, such a one as shall not, like the Old Testament kingdom, be changed again. "Thy kingdom is an everlasting kingdom, and thy dominion endureth for ever," Ps. 145:13.

In contradiction to these clear sayings, the chiliasts attribute to Christ a temporal, mobile, and changeable kingdom of a thousand years, and make the eternal king a temporal one, whose power passes away after a thousand years and whose dignity has an end.

ä. Because Christ's kingdom is only one.

Nowhere in the Scriptures are several kingdoms ascribed to the Lord Christ, but only one-; nowhere does it speak of them in the plural, but always in the singular. It is Ps. 45:7: "The scepter of his kingdom is a straight scepter." "My kingdom is not of this world," John 18:36. "Christ shall deliver up the kingdom to God and the Father," 1 Cor. 15:24. The kingdom of Christ is indeed divided into the kingdom of power, the kingdom of grace, and the kingdom of glory, but this does not in any way assert three essentially separate kingdoms, but only distinguishes the different manner and the different objects of Christ's government. In essence, Christ's kingdom is but one-. "Alone," says Johann Gerhard, "if Christ, besides His eternal kingdom, still has a

chiliastic, which is to be administered on earth for a eilf Colloquenzen agreed on both sides to give practical holy office of preaching". Inf., Year II, 23rd, I., 85th, 86th, thousand years, then his kingdom would no longer be effect to this result on their part. II., 5th, 6th.

one, but a double one, which would be in absolute The following pastors and deputies were present: F. b. from the ministry of preaching.

contradiction with itself: for one would be temporal, the G. Zeumer, E. Lemhuis, Chr. Hochstetter and P. Brand 1) The right divine calling or public office gives power other, on the contrary, eternal; one spiritual, the other from Buffalo with the deputies of the two local to the words of institution, e.g. in Holy Communion. The words of institution, e.g., in Holy Communion, have their corporal; one general, the other, on the contrary, confined congregations: E. Schorr and Fr. Scheuermann; also the power and effect. Second Synodal Letter, pp. 11, 12.

to certain places, times, and persons." Loc. theolog. tom. pastors A. G. Döhler, G. Wolläger, Chr. Bauer, H. Kanold with the deputies Northblum, G. Runkel, Osk. Wüst, W. 2) A congregation that is not assembled with the regular ministry does not have the Lord Christ in its midst, IX. pag. 467. Weinbach and Chr. Großberger, together with the and cannot take comfort in the promise of Match. 18, 20.

The assumption of a visible millennial kingdom is The congregation accordingly consisted of twelve Christ is not in the midst of us by virtue of faith, but only also wrong because it contradicts the essence of the deputies H. Plaster von Bergholz and G. Blei von Eden. through the word imparted by the preaching office. Second Synodal Letter p. 93 and 97, Inf. Jahrg. I., p. 87.

The Holy Spirit himself defines faith Hebr. 11, 1: "But faith is a certain assurance of things hoped for, and not doubting of things not seen. According to this, the object of Christian faith is "that which is not seen," that is, the invisible. Likewise also St. Paulus says, "Our affliction, which is temporal and light, creates for us an eternal and exceeding glory, which we look not to that which is visible, but to that which is invisible. For what is visible is temporal, but what is invisible is eternal." Now if we go through all the articles of our Christian faith, we find that against the doctrine known by the eleven Colloquists, but according to the proceedings, immediately examined the result of the Second Synodal Letter p. 107.

Colloquium and not only declared itself in agreement with the doctrine known by the eleven Colloquists, but accordingly also every congregation. The congregation, church has the key ministry directly and originally, and therefore, must be and remain the agent-cause, which has the right and duty from God to confer by election and appointment the public office of preaching instituted by God, i.e., as the Schmalkaldic Articles say: where there is a true church, there is also the power to elect and ordain ministers.

deals only with invisible things. The chiliastic faith, on the other hand, is quite different. This faith gives us hope for members.

a visible, temporal, and earthly glory. Therefore it is not a 3) That following the result adopted by Synod, the sinner is to be considered a pagan and a tax collector; Christian faith, but completely foreign to it, contradictory, following resolutions were unanimously adopted by the sentence or ban judgment belongs only to the inconsistent, and unchristian. Therefore the punishing Synod: ministry. Second Synodal Letter, p. 28: On the judgment

word of Augustine applies to the Chiliastes: Stulte, quod I. We firmly reject and revoke (in connection with the of the laity in general: as if no layman were allowed to vides, non est fides i.e.: Thor, what is seen is not faith. (To above) all real and solidary adherence to the following judge publicly on doctrine. Second Synodal Letter, pp. be continued.) false doctrines found in the synodal writings: 111 and 112.

a. From the church:

1) The visible Lutheran church is not a particular church, but the One flock, of which the Lord Christ speaks John 10:16, and apart from it God does not gather fine sheep. Jnf. II, p. 70. 58. 5S. and 66. d. von Mitteldingen: The congregation in Mitteldingen could not refuse obedience to the pastor, but had to accept and keep orders that were not contrary to God's Word, for the sake of love and peace, because they also owed obedience of love and honor in Mitteldingen according to the fourth commandment; combined with a wrong interpretation of

2) That no one can be saved apart from the visible Lutheran church. Second Epistle of the Synod, page 24, Inf. the 28th article of the Augsburg Conf. Conf.

3) False churches would not have the invisible church in them as a part of their particular church, and therefore II. We confess that our Synod has unfortunately could not be called synecdochice, i.e., church for the allowed itself to be deceived into not only tolerating and sake of the believers hidden among them. Jnf. II, pp. 58, advocating these false teachings and rejecting the testimony of individual pastors and deputies against 59, and 66. them in the Synod, but also into considering all those who have separated and been banned from us for this reason

4) The church does not have the highest and last judgment or the keys directly, but only in so far as it has the office of leading the confession, i.e. it is only to be and all those who held fellowship with them to be given to those in the robbers. We therefore revoke all the sentences of excommunication which we have pronounced on those who separated themselves from our synod for the sake of these teachings, and for this reason we ask their forgiveness.

To the Reverend Presidium of the Lutheran Synod of Missouri, Ohio and other States *)

The undersigned take the liberty of informing the President of the Missouri Synod of the following in the name and on behalf of the Lutheran Synod of Buffalo.

1) That, in compliance with the invitation published in the February number of the Informatory, the Lutheran Synod of Buffalo assembled in the teaching hall of the Martin Luther College there to examine the minutes of the Colloquium held on the 20th of November last, and, after having previously adopted the result, in which the

III. We declare that the Synod of Missouri has rightly opposed the above-mentioned false doctrines, and has opposed them with the pure doctrine based on the Word of God according to the Confessions.

*The following declaration of the Buffalo Synod has just been received by me, the undersigned; but since it applies to our entire Synod, I am sure that I am communicating it herewith to the great joy of all the members of the Synod.

and the testimonies of the Fathers. Acceding to the that he had been taken to task by his own friends glieder' become liquid, which could do much mischief and final statement of our Colloquents, we also declare that because of the blatant business advertisements impose a heavy burden of debt on the municipality in doctrinal agreement between the Missouri Synod and contained therein, even that he had received, for question."

ourselves is now fully established. example, "solemn epistles because of a life insurance

IV. We confess that we have erroneously declared advertisement. But he excuses himself briefly and well the Missouri Synod to be pagan and publican and aby saying: "the business advertisements are necessary sect in the sixth Synodal Letter p. 26 and 27; we if the "Apologete" is to be delivered for \$2 per year, for recognize in the Synodal Resolution of 1859 in those advertisements pay a not insignificant part of the question a grave sin and therefore publicly ask the expenses of the "Apologete." It is true that the editor and friends of our hospital and asylum some information Missouri Synod for forgiveness. We hereby wish to also writes this in his apology: "Business advertisements about the management of this charitable institution and the retract before God and the Church all defamatory are purely a matter of business, with which the editor has events in it, and we are sure that this information will be statements with which we have persecuted the pure nothing to do," and yet - one will hardly believe it - if one welcome to them. Our former doctor has been replaced by teachers belonging to the Missouri Synod in the turns the page, one finds under one of the most Dr. Bosse, a well-experienced and popular physician and Synodal Letters and other Synodal writings. pompous business advertisements a (certainly well- member of the local Lutheran congregation. He also treats

V. For all these reasons, we can no longer grant paid) puff signed as follows: "Wilhelm Nast, editor of the our patients free of charge and with all loyalty and doctrinal prestige to the old Synodal Epistles from the Christian "Apologete." diligence. In the past year, under God's blessing, some remarkably good treatments have been done by him. In the first to the seventh and other Synodal writings, which "The Methodist Apologist," which, as is well known, the spring, the sick daughter of a country preacher, who is were written mainly to justify the above-mentioned for some years now has contained more and more in service in St. Louis, brought the smallpox to our hospital. Unfortunately the same spread and infected the two children of our nurse, Mrs. Meadows, who is an in-law, and false teachings. of 11 February the business crisis that has already an orphan given up for care. Preacher Stochter and

After the above was unanimously accepted by the Synod, it was finally unanimously decided to prepare a businessmen well-founded rules based on many years through happily, but the nurse's two children and the copy of the above proceedings and to send it to the of business experience. In this connection he also orphan, who were in the highest degree afflicted with the Reverend President of the Missouri Synod on behalf of mentions the building of churches and makes the smallpox, became a victim of this evil disease. The mother our Synod. following remarks about it which are not to be despised: bore the loss of her children with Christian devotion, but

We accordingly sign, as bound in the bonds of One "Then congregations which are not driven by extreme without her children, especially without her elder daughter, Faith, in most brotherly love and esteem

F. G. Zeumer, 8. N.

Chr. Hochstetter, Secr.

The German Lutheran Hospital and Asylum at St. Louis.

After the end of the year, we owe the dear benefactors and friends of our hospital and asylum some information about the management of this charitable institution and the events in it, and we are sure that this information will be welcome to them. Our former doctor has been replaced by Dr. Bosse, a well-experienced and popular physician and member of the local Lutheran congregation. He also treats our patients free of charge and with all loyalty and diligence. In the past year, under God's blessing, some remarkably good treatments have been done by him. In the spring, the sick daughter of a country preacher, who is in service in St. Louis, brought the smallpox to our hospital. Unfortunately the same spread and infected the two children of our nurse, Mrs. Meadows, who is an in-law, and an orphan given up for care. Preacher Stochter and another maid, who had come from a distant parish, came through happily, but the nurse's two children and the orphan, who were in the highest degree afflicted with the smallpox, became a victim of this evil disease. The mother bore the loss of her children with Christian devotion, but without her children, especially without her elder daughter, necessity to build a new church and cannot carry out she could no longer support the household, left the house such building without the help of others should be and, as a faithful deaconess, accepted a position as content with their old houses of worship until the crisis is teacher in an infant school in St. Louis. After providing for over. Those who can build with their own means, without our hospital on an interim basis, we obtained the incurring debts, will naturally have less money to use for Markworth family from the community in Altenburg, Perry County, Mo. who are presently nursing and caring for our the new building during the business stagnation than sick. In late summer, when the cholera epidemic was raging in St. Louis, several cholera patients were brought otherwise; but if one is forced to call on the help of to the hospital, some of whom were already in the last stages of the disease, so that they died within a few hours. These very incidents have forced us to the conclusion that we must build a separate and larger house for such sick people who are afflicted with contagious diseases. Our small back building has proven to be insufficient. It also makes a very bad impression on other patients when, as was the case during the cholera epidemic, dying patients are brought into the main building. According to the local city ordinances, we are not allowed to take in people who are ill with smallpox or with very contagious diseases in general, but if smallpox breaks out in the hospital itself, we should not expel our sick and our fellow believers. And in times of plague, when the Roth

To the ecclesiastical chronicle.

About his congregation a zealous pastor of our synod tells us just now: "Of my congregation about two-thirds were born and educated in the Roman church." And the congregation is not one of the small ones? If you ask, dear reader, where is this strange Lutheran congregation, we answer: „*Inconsultum, lupo viam monstrare ad ovile*," that is: it would be very imprudent to show Wolfe the way to the sheepfold. W. [Walther]

Secte. Up to now the Methodists have always declared it to be a sign of papist church zeal if one called the Methodist or other such communities sects. Even in the number of the "Apologist" of 25 Feb. it is said that the "Lutheran Church has raged against the 'sects,'" and yet the same number repeatedly speaks of "Lutheran sects"! We hardly know, indeed, whether men can push hypocrisy further than these spiritually hopeful swarming spirits.

The "Apologist" of the Methodists of February 25 shows how large religious papers can be given cheaply and yet make money out of it. He complains,

pompous business advertisements a (certainly well-paid) puff signed as follows: "Wilhelm Nast, editor of the Christian "Apologete." "The Methodist Apologist," which, as is well known, for some years now has contained more and more political and business matters than religious ones, and has therefore become widely read, discusses in its issue of 11 February the business crisis that has already occurred, and, as a good businessman, gives all businessmen well-founded rules based on many years of business experience. In this connection he also mentions the building of churches and makes the following remarks about it which are not to be despised: "Then congregations which are not driven by extreme necessity to build a new church and cannot carry out such building without the help of others should be content with their old houses of worship until the crisis is over. Those who can build with their own means, without incurring debts, will naturally have less money to use for the new building during the business stagnation than otherwise; but if one is forced to call on the help of others, or to incur debts, then at present no congregation should complain with the burden of a new building, provided it has any premises or can rent them for the holding of Sunday services. Our businessmen, who are not only well-off but also liberal, will not be able to give as large sums as before during the crisis; the same is the case with others. Neither the Church Building Society nor any agent sent out will, with the best will in the world, be able to contribute or raise thousands for the building of this or that church. Not because we believe that nothing will be given any more, not because we want to put an excuse into anyone's mouth, but simply because it will not be possible in the near future, should the business stagnation increase, to obtain such large sums as before for the church buildings of this or that congregation. Generosity should not and must not cease; the kingdom cause of God must not suffer; but caution is advisable, so that one does not carelessly begin a church building with the expectation that thousands of others than the congregation will contribute to it.

is large, the hospitals, especially the Christian hospitals, must also be open to all. However, in order to raise the not insignificant funds of four to five thousand dollars, which the construction of a two-story building requires, we must also call upon the charity of other Christians living in St. Louis and other Lutheran congregations, especially since we not only have to pay for the maintenance costs, which are significant in this day and age, but also have to bear the costs for the construction of a canal in the alley and in our courtyard and for repairs and improvements to the main building. We feel justified in such a request for friendly support, since we not only take in sick people from other communities, but have also provided a free refuge for the students, whose number in the seminaries of St. Louis has now grown to almost 100, in all cases of illness and would like to continue to do so. This, however, causes not insignificant expenses.

In the past year, the cost of feeding the sick students alone would have amounted to 400 dollars. Also, three school teachers with chronic illnesses were sent to the hospital from afar, who had to be cared for and maintained there for a longer period of time. Therefore, we do not only want to express our request for friendly support before our dear Sisters' congregations and especially remind the venerable pastors who have studied here and visited and used the hospital in the past to work for our hospital, but we will also send a specially employed collector to the congregations that have not yet been visited by him. May the Lord make many hearts and hands willing to do right works of love and mercy, seeking not their own benefit but that of the poor and needy. We cannot repay all the benefits we have received, but our Lord Jesus Christ has written them in his book and will continue to record them in it and repay them in his time, both temporally and eternally.

We have not yet come to terms with our orphanage, but at the last annual meeting, on February 18 of this year, it was decided to tackle it in all seriousness. A committee has already been chosen to look for a building site or a house for sale in a healthy part of the city, where Germans in particular live and where there is not yet a Lutheran school and church, in order to build or establish the orphanage and a mission school there. Later, when a congregation has gathered there, a church could also be built. A school teacher, who has received the gift from the Lord to also be an orphan father, should be appointed to it. A small trunk for the orphanage

is already available and housed in a private pile. Everything that has already been given for the orphanage and will be given in the future shall be faithfully used for this purpose. The sum received for the orphanage amounts to 1285 dollars and 20 cents. Now we do not believe that any further harrowing address is needed to arouse sympathy for the hospital and the orphanage among Christians. They must only be informed of it. They who heartily believe in the great love and mercy of their God and Saviour, who always comfort and rejoice in it, and who know that they show love to the Lord Christ in his poor members, cannot help but also always be found in such works of love and mercy. He who is forgiven much loves much. May God help, then, that from Jesu and with Jesu and through Jesu and for the glorification of Jesu all things may be well begun, continued, and accomplished! Amen.

The Board of Directors of the German Lutheran Hospital and Asylum.

On behalf of the same: J. F. Bünger. St. Louis, March 13, 1867.

Medical report

about the patients treated in the Lutheran hospital from January 1, 1866 to January 1, 1867.

92 patients were admitted to the hospital. Of these, 81 were male, 11 female. 74 were discharged cured, 2 were discharged improved, 12 died.

By age, r from 1 to 1V years were 2, from 10 to 20 years 16, from 2V to 30 years 49, from 30 to 40 years 15, from 4V to 50 years 6, from 50 to 60 years 4.

I" treatment remained in the hospital 4.

The diseases were as follows: -

^btlomionl sbsscess 1, ^aobzfiosis äs" Räüevs 1, ^ugensmrüoäunx I, Rlsioksuvbt 1, Lroueln- üs 4, LrusÜvssersuckt 1, Ollolera 10, Viarrkos ckrov. 6, Vieber dolliges 6, R. 6 "stnsoks8 2, V. NiacideU I, R. Nessel 1, V. Nervöses 4, R. VVeebse1 15, NrLtrs 7, Noocbenbrüctw 2, lieber-^bscess 1, I^ebsrentrüoüunx 2, L.uogon- emrünc1ulla 5, HvxsQsekrvmäsuottt 5, Vociren 3, Rheumatism 5, cbrovio 3, Varüsle Neseclion lies left 5, Oderscksnkel-Lnoekens I, Dysentery 5, Vsrvuoaüng cler Nanä I, Vsrgrüsseruvx üer Llürpriests. 2, VvterleidsentrüaäuoX 1.

L. Bosse, N.O.

Church News.

(belatedly.)

On the second Sunday after Trin., June 10, 1866, Candidate W. Sapper, from the Seminary of Mr. Pastor Harms in Hermannsburg, who had been ordained earlier, was led away by the undersigned as Pastor vicarius for Mr. Pastor Hamann, who had traveled to Germany on account of his chest ailment, in Carondelet, Mo.

Th. Brohm.

Address: Kov. IV. Lavpor, veuwuäslot, Llo.

Rev. F. W. SOmitt, formerly of the Lutheran congregation at Frankenkirch, Livingston Co., IIS., with the permission of the same, responded to a call from the German Lutheran St. Trinity congregation at Town Echester, Ottawa Co, Mich, (a former branch of the undersigned), was solemnly installed in his office by the undersigned in the midst of his congregation on the Sunday of Sexagesimä (the 24th of February this year) by order of the Reverend O. Fürbringer, President of the District.

May the faithful Archpastor, Jesus Christ, give his underpastor much grace to feed the flock he has been commanded to shepherd, and may he bear much fruit for eternal life! Amen.

Address: Rev. V. IV. sedwirt,

Lisdou V. O.

I. L. Daib.

Lovb 6o., Nick.

On the Sunday of Septuary, Feb. 17, 1867, Candidate Frederick Wefemann, who, after completing his studies in St. Louis, could not immediately assume a preaching ministry because of ill health, but who has now, by God's help, so far recovered as to be able to enter the ministry of the church, was ordained by me before his congregations as called pastor of the two Lutheran sister congregations in Cooper Co.

May the Lord grant to this His servant strength and health of body, and an abundant measure of the gifts of the Holy Spirit, for the blessed direction of the ministry entrusted to him.

I. F. Bünger.

Address: Rev. V. IVssemrwu, booehs Nills V. O. Ooppsr Oo., No.

(Submitted.)

Explanation.

1) After the examination of the doctrines of church and ministry, etc., which had been in dispute up to that time, the undersigned congregation, as a result of the Colloquium, has recognized that the Missouri Synod has represented the pure doctrine in relation to the writings and the doctrine of the Buffalo Synod, that we therefore agree with the final declarations of the 11 Colloquians, and especially renounce the relevant errors which had been going on up to that time in the Buffalo Synod.

2) That we, for our part, retract the accusations which have often been made by the Buffalo Synod against the Missouri Synod, and especially against the so-called opposition congregations, according to which we had allowed ourselves to be misled into thinking that these Lutheran congregations in the Missouri Synod had for years been rotten and that their pastors had been rotten priests.

Finally, the congregation has decided that we hereby express our heartfelt thanks to Prof. Walther and the other colloquists on the Missouri side for the clear instruction which we were allowed to draw from your lectures in our midst here, as well as for the various efforts and care which you still took of us after the colloquium; in particular, after hearing your valuable letter of 12 February of this year, we would like to appreciate the advice given therein; we believe that you are right.

We also followed the same, as much as was in us, on the previous Sunday.

Now joined with you in One Faith, we sign in the name and on behalf of the congregation to whom all the foregoing has been read and presented for common witness.

The Church Board:

Chr. Hochstetter, Pastor.

Kirch fathers: Ernst Schorr, Gottlieb Henning, Carl A. Becker, F. W. Hachmann, F. Bräunlich.

Church governors: Johann Hilgeneck, Wilhelm Grollnitz, J. W. Schwinn.

To the members of the electoral college concerned.

The Secretary of the Electoral College having omitted to request the members concerned to send in their votes as to whether or not to confirm the provisional appointment of Mr. Brewer of Baltimore as Professor of Music in our School Teachers' Seminary at Addison, the undersigned takes the liberty of requesting that this be done as soon as practicable.

St. Louis, Mo. 26 Feb. 1867.

C. F. W. Walther, d. z. A. P.

Conference display.

The members of the Cincinnati Pastoral Conference; are reminded that their meetings will be held on the Friday after Easter, the 26th of April next, at the residence of the Rev. King to commence. A Conference-Gliew moves that the theses on usury printed in Lehre und Wehre (Rev. and Dec. issue) be made the principal subject of the proceedings.

G. Küchle.

Correction.

In the last General Synodal Report my address was incorrectly given in that instead of 6th Ward it says 5th Ward. This to my esteemed correspondents for their attention.

Nueller,
Ro. 8 Decatur 8tr.. btli Uarä, kittsburgbka.

"Receipt and thanks.

For poor students received from the worthy Dräuen- und Reifinger's Kindtaufe ges. "5; from St. PauluS-Gem. in Proria "6.50; from Jungfrauenverein in Past. Gtürkens Gemeinde i-L-Itimore "26. from Past.Hern" Ph. Theis on Bogk's Kindtaufe ges. "5.05; by Prof. Crämer of the Grätzels Gemeinde "2. from Mr. Lehrer Pierschmann in Iowa Ein, as aJvuqfr.-Verein "5. - thank- Nstr "2. Bon Past. Links Gem. in Town Lebanon, WiS., "5. by Past.

For the household: Boa Mrs. M. Reisingrr "5; of the Gem. Past. Löbers John by Mr. Caspar Klaus "5. Pre- Past. Sapper of werihrn Krauen vereins "a. "71.55.

For bedding: Leu of ZiouS congreg. in New Orleans "16.40; from Women's Association in Indianapolis "1.

Bedding: Lepgename Women's Association 7 quilts; from the "Rähverei" in Laporte, Jud., 4 quilts.

I. C W. Lind "ma "v.

For the" L o l l e g e - H a u s h a l t in Fort Wayne and for poor college students: From Past. Zagels Gem. from Mr. Früchtruicht 1 Lrtl.

Chicago as Dankopfr r L. F. W. Walther.

For the seminary household: By Mr. Past. Claus 1 wollne Decke; von Anna Flesse dahier "1; von der Gem. des Herrn Past. Streckfuß "79.25; from the Gem. of Herr Past Hahn 1 barrel of syrup and 2 bush, dried apples,"22.W. Au- Past. Bodes Gem. from Mr. Brueck 120 lbs. of wheat flour and 26 heads of cabbage. From Past. Ever-' Gem. of Mr." Könemann 3 Bush. Rye, 3 Bush. Wheat, 4 Bush. Beans, 1 roll of butter. From Past. JLBker-Ge". 4 Pcs. knitting yarn, 2 Pr. stockings, 2 kiffenüberzü-e. Au- Past. Fritze- Gem. from W. Gerte 1 Lrtl. Beef. Bon the women's club in Past. Dulitz's Gem. 6 shirts, 7 pairs of stockings, 2 underpants, 1 quill. Bon to St. Peter's parish in Eden "7.74. Bon to St. Martin's parish in Boston, Erie Lo., N. H., "6.51. From Past. Reich- hardt's parish from L. Luecke 3 sacks of grain, 2 "all. Syrup, 1 hog, 1 pair of woolen stockings. Bon N. R. 6 Bsh. wheat, 6 Bush. Grain, 2 Ball. Syrup, half a- hog, and "1 baar. Au- Past. Schumann- Gem. 14 bsh. wheat, z S. rye, 1 S. buckwheat, 3 S. cor", 2 S. hulled grain. From Past. Schuster- Gem. from the women's club 2 shirts, 5 pr. socks, 1 pr. glove", 1 quilt. From Past. Merz' Gem. vo" several" woman" 1 tablecloth, 2 iowels, 1 Aard MuSlin and "4 baar. From Past. Sauers Gem. vo" eiuer wife 2 towels. Bus of the Gem. Ft. Wayne of Hilmarm 4 Bush. Lohnen, 1 Peck Aepfclschnitze and "5 baar; from Kahmeler "8; vo" Hartmann 1 Lrtl. Beef, 30 lbs. pork, 1 sack potatoes, 2 gall. Apple butter, '4 peck onions; from Dörfler 1 ham, 1 bush. Twine; from Prange "5; from Jungfraunverrin "12.50 for student H. Fischer. Bon Past. Trautmanns Gem. an- d. Abend".-Kaff" "20.

F. W. Reinke.

received in the Raffe of the western DtstlrIt":

To the LollegeschuldentilgungS-Kass" in St. LouiS: By Mr. Schuricht vo" Pastor Hattstädt in Monroe "3.27. By the same from Mr. Aassrrrr Bonnet in Fort Wayne "76.50.

To the synodical treasury of the West Dstr. r Bo" Past. Markworths Gem. in Marathon Co, WiS., "2.68. Of whose ZionSgem. there "1 32. Bon eiuem Ungenanvtm by Prof. Walther "5. Past. Th. Mlrß- krrs Gem. in Lole Lamp, Benton To., Mo., Toll. "9.15. Whose Filial Gem. at Tebo, Benton Lo., Mo., "6 handkerchiefs, 1 box of collars, 1 neck tie. For l. houses of Past. Sievers. "585. Past. Metz' Gem. at New Orleans, "25. Past. Gotsch' Grm. at Memphis "12.44. Mr. Hampe there "5. Kindtauf-Loll. at Joh. Schürmeyer's there "5.06. Past' Schwensen's Gem. at, New Bielefeld, Mo., Weih nachts-LolÜ "14.70.

Past. Polacks Gem. in Trete, Ill., AdventS-Toll. "54th Kindtauf - Loll. 'at Thanksgiving Day, "9.10; WeddingS-Toll, bet Lscherich and at H ns, "10;Schenk, Fort Dodge, Iowa, N.25. Past. Zuckers Gem , Proviso, Ill, Christmas Kindtauf-Loll. at Kramp- hardt, "4.25, at Burkhalter, "2.50. By Past. Mees at Coll. "21st Bon teacher Kunz at St. Loui-ri. Past. SchmidtS Gem, Elk Grovr, Columbus, O., "50; Bon Past. Left parish 20 barrels of wheat flour. Past. Ch.-Ill, Christmas-Eoll. "12.50. Dessen Gem. in Duntvn, Ill, deßgl. "5.10. Past. H. Löbers Gem. "55.

G. Alex. Saxer.

"9. Past. Matuschka-" Gem, New mile, Mo., Christmas-Toll. "8.25. Past. Heitmüllers Gem, Rodender^ Ill, Advent loll. "14.53. Bro. Rasche, Pleasaut Rkge, Ill. "5. Past. Lochner- Immailmel-gem. in Rich, Ill., Christmas- Loll. "29. of mbrereren parishioners" of the Past. Blitz, Lafayette L",, Mo., "34th Bom Trinity-- Distr., St. Loui-, "20.90. Teacher Krauß there "1st Immanuel-- District there "6.35. Lebrer Karau there "1st Concordia- Dstr. in Gt. LoukS "16.16. Past. Köstering- Gcm. in Altenburg "i7.70. Past. Dörmann's St. Pauligem., Randolvh Lo., Ill, "15.40. Whose St. Petrigem. there, Deihnacht-Eoll. "7.50. By the same of H. Frdderke, Dankovfer "2nd Past. Hest-> Gem., Peoria, Ill, "13.25. Past. Rau- schert- Ge",, Dulton Statton, Ill , "5th Past. Kleist- Gem., Washington, Mo., "6.75. Past. Stephen- Gem. at Ehester, Ill, "6.80.

To the college maintenance fund: high, time--Toll, at Joh. Windhrim, Trete, Ill, "10.05. vo" H. Bormann, SanduSky, O., "1. Past. vklß's Gem., Lafayette Lo., Mo., Toll. "15th Bom ImmanuelGDistr. in Gt. Louis "11th Bom TrinitySdistr. "11th Past. Köstering- Gem. ia Altenburg "21.

On the "gynodalmissio"-cash: ofdm children in Past. C. Meyer' Gem., Kaakakre, Ill, "7.W. Past. EuderS' Gem., Fort Dodge, Iowa, "2.50. fromdm school children of Teacher- Great in St. Louis "3.30. Epiphany - Shall, in Past. H. Schmidt- Filialgem., Drntoa, Ill, "3.75. Epiphany- Loll. of ImmanuelS Distr. in St. Loui-"31.80. Deßgl. in Past..Matuschk 's Ge",, in New Meile, M",, "4. Of the Trinity- - Distr. in St. Loui- "4.61. of the Norwegian Ge", of the Rev. N. Amlund, Story Lity, Iowa, "44.15. ofdm School-

Other of the teacher RosLke in St. Louis 57. IO. Don of the Norwegian congregation of the Rev. P. A. Rasmusen, Kendall So. Ill., 5120.

For inner mission from the Zion congregation's collection bag of the Past. Hoppe, New Orleans, 520; Past. E. Meyer's congreg. at Effingham, Ill, Loll. 53.35. Past. EuderS' Gem. of, Fort Dodge, Iowa, 52.50. ImmanuelS- Distr. of, St. Louis, Epiphany Loll. 5M. Don Mr. W Wissmann in New mile, Mo.. 51st of Past. Heil- müllers Gem. in Rodenberg, Ill., 53.05. Mrs. Böhm in Altenburg. Mo., 52nd by Rev. Wagner at Pleasant Ridge, Ill, by R. R. Thank-offering 55.

To the deminar household at Addison: Bon Past. Biltz's Dem. of Lafayette Lo. mo. at 510.90. don Mr. B. at Frohna, Mo. 52nd Cathedral women's - club in Past. Dörmann's comm., Randolph Eo., Ill., 510.

To the seminary building in Addison: Don of the ZionSgem. of the Past. Hoppe in New Orleans 55.

For Past. Brunn's Anstalt: Don Johann Schmidt in Altenburg, Mo., 55. Don P. Douninger through Past. Dörmann, Randolph Lo., Ill., 55.

For poor students: Bon Past. A. Brandt in Frank Hill, Minn, IIO. P. Dönninger by Rev. Dörmann, Randolph Eo., Ill., 52. cathedral women's club in deffm Gem. 57. wedding - (collared at Wesemann, Pleasant Ridge. Ill. 54.25. by Past. John, New Wells, Mo. three child baptisml collectives 59th E. Roschke.

Preacher's and teacher's widow's fund.

1. annual account of 1866.	
Intake:	
Saffenbestaud from 1865-	5284.50
Contributions from members.	348.10
Gifts-	342 33
	974.93
Issue:	
Support for 10 widows and 23 orphans	5893.25
"Lives monkey stock	81.68
Second receipt.	
Received contributions for 1866	
G 51.50 by dm gentlemen pastors and teachers: Baum gart, Besel, Eudres. Heffe, A. F. Hoppe, Th. Bruder, Jox, Klinkmberg, Nickel (52.00), Nolting (52.00), O. Schmidt.	
For 1867	
T 51.50: Brohm, Brust, F. Bünger, R. F. Hoppe, Wepel, Woueken, the Herm Profefforen Baumstark, Brauer and Crämer.	
Gifts:	
Lolleetkrt at Mr Aadlin's housewarming in New Orleans.....	
Orleans.....	
Collectirt in the parish of Elkgrove, IIS	
Collectirt in the parish of Dunton, IIS-	
Collectirt in the municipality of Bmrdy, IIS-	
For the Wittwe Rödrtlen from the wedding of the Lord	
Ehr. Siering in Bendcy collectirt	
Lolletcirt at the baptism of the child of Mr. Lange in	
.....	
-elen by Mr. Past. Th. Mirßler 1." 0 lr. in the comm. at Perryville. Mo. 7,25	
Eollecte at 'Congregation at Pleasant Ridge, IIS....	
wedding of Mr. Drink-.	
when in Tbornton tripod", IIS- 14.00	
Don N. N. by Mr. Past. Bryer in Chicago^... 5.0(" Collecte by the congregation at Ehester, IIS-	
Don an unnamed man from the ZionSdistrict in	
St. LouiS.....	
Thank offering from Mr. G. Prost in Dunton, IIS....	
of Hrrra Pass, Wtyel 19.I>0 From the same for Wittwe Wolff	
.....	
Don N. N. in St. LouiS	
For Wittwe Röbbelen of rau Koch in St. Louis 10.00 Don of the congregation in Fraiikenlust, Mich-	
From the church in Amelith, Mich	

3. eriaaenmg "d Please.

Since there is one more widow to support this year and the expenses amount to 51,000, not only the leftovers and regular contributions are used, but also mild gifts and collections are requested. The money necessary for the payment of the Easter Term is not found pch in the encumbrance for a long time. The chosen Eassirer for the Western District Synod is Mr. Teacher O. Gotsch in St. Louis, to whom the Gelber and Beisteuern from this District are first to be turned over. Deut. 14:28, 29.

I. F. Bünger.

General overview and conclusion

via
Receipts and disbursements of the building fund of Concordia Seminary, St. Louis, Mo. from Feb. 20, 1866, to Feb. 20, 1867.

Intake:	
Total receipts to 20 Feb 1866 515860.81	
Cathedral Eastern District	5.00
from the middle district	76.50
From the Western District.....	56.75
Cathedral Northern District.....	1127-
Issue:	
Total expenditure on the central building	515396.32
Guilt on the second wing	575.00
To the treasurer of the "general" synod, Ed. Roschke 39.01.	

Zahres - Rech""ß of the Lutheran Young Men's Association at St. Louis, Mo. from January 1 to December 31, 1866.

Intake.	
Last year's supply of monkeys	5123.10
Revenue from monthly contributions	217.30
Collecte on the founding-- feast, dm 7 may, in the Trinity - Church <u>63.15</u>	
Issue.	
In monthly allowances for the studentm 558.00 In clothes and books	
" " "	113.65
To board and fire	29.85
To clean-Uukostm <u>6.95</u>	
Stock on 1 January 1867	5195.10
Jacob Bretscher, Caff.	
I. P. Bolz, ri.	

For the Lutheran had paid:

The 23rd annual: "He Pastor": A. Saupert, O. Fürbringer, Th. Mirßler 510.50, F. Hachenberger 53, A. E. Winter, H. Schöneberg 530, W. Dammann. I. Rmnicke 54, H. Fischer 521, ". Franke, F. W. Föhlinger 57.50, Th. Mertens 57.5t", I. Strikter 525.50, G. Reistager 527, I. L. Hab" 512.75. G. JS "ker 558.50. k. Dnlitz 516.50, A. Horn 519L0.1. R. Bryer 59, C. Bernrr, O. 3. Juka", Ph. Fleischmann 512, C. E. Bode, I. I. Hoffman" 59, P. S. Este", I. Rauscher" 516.50, ". K. Schuster 525.50, I. G. Schäfer 518, F. Keller 53. W. Husmaun 524, T. Rösch 510.50, F. Ruff 518, H. Kühn 56, I. P. Beyer 5100, A. Köhler 521, M. Merz 5 "k L. Moll 57, A. D. Stecher 512, S. H. Hörnmcke 516.50, G. Th. Gotsch 53, 3rd E. Schllepsirk, H. Gräbner 514, A. Weyrl 531.50, F. W. John 53, H. Ilwardt, L. Sallmalm 56, I. Waltherr 57.50, W. Armndt 517.5t", Dr. G. M. Bors" 524, H. Wunderlich, G. 8510, W. Bergt.

I. Baumgart 54.50, G. Heintz, E. A. Schürmaun 54 50, H. Bartelt, M. Michael, M. Sommer 56, W- Kotd 53.78, N. Amttmd, P. Rupprecht 53.50, V. BarteiS, P. Eirich, L. A. Gräber, N. Brandt, I. E. GottUrd 527, I. H. Dörmann 518, A. T. Geißenhainrr, I. W. Wrmbach, M. W. Sommer 17.50, L. Geyer 519.50, O. Hagestadt, L. L. Metz 523.50, H. Koch 512.96, T. A. Torgersrn, Th. Mirßler, C. Lüdkert, K. Thorstmscn, I. Müller, V. S. Löber 52, I. Traut" 52, A. Wagner 542, W. Lothmanu, A. Kleinegees, P. Bredow. G. Endres 511.50, R Köhler 56, G. Streckfuß 54. ". WStemaau, I. G. Hilmer, W. Dom, W. Klein, N. E. Jensen, A. D. Stecher 515, F. Kleist 524, F. Besrl, G. Wolläger, H. Strger 55.511 A. Brandt, E. ". Fünfstück, I. Seidel, "G. Markvwth 51S.30, K. L. Moll 54.5t", E. F. Magelsm, A. L. Großbrgger 51, I. A. Ottesen, K. Schulze 518, I. Hackett, P. Seurl, H. Wunder 512, I. Himmlier 518, I. I. Beilharz, U. Johns", A. C. Kuß 50 Cts, M. Guinthrr, I.

A. F. W- Müller 520.25. I. G. Kuvz, C. Bolz, I.". Hahn 518. L. I. Muus, I. Meyer 50 Cts., O. Juul, I. 8th Daib 517.50, K. 8th Moll 56, H. Walker, I. E. Gott- lieb 54.50, F. E. "lausen, I. I. F. Auch 516.50, I. List 520. F. Reiß, W. Wirr, H, Bemke 55, R. A. Quamm, H. Gräbner 517.50, B. Kor", I. Horst 59, F. Dnbper- nell 52.46, G. Brmthal 118. A. Detzer 531, W. Ma- tuschka 515, A. Mennicke 512, E. Mayrrhoff.

Femrr the Herrm: H. Bück, C. Trupke, H. Schwengel, H. Ahlers, I. Zitzlaff, Bayer, Beckemeyer, Becker, Beude, F. Lurggrave, Brennecke, Buchhoiz, Däuble, Aorff, Kößcr, Langele, Mönuing, Meierding, Müller s"., Mutschler, Nobb^ Schäfer, I. Seip, W. Schmidt, F. Schütte, G. Schultze, Spindler, Thüre, Weber, Zurstadt, K. Gries- bächer, S. Riede! 53.50, R-Kö "er, Wolfram, Wagen- knecht, Schön, W. Gäbe, Fr. Horstmann, I. Schulz, Fr. Darger, H. A. and C. Gäbe, W. Meyer, I. Geffert, F. Peters, F. Dargel, T. Böttcher, I. D. Böhm, H. Kirchner, S. Suckert, E. Heifchmanu, A. Schilling, H. Witte- ning, W. Pottschmdt, I. H. Brandhorst 515, E. Maschger 50 EtS., I. Eichenauer" 56, C. Müller, D. Hellwege, I. HählS. G. Zinke, H. Heitmann, E. Ahrms, H. Bartling, H. Gehrke, P. Stöckel, H. Brockmam, C. Heidnmamr, W. Heuer, G. Grothmaun, H. Pfortmüller, W. Schaper, H. Orblrrkting, H. Nmhaus, F. Leseberg, W- Precht, W. Buchbolz, F. Firne, L. Leseberg, F. Krage, F. Ahrms, F. Meyer, D. Kruse. H. Buchbolz, Bro. Drgmer, I. Groch 510.50, G. Pinkrrt, F. Meier, H. Null "arm, I. A. Louis, Bro. Burre, I. L. Haastye, Bro. Twietmeyer, B. Seyferth 75 LtS., W. HolMüller, F. Richmmeier, 8. leelmauu, Fr. Rullckam", G. Habet, 8. Donner, I. F. Grunhagen, Fr. Guft, Ferd. Anger, C. Steindruck, W. Poppy, W. Kipp, Th. Schreiber, "lster 50 EtS., Pick 51, A. Mmgcs, H. Nützkr 50 LtS., C. 8erche, H. Grütt, H. Hartmaun 528.50, N. Oellrich, F. Schneider, V. Egel, F. W. Koch, Welttnerling. I. Backhaus, F. Bodewer 537.50. I. Härtiein, H. Raqurt, A. Haugk, M. Buchholz, M. Pfaender 51, A. Dielmamt, A. Kiefer, F. Degr- ner, H. Mesenbrink s". and jun., A. Heidorn, A. Dicke, F. Michel, I. Marggrander 56, I. M. Doppelt, Heuer. Meier, 8euthmser, Fischer, H. and 8th Lücke, Wehrmann, Burhop, Friedrich, Gippert, L. Zerler 51, H. Körner 75 cts.. C. I. Dieterly,M. Bischoff, I. Beizer, D. Hab", P. mrd I. Rchl, G. Metzger, D. Bischoff, I. Strmmier, I. vonmt jun, H. Werner, L. Stolzmbach, Ehrler, Sei- dert 50 LtS., I. Seidel, Gottl. Schmidt, F. Ehinger, ". Gockel, Lauenherdt, I. Kienzle, Armbruster, M. Allbrecht, L. Erd. F. Haseloee, H. Witter, C. KSaneckr. H. Ratz- "an". H. Maschger 51, F. I. Günther, F. HLrtel 513.50, I. I. Schwärm, H. Denker, W. Meyer 520. F. Stein, I. H. vomholdt, L. Müller, I. Deeg, M. Rabws, G. Kiebr, E. Ditte "5t> Cts, A. Schwarz. R. Körner, C. Brötzmann, H. Stechholz 51.10, H. Herzberg, G- Wirme- berger 545. Breh, Büchsen. I. G. Schulze, F. Schulz, C. Bleck, I. A. and L. Brandt, M. Erdmann. Fime, F. Lührs, I. r ü ma Krückmberg, F. StSuk", W. Rabe, H. M u t tue r V äse, 8th Wolkmhauer, L. Pst"-, W. Dre<-B.-nung 8th G. F. D. Weiß", ". Am- fing. H. vormann, F. Reller 51, I. Stemm, L. Müllrr, G. Jakob 75 LtS., F. Krückedrg, 8. Brand, I. Lemkr, Krumpdolz. Flick, C. and G. Richter, Giebel. M. and I. Eberhardt, Wiktmann, Ufinger, Blu", I. Becker, Kalbfleisch sm. and jun., A. Junghans, I. Wrudler, Rer. G. Wothc 75 Cts, I. Hankel, E. Fischer, F. Bremer. I. Bru- de, C. Jnkemeyer, W. Dürute. C. Brude, 8th Jordan 75 LtS, I. Johamkes, P. Wegel, L. H. OKer""yer, E. Meier. F. Röder, H. ". Rösmer, A. Hoff. E. Rethmeyer, H. Meyer, I. Bäsch, F. Neumann, L. Böttcher, L. Her polSheimer, L. Weder, I. Riebet, H. Schuüke, A. JoruS 56, F. Wieland, I. H. Stallmann, N. Volkert 512, H. Schön, R. Schindeldecker, F. W. Dicke 56, G. Hickmann, S. M. Becker, H. Segebruck, F. W. Schmidt, W. Dornfeld, H. Beckemeier.

Further: "Die Frau": Liesemeyrr, L. Rappold, W. Brmer, Wittwe Back, Buße, H. 8ahr, Lackmann, I. Kratz. M. L. Barthel.

Changed address

Lev. 6. LeUer,
^dunxee, Levsnes 60.,



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 23. St. Louis, Monday, April 1, 1867. No. 15.

(Sent in by Paff. Fick.)
The chiliasm is wrong.
(Continued.)

(4) The doctrine of a visible and glorious millennial kingdom is also false because it contradicts the true meaning of the prophecies *) in which the holy prophets describe the state of the New Testament Church.

Before we go into the correct meaning of these prophecies, we must first consider an accusation that the Chiliastes continue to raise against the orthodox Lutherans. They accuse them of interpreting Scripture in a spiritualizing way, i.e., in a way that spiritualizes everything, by referring what Scripture says about bodily things to spiritual things without any reason, and thus obviously departing from the Word of Scripture. In addition, they maintain, it is a great inconsistency, i.e. inconsistency of the Lutherans, that they otherwise always insist that one must remain with the simple understanding of the words, while in the interpretation of the prophets they want to explain everything in a non-genuine, figurative and figurative way. From their own interpretation of the holy Scriptures, however, Lutherans Scripture, however

In their preaching, the chiliasts claim that they are guided by the right, biblical realism, i.e., that they take the words as they read, and understand everything literally, literally, and actually, which is why they alone have grasped the correct understanding of the prophets. By this pretense of the chiliasts, even honest Christians may be challenged with the secret anxiety that chiliasm may, after all, rest on biblical grounds.

But this reproach, this self-glory of the chiliasts, must not mislead us. A true Christian does not ask how holy, wise, learned and famous the interpreters are, nor how spiritual and profound their interpretation is, but whether their interpretation is true and correct, that is, whether it is in accordance with the Scriptures. A Christian, therefore, has the following in mind when reading and interpreting the Bible:

(1) That the Bible is the holy, true, and inerrant word of God. For the Holy Ghost testifieth by St. Paul, 2 Tim. 3:16: "All scripture is inspired of God"; and 2 Pet. 1:21: "The holy men of God have spoken, moved by the Holy Ghost." And indeed the Holy Spirit inspired not merely the content, but also the form; not merely the thoughts, but also the words; not merely the what, but also the how. For the Lord says Match. 10, 19. 20.: "If they have given

you do not worry about how or what you are to say, for it will be given to you in that hour what you are to say. For it is not ye that speak, but your Father's Spirit which speaketh by you." Further, 1 Cor. 2:13: "Which also we speak, not with words which man's wisdom can teach, but with words which the Holy Ghost teacheth, judging spiritual things spiritually." Therefore also the holy Scriptures are the certain, infallible rule and guide of faith and life, to whose sayings the Christian submits in all things with childlike humility, "for it is impossible for God to lie," Ebr. 6:18. And the Saviour testifies, "And yet the Scriptures cannot be broken," John 10:35.

The content, core and star of the holy scriptures is Christ. The Holy Spirit testifies to this in 2 Tim. 3:15: "Because thou hast known the holy scriptures from thy infancy, the same is able to instruct thee unto salvation through faith in Christ Jesus." Likewise saith the Lord John 5:39: "Search the scriptures, for ye think that therein ye have eternal life: and it is they which testify of me." If one reads the writings of the Chiliastes, it seems as if the prophets did nothing else but prophesy of the millennial kingdom. But the content of the prophets is nothing else than the gospel of Christ. This

*) We refer here to the instructive treatises of Professor Walther in the "Lutheran," year: Why are the words of institution: "This is my body; this is my blood," actually to be understood? and year, year 13: Of the hope of a still imminent general conversion of the Jews, to which we hereafter owe much.

St. John Rev. 19:10 testifies: "The testimony of Jesus is the testimony of the prophets prophesied about the kingdom of the first If they had followed the teachings of the Holy Spirit from the spirit of prophecy. Thus the Holy Spirit Himself says year. Likewise 1 Petr. 1, 10:11: "For what blessedness the beginning, there would be no chiliasm. For this false that the testimony or preaching of Christ is the core and the prophets prophesied concerning the grace that was doctrine is in continual contradiction with the following soul of all prophetic writings. Further, Acts 10:43: "Of this to come upon you; and they inquired what time and what articles of our Christian faith: 1. That the Christian (Jesu) all the prophets testify, that through his name all manner of time the Spirit of Christ which was in them church, i.e. the whole body of believers in the proper who believe in him should have remission of sins." And pointed, testifying beforehand of the sufferings that are in sense, remains invisible and hidden under the holy Paul says he was "called to be an apostle, set apart to Christ, and of the glory that follows. Thus the Spirit of cross until the last day; 2. That there is only one general preach the gospel of God, which he promised Christ points to the time of his appearing Gen. 49, 10. resurrection of all the dead, both just and unjust, which beforehand by his prophets in the holy scriptures, of his with the words, the hero would come when the scepter will take place solely and exclusively at the last day; and Son," Rom. 1, 1-3. While Paul confesses 1 Cor. 2, 2. "I was taken from Judah; Dan. 9, 24: the Most High would 3. That there is only one visible future of Christ to be thought not that I knew any thing among you, save be anointed when the seventy weeks had passed, and expected, which will take place solely and exclusively Jesum Christ crucified," he testifies Acts. 26:22, 23: "I Hagg. 2, 10., Mal. 3, 1: The Lord would come while he at the last day, and exclusively for the judgment of all say nothing save that which the prophets said should second temple was still standing. In all these passages men without exception.

come to pass, and Moses, that Christ should suffer, and the Holy Spirit declares that the prophets promised the Another important rule of interpretation is that each be first from the resurrection of the dead, and preach a future Messiah, and does not mention in a single syllable Bible passage has only one meaning. If every Bible light to the people and to the Gentiles." Whereby, that there was anything in them about the millennial passage had a multiple or even quadruple meaning, as is claimed in the papacy, then the Bible would be a dark apostolic and prophetic preaching was the same, 3. the right interpreter of the holy scriptures is the holy book, a wavering reed. But according to the testimony namely, the gospel of Christ. Likewise it is said of Paul spirit alone.

Acts 18:28: "He proved publicly by the Scriptures that The Lord promises Joh. 14, 26: "But the Comforter, prophetic word 2 Petr. 1, 19. Luther therefore rightly Jesus was the Christ;" and, Acts 28:23: "To whom he the Holy Ghost, whom my Father shall send in my name, says: "If it be admitted that the Scripture does not insist expounded and testified the kingdom of God, and he shall teach you all things, and bring all things to you on a single meaning, then it never argues" (i. e. it has preached unto them of Jesus out of the law of Moses, and remembrance, whatsoever I have said unto you"; "he no evidential force at all). Nowadays even theologians out of the prophets." And the LORD Himself saith, "If ye shall guide you into all truth," Joh. 16, 13. Therefore now who are considered orthodox sin against this rule. They believed Moses, ye believed me also: for he wrote of me," other than the Holy Ghost can lead us into the right say that the prophecies of Christ have a double Joh. 5:46. Add to this the instructive passage Luc. 24:44-understanding of the holy scriptures. Therefore St. Peter meaning. In the first sense they were about men who 47.: "And he said unto them: These are the sayings also says, "And this ye ought to know for the first, that no lived at the time of the prophets, and only according to which I spake unto you, while I was yet with you: for all prophecy in the holy Scriptures is made by your own another, so-called secret, higher sense could they be things must be fulfilled which are written of me in the law interpretation," 2 Pet. 1:20. To this Luther says, "Peter understood by Christ. That is, to "break the Scriptures" of Moses, and in the Prophets, and in the Psalms. Then bade here forbid: thou shalt not interpret thyself. Let the against Christ's word, and at bottom to annul and deny he opened their understanding, that they might Holy Spirit interpret it himself, or let it remain all prophecy. Accordingly, the prophecies would be understand the scriptures. And he said unto them: Thus uninterpreted." It is therefore a great sin to turn and double-tongued speeches, well suited to deception, but it is written, and thus Christ must suffer and rise from the interpret the Scriptures according to one's own liking and not to enlightenment. Let us therefore beware of the dead the third day, and preach repentance and preconceived favorite opinions. For the Scripture is not of delusion that the Scriptures are double-minded or remission of sins in his name among all nations, and our own interpretation. God has not at all placed it in our ambiguous, as of a blasphemy against the Holy Spirit, raise up Jerusalem." From this we see wherein consists arbitrary power to explain the Scriptures as we please. even as against the evil enemy himself.

an enlightened understanding of the prophets, namely, Rather, Scripture must interpret itself through Scripture. So every bible passage has only one sense. That that they wrote of Christ, his redemptive work, and the Therefore, only that interpretation is to be considered and sense is always the literal and literal one. One must course of the gospel. Further, the Holy Ghost saith, "But accepted which is proved from Scripture itself to be the therefore never depart from the literal sense, but must God, as he declared beforehand by the mouth of all his correct, certain, and necessary one. From this follows the understand each biblical passage in the sense that prophets, how that Christ should suffer, hath thus fulfilled rule that we must interpret the Scriptures through the results from the natural meaning of the words. The it," Acts 3:18. "And all the prophets from Samuel and Scriptures, the dark passages through the bright and chiliasm, therefore, have no cause to boast that they after, as many as spake of them, have declared of those clear ones, the Old Testament through the New. alone have kept to the simple literal sense of the days," Acts 3:24. Thus of those days, of the times of the Further, the Holy Spirit says Rom. 12, 7.: "If any man Scriptures. For it has always been the supreme -repentant will, but not one thousand have prophecy, let it be like faith." Prophesying here principle of the Lutheran Church... For it has always means so much as interpreting the Scriptures (1 Cor. been the supreme principle of all interpretation of 14:26-32.). He, therefore, who would interpret the Scripture in the Lutheran Church that Scripture is to be Scriptures, ought to be careful that his interpretation does understood and interpreted in no other way than not conflict with the articles of the Christian faith, and with literally, that is, as the words or letters read. Luther the bright and clear sayings wherein they are revealed, says: "Everywhere we must hold fast to the simple, but agrees with them most exactly. If the Christians do pure, and natural meaning of the words, according to the grammar and use of language which God has not observe this rule of the created in man. (In his writing: That Free Will Is Not.)

This literal sense now breaks down into the proper and an inauthentic (tropical) one, or an original and a and the "improper", upper figurative sense. Every derived one. These are words whose original meaning passage in the Bible is always literal, but it is not always undergoes a complete change and transformation, so to be understood as such, but sometimes the non- that, even though they remain the same in form and literal or figurative sense is the literal and literal sense. letters, they acquire an entirely different sense and If it says for example Joh. 4, 24.: God is a spirit, then content and thus become essentially entirely new the literal sense is the real one. But when it is said in words, which grammar calls tropes or metaphors. Isa. 26:4, God is a rock, the literal sense is the non- For example, the word rock in the Scriptures has two literal or figurative sense. For if one were to take the meanings, one proper and one improper. According to the word "rock" here in its proper, first and original meaning, according to which it denotes a large, solid mass of stone, then an obvious inconsistency, contrary as in the sentence: God is a rock. Here the word "rock" to Scripture, would result. Accordingly, the word "rock" has evidently acquired a new meaning, and has thus is to be understood here in the derived, figurative and become an entirely new word. figurative sense, according to which it means The Holy Scriptures, however, do not proceed arbitrarily everything that stands firm without wavering, on which when they form tropes or new words. The Holy one can therefore safely build and trust. Scriptures, however, do not proceed arbitrarily when

Ober gibt es in der heiligent! Scripture no tropes, i.e. they form tropes or new words, but according to a fixed figurative expressions? Some chiliasts assert this. But rule, which, as the grammarians teach, is also followed if the chiliasts really wanted to understand everything, in all languages. It always proceeds from the original they would partly contradict clear articles of faith, and meaning of a word. If this word, according to its original partly assert inconsistencies contrary to Scripture. The meaning, designates a thing which, by virtue of its Scriptures, for instance, speak of God's arm, hand, eye, nature, is an image or likeness of other things, it gives breast, finger, foot, etc.; they call God a fortress, a rock, the word a new meaning and thereby designates a new a shield, Ps. 18:1. If the chiliasts really wanted to thing or essence of which the thing indicated by the interpret these expressions, they would thereby original meaning of the word is an image or likeness. If, contradict the clear Scriptural word that God is a spirit, for instance, we take the saying, All flesh is grass, as it and would thereby say of God things that are most is said in the Hebrew, the question arises how this trope unworthy of him. is to be properly interpreted. Now Ps. 90:5 says, Men

Furthermore, if one were to take the passage Gen "are as grass, which yet soon withereth" 2c. Grass, 49:14, "Issachar shall be a legged ass," as it actually is, therefore, according to its original meaning, denotes an it would result in an inconsistency contrary to Scripture. object, (which, by virtue of its natural constitution, is an We therefore see ourselves compelled to regard this as image of all that is decaying and perishable. From this an inauthentic, figurative figure of speech, and to word the Scriptures form a trope. The Holy Scriptures interpret it thus: Isaschar would be an unvalued tribe form a trope out of this word, by giving it an entirely new (donkey), but a strong one (legged, bony). Equally meaning, namely, the concept of that which is nonsensical would be the actual meaning of the perishable and perishable, of which the natural grass is passage Matth. 23, 14: "Woe to you scribes and an image, and thus make a new word out of it. Pharisees, you hypocrites, who devour widows' Accordingly, the proper scriptural interpretation of the houses" 2c.; for according to this the Pharisees would aforementioned saying is this: All men are corruptible. have eaten whole houses. But the word "devour" here This is the true and right literal or literal sense of the evidently has a non-genuine, figurative sense, and same.

means: to bring to oneself with insatiable avarice. And Therefore the chiliastes claim in vain that there are when Christ calls Herod Luc. 13, 32 a fox, this word is no tropes in the bible. The Lord Himself says Matth. 13,13: "Therefore I speak to them in parables". To this is not to be understood as if Herod was not a man, but a says Luther: "But he that speaketh in parables maketh of four-footed animal, but the word fox has an improper, common words vain *tropos*, new and other words; figurative meaning, according to which it denotes a otherwise they were not parables, where he useth the common words in the former interpretation. That there cunning, false man. is a foolish, unintelligent spirit, that speaketh in parables

Now, if we interpret these passages not in the the words proper, but in the improper!., figurative or tropical sense, we are just thereby left with" the literal and literal sense of them. For here the figurative sense is precisely the literal. For in every language there are words which have a twofold meaning, a proper

If you take a common interpretation, contrary to the nature and manner of the parables, you will have to deal with interpretation and jugglery.

(In the Scripture: Confession of the Lord's Supper, Walch XX, 1136.)

It is just as futile for the chiliasts to prevaricate, if one were to assume tropes in the Scriptures. If one were to assume tropes in the Scriptures, the interpretation of them would become quite uncertain. Luther says in answer to a similar objection: "To this it is soon answered that the Grammatici, and also all Christian teachers, forbid that one should never depart from the common old interpretation of a word, and adopt a new interpretation, unless the text and understanding compel, or are forcibly proved from other places of Scripture: otherwise one would never retain a certain text, understanding, speech, or language." Walch XX, 1137.

This rule has always applied in our church, namely: the words of Holy Scripture are always to be taken as they really are. Only when the context of the text, or an article of faith, or an inconsistency contrary to Scripture, or an interpretation given by the Holy Spirit Himself compels, is a tropical explanation to be permitted. This last point is also very important. For we find innumerable times that the Holy Spirit himself interprets tropical or figurative expressions. Thus, for instance, Luc. 11:20: "If I cast out devils by the finger of God, the kingdom of God shall come unto you"; but what is to be understood by the finger of God is explained by Scripture itself, Matt. 12:28: "If I cast out devils by the Spirit of God, the kingdom of God hath come unto you." Matth. 16, 6. warns Christ against the "leaven of the Pharisees and Sadducees"; the apostles understand this word actually, but v. 12. we learn that Christ spoke inauthentically and understood the false "doctrine of the Pharisees and Sadducees". According to Joh. 2,19. Christ once spoke of a "temple", which the Jews also understood; but the evangelist says in v. 21. that Christ spoke inaccurately and understood the temple to mean His "body". Furthermore Christ promises Joh. 7, 38. to the believers "rivers of living water"; so that we do not actually take this, the evangelist says already in the following verse, that Christ understood the "holy spirit", therefore he spoke inaccurately.

From all this it is clear enough that we must stick to the literal and literal sense of the Scriptures even when we follow the instruction of the Holy Spirit. The Holy Spirit is the one who has given us the right to do so. Spirit

We must understand the tropical or figurative expressions not in the proper, but in the improper sense. For then we have the sense which the Holy Spirit Himself intended and put into it. For then we have the meaning which the Holy Spirit Himself intended and put into it; for which reason we confidently confess with a Lutheran hymn:

Reason and Sense Let after all. What seems possible, compare: **I will now and nevermore depart from the letter."**

Finally, we remember only one thing. When the holy so certainly it is also necessary if an ecclesiastical union. But because I was also told by other pastors who read When the holy prophets speak of the "last days" or theis to exist otherwise. Genuine Lutherans will always hold the letter that one could read a great distrust in it, I "last time", les. 2, 2., Micah 4, 1. 2c., this expression in higher esteem the bond of glamour that binds them to wanted to be all the more open against Rev. Maschhop, denotes either the time of the coming of the Messiah their like-minded confessors than a mere constitutional and answered him that it seemed to me, as also Himself, or the whole period from Christ's appearing to bond. It is not to be wondered at that the previous Buffalo appears from hints of Past. v. Rohr, as if some of our the going down of the world. This is explained by the Synod had concealed within it very different elements, pastors wanted to pursue the Grabauian policy at the Holy Spirit Himself. Acts 2:17, 3:24, Ebr. 1:2, and 1 John which, in consequence of the Colloquium, came openly forthcoming Colloquium; in that they only aim to 2:18: "Children, it is the last hour."

Tenth Synodal Letter of the Lutheran Synod of Buffalo.

This was published in a supplement to No. 3 of the "Informatorium", and from it we inform our dear readers of the following: "After twelve pastors had already met on Monday, Feb. 25, for a ministerial conference in the Martin Luther College, in order to prepare a draft for the course of the negotiations, the Lutheran Synod of Buffalo met on the morning of Feb. 26 in the large lecture hall of the Martin Luther College for its tenth session. The following pastors and deputies were present:

Pastors: F. G. Zeumer, Jnsp. in M. L. College at Buffalo and Past. at Batavia, N. I., E. Lemhuis, Vacant Preacher at Marilla, N. I., Chr. Hochstetter, Past. at Buffalo, A. G. Döhler, Past. at Wolkotts- burg, G. Wolläger, Past. at Milwaukee, Chr. Bauer, Past. at Toledo, P. Brand, Past. at Buffalo, H. Kanold, Past. at Farnham and North East, G. Runkel, Past. at Cincinnati, Osc. Wüst, Past. at Granville, Wisc., W. Weinbach, Past. at New Walmow, N. I., Chr. Großberger, Past. at Kewascum, Wisc.

Deputies: E. Schorr, of the Trinity Gcm. at Buffalo; Bro. Scheuermann, of the St. Andrew Gcm. at Buffalo; H. Plaster, of the Township at Bergholz; I. Northblum, of the Township at Farnham, N. I.; G. Blei, of the Township at Eden, N. I.

The proceedings were opened with a detailed lecture by the Rev. Chr. Hochstetter about the causes and reasons for this synodal assembly with a reading of the relevant documents. The synod then organized itself by electing a chairman and secretary. The following were elected as chairman: Rev. F. G. Zenmer; as secretary: Past. G. Runkel.

The introductory lecture, which, according to the decision of the Synod, was to be submitted to print together with the enclosed written proofs, read approximately as follows:

"Venerable and beloved brethren! After our Buffalo Synod had long been held together by the rule of one man in the manner of a secular regiment, we have now arrived at a time when each one can pursue his own purpose and follow his own conviction of the faith. As surely as doctrinal unity in a united understanding of the Gospel is sufficient for the true unity of the Church, so also is the unity of the Church.

to light. It was agreed that it was our duty to accept the establish an outward, apparent peace between the two offer which the Missouri Synod had been making to our synods, that is, to sharply delimit the doctrinal Synod for more than twenty years, and accordingly, as differences on both sides, and to compliment each early as August last, it was decided to hold a ministerial other as "Lutheran" in the case of continuing doctrinal meeting in Buffalo. Year, in the Ministerial Meeting at disagreement. I consider such a procedure superficial, Detroit, to enter into Colloquy with the Missouri Synod, if it does not stem from dishonesty; on the other hand, I There was sent by the Senior Past. Maschhop sent a set a higher goal for the Colloquium, my intention being, letter to that effect to the Presidency of the Missouri if God gives grace, to establish a consistent doctrinal Synod, and when Prof. Walther, in his reply, suggested unity. Twenty-five years have already been spent in a preliminary meeting at Fort Wayne, our Ministry also investigating doctrinal differences. I wrote this and must still say today that I consider it unchristian to hold a v. Rohr with me to Fort Wayne. Our discussions there colloquium with the intention of making the gulf between the two parts permanent by establishing doctrinal lasted nearly three days, and were crowned with such differences; whoever enters into a religious discussion success that Past. v. Rohr with me, when we parted, with his opponent should, as a sincere Christian, aim at expressed the hope that the Colloquium would result in a complete understanding in doctrine, and consequently unity of faith and doctrine; for from this alone can true in a fraternal mutual recognition. In regard to the doctrine peace come, not through political treaty-stipulations. - It of the Church, Rev. v. Rohr at that time rejected the also seemed at first that Rev. Maschhop would be charge as if the Missouri Synod taught two or even three persuaded by these reasons, for under Nov. 13, 1866, divorced churches. Concerning the doctrine of the he writes me a friendly letter, the beginning of which ministry and the keys in general, we recognized that the reads thus:

Dear brother in office!

Your dear letter of the 8th received. Yes, brevity hereupon: God grant in all graces that we may obtain all that you hope to obtain. Only be prepared for your work, dear brother! I will help you pray! The result of the Colloquium will be discussed later by the Plenary Ministry; hopefully we will agree on everything there and come to a conclusion without putting a straitjacket on our conscience.

"So far the letter deals with the purpose of the Colloquium. A week later the negotiations began, in which Past. v. Rohr admits in advance all the principles on which the declarations of the five colloquists on our side benefit, but later denies and disputes the necessary consequences. Especially in regard to the life of the Holy Spirit, he contradicts the truth. In particular, in regard to the doctrine of the holy office of the keys, he commits the contradiction that he confesses, p. 11, No. 11, with the Schmalkaldic Articles, that the church has the office of the keys directly and originally, and thus also every congregation, even if there were only two or three; p. 27, however, he declares the doctrine of the Missouri Synod on the ban and office of the keys to be entirely new, false, and separating the church. That he came into doctrinal difference over such proceedings, not only with the Missouri, but also with the five other Buffalo Colloquents, is well known. Equally well known is the procedure of Mr.

"It was at the beginning of November that I received from the Senior Past. Maschhop that I had been chosen as Colloquent. In the same letter he exhorted me not to depart from the divine word at the Colloquium. I accepted

Senior Maschhop during the Colloquium, which was offensive and annoying to many Christians. Without listening to the public proceedings in the proper order, he directed us to go ahead; without waiting for the ministerial meeting which he himself had announced, and to which he had also referred in the above letter, he departed quickly and prematurely; while eight pastors were still waiting for him to open the ministerial meeting. Without asking for our opinion, he left a dictatorial letter in the hands of Past. Zeumer, to the effect that he was leaving in indignation over the two Colloquents who were completely incapable of their post, that the only faithful Colloquent (Past. v. Rohr) was like an owl on the roof, and so on. Past. Brand and I therefore at least had the honor of being noted in this letter, but the three lay deputies who were unanimous with us were considered mere zeros. Since the senior wanted to deliberately prevent the ministerial assembly, we met after the conclusion of the colloquium for a conference and unanimously agreed that a synod should be held as soon as the proceedings of the colloquium had appeared in print. Since Rev. v. Rohr agreed to this, we also hoped to obtain the approval of Senior Maschhop, and since the community conditions were becoming more and more difficult due to the church separation in Bergholz and elsewhere, which had already been proclaimed in Brobst's journal, the Buffalo pastors here sent the following letter to Senior Maschhop:

Buffalo, Dec. 21, 1866, Nev. F. G. Maschhop.

Reverend Senior!

Since, according to your letter of early November, you directed the local pastors here to call together a synodical assembly through the Informatory, and since, on the other hand, the Conference assembled on the 5th of December, after the close of the Colloquium, was unanimous in its opinion that a synod should be held immediately after the publication of the proceedings of the Colloquium, we believe that it is now time to comply with this opinion and to assemble the Synod of Buffalo. - Rev. Weinbach has invited us these days to hold the Synod at Wallmow, and we think it well to call the Synod together at Wallmow on the 24th of January, 1867, that is, the last week of January. The church conditions in Bergholz, Johannesburg and other places are also urgent. The announcement and request to appear at this Synod is to be sent in the January number of the Informatorium, and since time is pressing, you will be kind to us if we determine the day on which such an announcement can be sent in; we cannot set a later date than January 7. Until then, we would appreciate a reply from you. Yours faithfully

Chr. Hochstetter, P. Brand, F. G. Zeumer.

"After sending this letter we expected a direct answer. Instead of this came a letter from the Rev. v. Rohr, which reports that the

Senior reserved the right to determine the time and place of the synod; Walmow was too remote; he saw in our proceedings an encroachment on his official rights. Thereupon we sent the following letter, signed by six pastors, to the senior Maschhop in association with the brothers in office whom we could reach:

Buffalo, the 2nd of January, 1867, S. H.

Rev. F. G. Maschhop, S. M.

Roseville, Mich.

Dear Mr. Senior!

Although you have not given us any direct answer to our letter and proposal of the 21st of December before. I., we nevertheless consider it our duty to give you the following to consider. According to the oath of office which the senior member of our Synod publicly took, he solemnly pledged himself with a handshake and a kiss: "not to do anything without the advice and counsel of the Minister of the Church. It would therefore be a gross violation of your oath of office if the senior presumed to fix and announce the time and place of the Synod on his own authority, without a prior ministerial decision. Such a presumption of a senior would far exceed the practice of the former senior Grabau.

Respected: F. G. Zeumer, Chr. Hochstetter, I. W. Weinbach, H. Kanold, P. Brand, C. Bauer.

""Neither a direct nor indirect answer has come to us to this letter, but Rev. Maschhop has published in the Brobst Magazine a notice of a Synod at Roseville, in which, as it seems to me, many more pastors of our Synod are excluded than invited; for only those are permitted to appear there who have not yet publicly declared their conversion to the Missouri Synod or their doctrinal agreement with it. On the other hand, in the February number of the Informatorium, nine pastors have already signed the invitation to this Synodal meeting in Buffalo, and at the same time invited the Missouri pastors to join us as guests. The latter step will be no more conspicuous to any one; for, by the special position which Pastors Maschhop and v. Rohr occupy, our Synod here is the more urged forward on the course entered by the Colloquium and its result. It was not enough that Rev. v. Rohr declared in advance his doctrinal difference to be church-dividing, in the same spirit are the Synod members of Roseville who are in doctrinal agreement with the Missouri Synod dismissed! In such steps I can discern nothing but a public abrogation of church fellowship with the five Colloquians and all those who agree with them. We do not wish to hate those who forsake us in our way; it is possible that in doing so, in erring conscience, they may still stand well-meaning. But we do not want to be led astray by them. It is the Lord who judges them and us. It is certain that especially in our synod his threshing-floor will be swept. The

The wicked are like chaff scattered by the wind; but the righteous is like a tree planted by the rivers of water, which yields its fruit in its season, and its leaf withers not, and whatsoever it does prospereth. O! that the latter may also be said of our synod this week, that all that we do may prosper!"

"After the session of the Synod had been reopened on the 1st of March, our brethren of the Missouri Synod again appeared in our midst, to reconcile themselves to us in consequence of our declarations of yesterday afternoon, and with joy to pronounce the acknowledgment of our Synod as a sister Synod; whereupon we gave each other the brotherly kiss and handshake, sang the two last verses from hymn No. 429 in the Buff. Gesangbuch (You who call Christ's name, give glory to our God; etc.) and closed this meeting with thanksgiving to God and the request for His further blessing on our now concluded brotherly union.

Since the term of office of the previous senior P. Maschhop had expired at the beginning of this synod, the synod members now proceeded to the election of a senior and secretary. The result of the election was that Past. Zeumer was elected as senior and Pastor Hochstetter as secretary.

Last was unanimously recognized by the Synod: Since the present senior, Mr. Rev. Maschhop, and Mr. Rev. H. v. Rohr declare their doctrinal differences with us to be church-dividing, and the former has excluded all pastors and congregations dissenting with him from the meeting he has called at Roseville, Mich. we recognize in them such as have separated from the Buffalo Synod, and we hereby exhort them that they may recognize their errors, and give glory to the truth."

**Sync and corrections by n17t01
of the Dresdner Verein ev.-luth. Glaubensgenossen
für innere Mission 2c.**

"Be not carried away with divers and strange doctrines: for it is a precious thing that the heart should be established, which is by grace." Ebrews 13:g.

My brothers!

It is undoubtedly certain that the darkening of the right pure doctrine is a significant sign of the times, which the judgments of God are already beginning to follow in the powerful errors which, in complete contradiction to the doctrine of the Lutheran Church, are partly taught in universities, partly preached from pulpits and spread in writings. The greater the unfamiliarity with pure Lutheran doctrine in our time, which is immersed in human service and faith in authority, the greater the danger of being seduced into this and that error, often presented with great pretense, which is always dangerous to the soul, because through every false doctrine, no matter how subtle and insignificant it may seem, the core of the faith is lost.

and star, the lifeblood of Lutheran doctrine and church,Not only have two copies of a collection of Luther's main writings already been purchased and circulated among us, but individual writings dealing with Lutheran doctrine have also been printed. We have also set up a God's Box among ourselves, to which we also direct ourselves according to the above rule of the apostolic congregations and from whose contents distressed Lutheran congregations or individual fellow believers who are addressing these lines to you, have found a receive help.

Although Lutheran Christians could be expected to have not only a precise knowledge of the doctrines of their church, but also an inner conviction of the irrefutable agreement of all Lutheran doctrines with the unchanging word of eternal truth, we, on the other hand, highly questionable lack of knowledge in these matters and, accordingly, an inability to examine doctrine and to judge, and thus to escape the great danger posed by Satan's cunning, who address these lines to you, a most alarming lack in these matters and consequently the inability to examine and judge doctrine and thus to escape the great danger that threatens every individual through Satan's cunning trickery in these last sorrowful times.

We are not ashamed to make this confession of our carelessness before you, in which we praised with our mouths the jewel won by the Reformation fathers, but in truth held it in low esteem, letting ourselves be "weighed and swayed by all sorts of winds of doctrine."

But we praise just as highly the grace of God, which, through the ministry of the dear Missouri Synod in America, which in all things leads to pure and unadulterated Lutheran doctrine, has brought us to the recognition of our guilt and to the blessed resolution to strive with holy earnestness to become more grounded and firm in this doctrine.

For this purpose, we have so far been helped not only by the public confessional writings of the church and the private writings of its orthodox teachers, above all the writings of Luther, but also by the writings of the aforementioned synod, its journals "der Lutheraner" and "Lehre und Wehre", and its highly esteemed synodal reports, in most of which a doctrinal piece is treated. Moreover, if God will grant grace, another aid to our advancement in salutary doctrine shall be the sheet which the dear Rev. Brunn in Steeden, in which he wants to treat one piece of Lutheran doctrine after another, in addition to the things from the Lutheran Church in America that are most worth knowing for us.

We now thought to be able to thank the faithful Saviour for the above-mentioned grace also by asking you, dear brethren, if you have not already recognized this as your task, to consider this matter carefully and to strive with us to: 1) to become ever firmer and more grounded in pure Lutheran doctrine; 2) to use the strength we have received for the propagation of this doctrine; 3) to defend this blessed doctrine with life and limb, property and blood, against the obvious enemies as well as against unionist pietism and against the falsely praised science of our day.

The funds which we need for the procurement of the above-mentioned writings come from the fact that everyone, according to St. Paul's Council (1 Cor. 16:1, 2), contributes a mite every Sunday. From the proceeds of this

while the former seized the church property, which, according to all rights, always belongs to that part, which remains with the profession and confession. So these people, whom Past. B. are no longer the Lutheran congregation of St. Paul, which had existed there for years, but a group of people who have gone out from there, who are Lutherans in their mouths and on paper, where it counts, but enemies of the Lutheran church in their hearts and in their attitudes.

As for Past. B.'s introduction, we have heard further testimony about it, which completely agrees with the first. That Past. B. is introduced to the Scriptures. The fact that Past. B. was introduced to the Holy Scriptures and simply committed to preaching the Word purely, is by no means a Lutheran introduction, not an introduction to and commitment to the confessional writings of the Lutheran Church, and everything, even the coarsest nationalist, can hide behind it. It is a blind game to deceive the people with it.

2. we are not an opposition congregation; for my congregation has been in existence for eight years, has never had a church of its own, and yet would like to have regular services.

Remark: That means to drive the cart into the trek by pulling it out, especially if you consider that our congregation has existed much longer, has always held to the Lutheran confession, and Staunton is only a very small town, since a Lutheran congregation has enough problems if it wants to continue to exist in order.

3) We seek unity in the Spirit, we long for a union of the two churches, but we do not want to become Missourian.

Remark: We know very well that our congregation was once given the full encouragement by the same people, who pretend on paper to seek unity in spirit, to send away their Missouri pastor, to separate from the Missouri Synod and to appoint a pastor with them who did not belong to any synod; so they wanted to cultivate fellowship, otherwise nothing would come of it. Even the efforts of our dear President Bunger to win the people for the Lutheran confession failed because of the stubbornness of our opponent. Because we now cannot take part in their misbehavior, but must rather punish it, they call it "widening the rift."

4. Muckel knows that his congregation has been helped in the building of their church and the purchase of their bell by Past. B.'s people, and should not try to prevent us from being helped now!

Note: Past. B. knows that Rev. M. himself told him that our congregation did not ask for anything from the opposing party for the building of its church, nor did it receive anything; but if it had happened, the circumstances were quite different at that time.

The Association of Evangelical Lutherans for Inner Mission and for the Support of the Poor and Sick.

E. Gnauck, d. Z. Chairman.
XL. Please write to us at the following address: E. Gnanck, Dresden, AlaunstraÙe No. 77.

(Sent in by Past. L. Muckel.)

Something else from our opposition.

Community in Staunton, Ills.

As we thought before, the so-called Lutheran St. Paul's congregation in Stannton became highly indignant at the exposure of their hypocrisy (see Lutheran No. 7. I. Jahrg.), and after Rev. Buchler did not succeed in forcing a *Pater peccavi* from us, he attempts in the Lutheran Magazine of March 16 to give the lie to our testimony, to justify himself and his people, to save his reputation as a helper, and to this end he asserts in summa the following, which we wish to accompany only with the most necessary remarks:

According to our congregational order, the pastor must heartily confess the Augsburg Conf. Conf. I, Rev. B., have promised before the congregation to always teach according to this confession.

Remark: Past. R. Doigt had served the former, always very mixed St. Paul congregation for some time, in the good opinion that he could still win the people over to the Lutheran doctrine, but was rejected by a part of them precisely because of his Lutheran preaching and conscientious Lutheran administration of the Holy Communion. He was treated quite maliciously by a part of them precisely because of his Lutheran preaching and conscientious Lutheran administration of Holy Communion, especially because he did not want to deny the 5th principal by remaining silent about the right doctrine and tolerating the wildest error, and when they saw that Past. V. did not yield to them, they renounced him in writing, and in a shameless manner, also in writing, resigned his office and residence. Some other members, however, were won to the Lutheran confession and kept Past. V. as their appointed pastor in their midst until he followed a calling to Iowa City. The latter members have now joined our congregation,

First of all, it was a matter of building a church, in which He is a member of Pastor Föhlinger's congregation be a divine but a human one, it is nevertheless an the Word and Sacrament should be performed there, which belongs to our Synod, and is still deeply ecclesiastical one, and as great as that of the symbolical according to the confession of our Lutheran church, that attached to the Synod of Missouri. He himself wishes books can be in a particular church. Hence our is, in truth, pure and clean. Secondly, our opponent did that this be brought to the attention of his friends. W. symbolical book is distinguished in the preface, not only not yet have a church, and our congregation still carried [Walther]

the hope of winning it, which is why the entire St. Paul In the "Waking Church" of Pastor Grabau, which assumed ecumenical symbols, is reckoned only among congregation of that time was invited to the dedication should rather be called the "Sleeping Church," among the particular- symbols, and expressly asserted that our of our church. But we already notice where it actually other things, what was decided in the Reading Assembly symbolical book, with the exception of the three pinches. To send out such a pitiful appeal for help with regard to doctrine is also criticized, but just what is ecumenical symbols, is a particular-symbol, not indeed through two newspapers and to receive only H28.50 to quite right in it. For example, it is reproached that it with reference to (individual) persons, but with reference pay off \$1700, that is too shameful. We really can't help regards the Augsburg Confession as a particular to (whole) churches." (IgaZoZ. in libb. 6661. lmtll. 8^rd. it, and we only wanted to point out the hypocrisy and confession. Pastor Grabau must of course attack this, p. 11.) These testimonies, which might be increased with dishonesty that the appeal for help was based on. since he regards the visible Lutheran church as the many more, will suffice to prove how far the old faithful

Should Past. B. should be so weak as to attempt a general Christian church, apart from which no one can teachers of our church were from declaring the visible protest against our lines, which contain only facts, at the be saved. But it is as false the one as the other. Every Lutheran church to be the general, and therefore the request of his people, he may do so freely; we will ignore well-instructed confirmand knows the difference Lutheran confessions to be ecumenical, that they rather it and not deal with it further in public. between ecumenical and particular confessions, and held the Lutheran church to be a particular church, and

It should also be noted to the dear reader that we that ecumenical are only the apostolic, Athanasian, and the symbols of it to be particular confessions. If the were reluctant to take so much space away from the Nicene, so that the Augsburg Confession is a particular Lutheran Church were to abandon this belief, it would "Lutheran" for this trade, and if the call for help from our confession. Confession is a particular confession. This is only change roles with the Pabst Church.

W. [Walther]

opponent had not been so completely hypocritical, we not to say that the Augsburg Confession contains any would certainly have refrained from doing anything. - It doctrine other than the general Christian doctrine, and has been the devil's work from the beginning, and it still that in this sense the Augsburg Confession is also a is today, to throw in all sorts and sects under the name Catholic or Nicene confession. It is self-evident that this of the orthodox church, and thus to corrupt the church is not meant to imply that the Augsburg Confession of God. If he cannot do it on a large scale, he tries to do contains a doctrine other than the general Christian it on a small scale, and no place is too small or too doctrine, and that in this sense the Augsburg Confession remote for him to try his work of destruction. If others do can also be called a Catholic or ecumenical confession, not wish to be warned against the old, evil enemy, then for a purely particular church (for which, however, the let them have their judgment, but let them also bear it Lutheran Church was also declared to be by the Reading alone. But beware, lest thou also be moved, and forget Assembly) is only that which has laid down the doctrine not, with all the true children of God, to pray God daily of the general church in its confession. Since, however, with humility and fervency:

Teach us thy doctrine, O Lord, in the last time, Preserve thy kingdom, increase thy worth, Christianity; Sustain steadfast faith, hope's guiding ray: Let us not rob thy word In this valley of woe.

it is very often the case now, when one does not want to accept the pure Lutheran doctrine for which we "Missourians" are fighting, that one helps oneself by saying, "That is Missourian!", a few testimonies from our old Lutheran church may follow here for our assertion. Thus Georg Mylius, who wrote the first detailed name of Jesus. The Lutheran congregation in Dunton Commentary on the Augsburg Confession, writes. Station, Cook Co. Ill, namely, which was organized in Confession, writes in this Commentary: "We are so far 1860 and at that time numbered six members, who built from submitting our Augsb. Confession equal to the a schoolhouse, which until then also had to serve as a authority of canonical Scripture (of which the Reformed church, had grown so much under God's blessing and of New Town accuse us), that we rather gladly admit that the faithful work of its pastor, Pastor H. Schmidt's, who in this respect it is not even to be compared with those serves it as a branch, that it was able to employ its own school teacher in the last year, and had to think of general symbols which have been confirmed by the acquiring a spacious church. Now there was an English common consent of all believers. Therefore, we do not Universalist church in the village, 35X55, quite nicely wish it to be anything but a symbol, and not in the degree built, and, as one almost always finds with Americans, in which the whole church body is bound to those general quite comfortably furnished (e.g. there is an elegant symbols, but which applies to the use of our churches sophia behind the pulpit, on which the preacher, when he alone, and, since it is based on the agreement of the is tired, can rest quite excellently). The Universalists Holy Scriptures, separates our churches from the wanted to sell this church, since its membership had dwindled down to a few, to the German congregation. fellowship of all believers. Scripture, separates our Such an offer suited our dear fellow believers just fine, churches from the communion of those who profess a and without hesitation the purchase was completed. On faith different therefrom." (*Aug. Conf. explicatio*. Jena January 23rd of this year we solemnly consecrated it. 1596. p. 8.) So Carpzov further writes: "May not, after all, Pastor Schmidt held the consecration prayer, after which the authority of the symbolical books Rev. H. Wunder preached about the consecration of the church in front of a crowded church. Since the Americans had also requested a sermon, the undersigned also had to attend in the afternoon and put his Bavarian mouth into English folds, which is no small matter. But I do not mind the effort, for all the pastors of English tongue who were in the place, three in number, and the majority of their parishioners were present and listened until the end.

Church consecration.

This time, however, no new church was built, but one was bought that was already ready and only needed the olei 8unoti aä expianäum tloino8 liaereLiorum (the holy oil for the consecration of the heretic houses), by which we Lutherans understand the pure word of the Holy Spirit and prayer in the name of JEsu. Spirit and prayer in the name of Jesus. The Lutheran congregation in Dunton Station, Cook Co. Ill, namely, which was organized in 1860 and at that time numbered six members, who built a schoolhouse, which until then also had to serve as a church, had grown so much under God's blessing and the faithful work of its pastor, Pastor H. Schmidt's, who serves it as a branch, that it was able to employ its own school teacher in the last year, and had to think of acquiring a spacious church. Now there was an English Universalist church in the village, 35X55, quite nicely built, and, as one almost always finds with Americans, quite comfortably furnished (e.g. there is an elegant sophia behind the pulpit, on which the preacher, when he is tired, can rest quite excellently). The Universalists wanted to sell this church, since its membership had dwindled down to a few, to the German congregation. Such an offer suited our dear fellow believers just fine, and without hesitation the purchase was completed. On January 23rd of this year we solemnly consecrated it. Pastor Schmidt held the consecration prayer, after which Rev. H. Wunder preached about the consecration of the church in front of a crowded church. Since the Americans had also requested a sermon, the undersigned also had to attend in the afternoon and put his Bavarian mouth into English folds, which is no small matter. But I do not mind the effort, for all the pastors of English tongue who were in the place, three in number, and the majority of their parishioners were present and listened until the end.

To the ecclesiastical chronicle.

A Congregationalist congregation in Cincinnati had a local Jewish rabbi named Lilienthal preach on March 3 in the absence of their preacher, and he really represented his (Christian?) colleague admirably by regaling the unbelieving congregation with the usual unctuousness of free research, tolerance, general fraternization and the like.

Mr. G. A. Witte, formerly a member of the congregation of Mr. Pastor Keyl, Sr. in Baltimore, is at present a teacher in the school of St. Matthew's parish at New-York, but

e listened attentively (I underline this word for the praise of this audience, because it is so rare among Americans) to the Lutheran sermon on Rom. 8, 1. When after the sermon I apologized to the preachers for my still broad pronouncement, one of them assured me that they had understood everything well, that old Luther's teaching on justification was correct, and he only wished he could hear the whole system.

Guests had come from near and far to the beautiful celebration and with grateful generosity we were all entertained by the dear parishioners. May God continue to entertain them so abundantly in their beautiful church with the pure word of life and the holy sacraments according to Christ's institution. Sacraments according to Christ's institution, as they did to us on this day.

Z. P. Beye r.

Church News.

On the Sunday of Quinquagesimä, March 3, Rev. Ernst Gottlieb, in accordance with the commission received from the President, Rev. W. Keyl, was introduced by me into his new congregation in Port Richmond, N. I..

May the faithful God, who has not made the preachers of the Gospel lords over the faith of their parishioners, but helpers in their joy, crown the work of the dear brother with rich blessings.

F. W. Föhlinger.

Address: Rov. L. Oottliob,
Bort Bieüwonä, R.

Conferenz displays.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from April 24 morning to April 30 noon inclusive.

L. Dulitz.

The members of the Cincinnati Pastoral Conference are reminded that their meetings will be held on the Friday after Easter, the 26th of April next, at the residence of Mr. Rev. King to commence. A member of the Conference moves that the theses on usury printed in Lehre und Wehre (Nov. and Dec. issues) be made the main subject of the proceedings.

G. Küchle.

The Southern Conference of the Eastern Synodical District will hold its meetings from May 8 to 13 (Wednesday after Miseric. Cathedral to the following Monday incl.) at the congregation of the Rev. Stücken at Baltimore, Md. The dear brethren are requested to go to the parsonage, 22 Caroline St., near Baltimore St., immediately on their arrival.

Chr. Körner, d. Z. Secr.

Changed Conference - Display.

The Cleveland Districts Conference will meet, due to circumstances that have arisen, not in Columbus, as indicated in No. 13, but in Zanesville, O., at the time indicated.

F. W. Husman n.

The next Synodal - Meeting of the Western District of the "German Evangelical Lutheran Synod of Missouri, Ohio, &c. St." will, God willing, commence Wednesday after Jubilate, May 15, at Chicago on the West Side, at the congregation of Rev. Beyer.

G. S. Löber, Secr.

RB. All preachers are requested to bring their parochial reports.

Concordia College.

On behalf of the teaching staff, I would like to remind you that it is very desirable to receive applications from pupils for September of this year as early as possible, and I would ask you to send them to me.

G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.

For Brunn's proseminar received through Past. H. Löber from Mr. Heinrich Bensemann \$10.

C. F. W. Walther.

I hereby certify the receipt of the following gifts for the payment of our church debt:

Bon several members of the congregation of the Lord Past. Fick, CollinSviue, Ill., \$40.00. Bon of the congregation of the Herr Past. Baumgart, Venrdy, Ill, \$54.00. of the congregation of drö Herr Past. Eirich, Minden, Ill., \$148.00; subsequently \$15.75.

For all these bountiful gifts we wish the Lord's dear givers the richest blessings in temporal and heavenly goods. In the name of the congregation
Macon City, Mo., Bruno Mießl er, Rev.
March 7, 1867.

St. Paul's parish in Town Washington, Will Co, Ill, certifies with thanks, the following.

To have received contributions to their church building: From members of the congregation at Crete: C. Tadjie \$30.00, Söfkc \$5, H. Schocer u. Knabe each \$3, I. Meyer, C. Banser, A. Lücke each \$2, H. Lücke \$1.50., Hohmcyer, Thierson, Stege, Nupert, Heinemann, Brauns, Wille, Wilkening, E. Rene, Wilhalm, Hamcoding, Nacke, Grupe, Wüstenfeld each \$1. From members of the congregation of Hrn. Past. Pollack: H. Scheibe \$20.00, F. Wilke, C. Wiike, F. Schweppe each \$5. H. Loßner, Rev.
Crete, March 9, 1867.

The undersigned certifies to have received in 1866 the following gifts of love for Wisconsin's sophomores:

By Past. Penalties on I. Knör's wedding ges. \$5.75; on A. Buth's wedding ges. \$2.80; by T. Moritz \$2.00; by Past. Stecher \$10.00; by Past. Georgii 55 Cts; by Past. F. Lochner from the Jungfrauenverein of his Gem. \$4.00, by N. N. as a thank offering for salvation from a danger to life \$2, by N. N. \$1.00; by W. Richter \$5; by Past. W. Kolb on M. Brcktvoldt's wedding ges. \$1.84; on A. Friedrich's Kindtaufe ges. \$1.20, on Meckrr'S Hochzeit ges. 68 Cts, fromPlagemann's Kindtaufe ges. \$1.42; by Past. Ernst \$2.00; by Past Krumsig from his comm. in Town Forrester \$4.50; by Past. Wambsgans by some members of his upper Gem. \$11.00; by Past. Ottmann of his gem. in Plymouth \$6.54, by Chr. Bade \$5.00; by Past. Werfelmann of N. N. \$2.00, of N. N. \$1.01; by Past, F. Lochner of the Virgins' Association of his Gem. \$5.00; by Ph. Stoffel \$4.00; by Past. Penalties by N. N. \$5.00; by Mrs. Mohn \$1.00; by Mrs. Flöter 50Cts; by Past. F. Böhling on Heier's wedding ges. \$4.75, on Wegner's wedding ges. \$6.35; by A. Wirth \$2.00; by N. Stoffel \$1.M; by J. Stecher \$1.00; by Past. F. Lochner \$2.00; by the same from C. Schubert

\$2.00; by P. Bräunling \$1.00; by G. Kirchmerek *1.00; by I. Fürtsch \$1.00; by P. Stoffel 50 Cts; by Ph. Stoffel \$2.25; by Br. Schultz \$1.00; by I. Ritter \$1.00; by Br. Mohn 50Cts; by T. Moritz tzl.OO; by Past. Strafen from his Gem. \$33.45; by Past. F. Lochner from his Gem. \$33.04; by the Virgins' Association from his Gem. \$10.00; by Past. Kolb on Bramstodt'S infant baptism ges. \$1.15, on Quante's infant baptism ges. \$ IM on Kempf's infant baptism ges. 55 Cts..sonReinecke's infant baptism ges. \$1.15, by M. Bodenstab \$1.00; by Past. Ottmar" by C. Bade in Plymouth \$5.00; by Past. Kolb by L. Kaping \$2.00; by I. Kapings25 Cts, by Thirkow 25 Cts, by Rosenbauer \$1.00, Collecte in Town 17 \$1.81, on Strasburg's Kindtaufe ges. 49 Cts; by Past. Bro. Lochner from K. Stolper \$10.00; by Past. Penalties from his comm. \$26.30, from his comm. in Conrord \$5.25; by Past. Link from Mrs. N. N. in Oshkosh \$5.00.

May the faithful God reward all kind givers abundantly. W.PH. Engelbert.

To the college household at Ft. Wayner From Past. Stocks Gem. of W. Bretmueller 1 p. grain, 1 p. oats, 1 side of bacon. From Wittwe "Christin" Bretmueller 2 pr. stockings. From Past. EverS' Gem. from H. Scheu" mann 1 p. grain, 1 p. oats, 1 p. potatoes, 1 peck onions, several sausages. From Past. Reichart's Gem. of E. Brand 2 Bush, wheat, 4 Bush. Grain, 2 Bush. Hafn, 4 Bush. Beans, 1 hog of 80 Psd. E. Brigeman" 1 Vrtl. Beef, 2 Bush. Wheat, 4 Bush. Grain, 2 Bsh. Oats. H. Fischer 1 S. wheat, 1 ham, 1 shoulder, 3 peck beans. H. Hauptmeier 3 S. wheat, 1 shoulder, 1 pot of lard. From Past. Kühn's Gem. 9 sides of bacon, 1 shoulder, 1 ham, 6 p. grain, 2 p. rye, 1 p. oats, 1 p. wheat flour, 1 p. corn flour, 1 pail apple butter, \$l baar. From Past. Jor's Gem. at Peru 1 box of pork at 400 psd, 1 roll of butter, several sausages, 1 tops of lard. From the Gem. at LoganSport 1 barrel of lard, 2 barrels of meat, 1 jug of syrup. From Past. Hritzes Gem. of H. Hobrock 1 p. rye, 1 side of bacon. Bon Christjömer 1 p. wheat flour. From the comm. at Fort Wayne of H. Schappr 1 woolen blanket, 4 gallons. Lard. Mrs. Schmöhr 3 gall. Lard. Ch. Rose 1 p. potatoes, 1 p. grain. 1 ham, 1 shoulder, 1 cartload of wood. From Gottfried Arnold in Bay City, Mich. in thanksgiving to God for keeping him and his house safe again in imminent danger of fire, \$10. From Past. Müller's Gem. inPitts- burg Wedding - Loll. at Karl Eberle \$8.65. Kindtanf- Coll. at H. Niebaum \$5.20. Wedding - Coll. at W. Rüst \$4.10. From Past. Schusters Gem. from Mrs. Chr. Holenlügen 1 Pr. woolen stockings. Bon Frau Röder 1 skein of knitting wool. From Past. Polack's Gem. of I. Rinker, H. Tatge, Konr. Hartmann each \$5. H. Shecke \$4. Wittwe Hartmann, Ph. Jordening, Ch. Shecke, Konr. Windheim, H. Sporleder, H. Waßmann each \$3. Mrs. Lücke, Conr. Wemhöfer, Conr. Ohlendors, Mrs. Einigst", Mrs. Wilkening, Ch. Wilke, H. H. Tatge, H. Drenzmei- ster, Mrs. Wilke, Ch. Katz, H. Matthias, Ph. Shecke, Ch. Wilkening, Konr. Kerkemann, Konr. Oldrogge, H. McherS each 52, H. Schreck \$1.75) H. Bruns, Konr. Wilkening, Fr. Hun each 51.50, Wittwe Jordening, H. Schumacher each \$l, Ch. Waßmann, Konr. Steege, Konr. Schwerer, Fr. Wille, Chr. Schweer together \$13.25. Of the women of the same commun, among others Ch. Schwer, Ph. Scheiwe, C. Wind- heim, Ch. Rüst, H. u. Ch. Waßmann, Fr. Meier, Ch. Katz, G. Polack, Fr. Wilke, H. Scheiwe, Fr. Hun, T. Bernhardt, H. Borchrrt, C. Wilharm, H. Bruns, H. Sporleder, Ph. Jordening, Bro. Wilkening, G. Heine, 3rd Rinker, H. Tatge, W. Hartmann, H. Schreck, C. Wchm- hb'fer, Wittwe Senne, Eh. Scheiwe, F. Fathauer, W. Vo- landt, Bro. Wilke, Eh. Katz, H. H. Tatge, Bro. Schweppe, Ferd. Teske, Bro. Harte, Bro. Frohböse, C. Hartmann, Fr. Vasholdt, Ch. Wilkening, together 2 barrels of butter to the value of \$50S.

For poor pupils: From Past. Jäbker's Gem. of Stubbenhagen \$5. by Past. Stubnatzy from the Young Women's Association in Fort Wayne for H. Fischer \$5.35.

W. Reinke.

Changed address r Bev. 01. 8türlcon, Ro. 22
8. Oarolino 8t. Baltimore, W.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Mo. the 15th of April, 1867.

No. 16.

(Sent in by Past. P. Beyer.)

Sunday.

From high Sinai God spake the words, Remember, O Israel, the sabbath day, That thou mayest keep it holy in every place, And be my people by the covenant. Six days thou shalt do all thy work, On the seventh is the sabbath of God thy Lord, Thou shalt do no work there; Rest shall adorn it.

Keep yours away from work too!

God set the time and the manner and the ordinances for the holy service that day. His soul should be cut off, who broke the strict order.

Yea, this day, let it be an everlasting sign With its solemnity between me and Israel; Teach your children that they never depart from the covenant, Or else the body and soul of death die.

The people said, Amen. Fearful of the curse, they fulfilled the statutes of the Lord, As it was written on the tablets and in the holy book. Did they do it gladly?

Oh no, for always God had to sharpen commandment and threat anew, because it transgressed. Then followed new, new sin, new repentance, And new toil on the thorny path.

O what a fate! Encompassed by statutes, threatened by the curse, the driver's heavy staff, In the heart fear and indescribable anxiety, So to serve God to the grave.

And Israel was granted this lot, The Sabbath's strict law, It was made for them to keep their longing For everlasting peace, Which JEsus, the world's Saviour, brought us.

As from the broken clouds above The sun shines on the storm-tossed land, As on the ship around which the waves rage, The stars flicker, new hope's pledge: So through the law's storm and horror In the word ever new comfort from the prophet's mouth The Lord made the fathers see their Saviour faithful; They saw the new already in the old covenant.

The time of anxious waiting was fulfilled, The Father's eternal Son appeared. In our poor flesh and blood he was just, And bore the sinners' wages. He was obedient unto death on the cross, And took sin with him to the rocky grave. Lest God's wrath should provoke them anew, The Risen Lord shut them up there.

Up, said he to the messengers whom he sent, Go ye into all the world and preach my fame, And to every creature in every land preach the gospel!

He that believeth and is baptized shall be saved, This is the new covenant, the new testament. There is salvation in me, in no other name on earth. -- Then the sabbath and the law were ended.

Now Christ's messengers went into the countries And preached, taught by the Holy Spirit: In Christ, whom the Father himself sent, We are reconciled, righteous and worthy.

The yoke of statutes he hath broken, And fulfilled the law in our stead. On the cross our sin has brought him, he has been crushed, so that he who now believes may have peace and freedom.

Therefore let no one's conscience be made any more Whether it is food and drink, certain holidays, Sabbaths, new moons, whether it is fasting, vigils, and whatever it may be called!

For of the things to come this was the shadow, Because the being and the body are only in Christ. He hath done enough, what wilt thou repay, In whom, believing, thou art already blessed?

So the bonds were all fallen; The Christian people kept no more the Sabbath. They let their song of praise resound; They fed their Lord in the sacrament; They listened to his word with a believing heart, But whether it was Sabbath or not, it was all the same to them: With them the bright Sabbath candles always burned, Their light of faith, rich in good fruits.

And God in heaven looked down with pleasure On his liberated, happy people, He heard their rejoicing songs resound For his precious spirit's gift.

No more did he speak of death and condemnation, Though the Sabbath had not its old right. On whatever day the Christians met, He was there with new grace and mercy.

Persevere in Christ's freedom, he exhorted, Let not yourselves be caught in a new yoke! Ye are bought to be my subjects, Not yet become servants of men!

But hear my word, which nourishes your souls, And keep yourselves orderly and honest! In ordinances full liberty is granted you, But sin and shame are not free to you.

Yea, said the Christian multitude, full of high joy, We order a day to holy rest.

Sunday brought us the Easter spoils, Sunday be destined to!

Ei, wie sie jubilant Alt und Jung erschien
In the house of the Lord, adorned for holy worship.

The peace of God dwelt God-planted in them. From the temple they went always rejoicing.

Thus, Christian, our Sunday once came into being. It is the fruit of free Christian love;

And he that is loosed from the bonds of sin, Holds him even now with thanksgiving and discipline.

The word of the Lord, the lamp of our feet, It still draws Christians into the house of the Lord:

Because they want to have food for the souls, they must, So they come to frequency and come gladly.

"The Köstering Scripture."

Under the foregoing title, the Iowa "Church Sheet," in its February number, brings a criticism of my book, "The Emigration 2c." by Rev. Schieferdecker. I am quite pleased, and count it a great honor, that Past. Schieferdecker has made an attempt to whet his teeth on my book. Unfortunately, however, he has not gone beyond accusations and reproaches, since one might reasonably have expected that he would at least have proved his accusations irrefutably by means of an example. Of course, the easiest way to justify oneself against undeniable facts is simply to declare them to be false and untrue; but it is only too clear that one cannot convince one's opponent in this way, which is actually the purpose of every refutation. If, therefore, I give an antidote to the criticism of Past. Schieferdecker's criticism, then I promise in advance that I will also justify it. It should only be noted that this is only the third part of my book, which presents to the reader the chiliastes' dispute that occurred here and ended in a split. The two first parts also want Past. Schieferdecker as "a thankful gift".

1 When Past. Sch. says that his little book has caused my writing, this has its nullity, and the reader should please remember this at once. Not I, but Past. Sch. has made the beginning of this controversy. Therefore, I at least have the advantage that no one can justly accuse me of having written my book out of belligerence, or in order to slander, or for other dishonest motives. The matter is as follows: After the doctrinal dispute with the Chiliastes ended here in 1857 with the dismissal of Past. Sch.'s dismissal, and both the local congregation and their opponents, the

The first time that the subject of the dispute and the would like to freeze? We are quite at liberty with the general outlines of its course had been published in print, judgment of the Christian public, to whom we have this trade, in so far as it had been a local dispute, was delivered our book; whether it be for or against us, only rarely mentioned later; until finally, in 1865, Past. Sch. came out with a pamphlet, in which he brought the same to us. The one thing we hope to have whole deal to the public, but in a very distorted way, and accomplished, that friend and foe will perceive that it is only for his self-justification. That Schieferdecker's writing in your quarrel with Past. Sch. was not about the is only a self-justification is not only asserted by us, but Emperor's beard, but about fundamental articles of the has been brought to his attention even by people who Christian faith.

were quite distant from the controversy, as, for example, 3) To the reproach of Past. Sch.'s accusation that my by a reformed church newspaper; and that he has writing was intended to make him presented the course of the controversy in a completely a false prophet and wolf, and to rob him of the good distorted manner is most convincingly demonstrated by reputation of honesty and truthfulness, serve as an the first point of the third part of my book, which relates answer: First of all, it has by no means been my the beginning and origin of the disastrous controversy. intention to label the Rev. Sch. a false prophet, but to For if the reader considers that Past. Sch. has not show, by a simple narration of the historical course of mentioned the origin of the dispute, which is the main the controversy, that he was a false prophet and wolf point of an impartial narrative, even with a single syllable already ten years ago, and as such was expelled from in a fine little book, but begins his narrative in such a way the Missouri Synod and deposed from his office by the that a reader who is unfamiliar with this matter must local congregation. Had I wished to avoid this proof, I believe that our Synod started the dispute; then, I hope, should indeed have falsified history. How then can Past. my accusation that he has acted as a false coiner in his Sch. reproach me for this? Was it not already ten years narrative is sufficiently proven. From this, then, it can go, when he was dismissed by Mr. Schaller and by actually be seen what induced me to write my book, and Prof. Biewend, that he was emphatically criticized for why I did not put on silk gloves in doing so. That I have this? Prof. Biewend that he was a false prophet and a thereby enraged our opponents to the highest degree, wolf? Why then did he not at that time and that they have become very angry with me because He proved you wrong? Yes, but he could not. For when

Mr. Schaller said to him: "In this very meeting you have again proved that you are a false prophet and a wolf, because you do not punish the expressed erroneous opinions and unchristian speeches of your party, but confirm them by your silence"-then he had to fall silent! So it is nothing unheard of at all, but something that was already common ten years ago, that Past. Sch. stands as a false prophet and wolf in the history of the Lutheran Church of America. Despite the many pleading admonitions sent to him, he has not yet converted from the error of his ways. even his name cannot yet be blotted out from among the false prophets. We would gladly do it, God knows; but we would trample the truth under foot, and strengthen him in his grievous sins, if we would. If, by God's grace, the day should yet dawn - and we eagerly wish it - when, in consequence of the repentance of Past. Sch.'s repentance, the local congregations would thank God with tears of joy. But, judging by reputation, not this, but that seems much closer, that Sch. will become a completely hardened false teacher. He has long since taken the first step towards this. It is true that he has not accepted the fundamental articles of the general resurrection of all the dead at the last day, and of the visible future of Christ taking place solely and exclusively on that last day, as belonging solely and exclusively to the

2 If Past. Sch. in his criticism means that my writing should be a refutation of his booklet, that is simply a small mistake. I have the course of events of the dispute according to the material available to me, without taking even the slightest note of Schieferdecker's booklet. My writing should simply be an apologetic. This was also the express wish of my congregation. Our first and last purpose was to show Christendom that this controversy was not about an earthly good, not about human rights, not about a miserable quibbling, but about keeping the doctrine, the most precious jewel of the Christians, pure against a raving. For our part, therefore, no explicit consideration has ever been given to Schieferdecker's book; we have quietly let it go on its way; nor have we challenged Past. Sch. has not been challenged or reviled by us because of it. Why then do our opponents not want to do the same justice to our little book? Why does even Past. Sch. let himself be driven by this from his silence into the public? Did he perhaps worry that our narration of the historical facts would diminish his own credibility?

He does not outright repudiate the fundamental articles Pastor Sch. has been guilty of many dishonest and would be that I have included those pieces of his official that will come to pass in judgment on all peoples; but he untruthful actions in defending and spreading his error, life in my book? And so it is! Pastor Sch. writes in his also professes them only insofar as they do not conflict needs no further proof. Or should I once again show my booklet page 24 thus:

with his enthusiastic opinions. But he who violates the opponent the register of his dishonest actions? Shall I fundamental articles with his errors, who stubbornly remind him once more of that infamous Pentecostal holds on to his errors, defends them, and spreads them, sermon, in which he accused the "Lutheran" in a zealous and thereby causes division and trouble in the church of and lying manner of having rejected a biblical book? Shall God, and tears apart the unity of it, is a heretic! I remind him of his dishonesty in continually twisting the

To the other reproach of Past. Sch., as if my book was very point of controversy, and behaving as if the divinity intended to rob him of his good reputation for honesty of the Revelation of John were assailed? Shall I remind and truthfulness, let me answer: As far as the civil him of the deception he played in reading a sermon from honesty of Past. Sch.'s honesty, I have never touched it. Abraham Wiegner in church? Shall I again bring to his neither publicly nor particularly, neither orally nor in mind that, in quarrelling with his congregation, he never writing. If I had done so, and without reason, I would be wished to confess his speeches and statements, when the first to break the baton over such a disgraceful act the congregation wished to hold him to his words? Shall and declare it infamous. Past. Sch. knows very well that I remind him once more of his red-handed actions, since as long as we have lived together here in one place, he has taken hold of a foreign office, stirred up the fire of nothing like this has ever happened. Outwardly we have discord in the neighboring congregations, and at last lived in good peace with each other; and where he, as a stitched together a mob from three congregations? Shall citizen, has desired a service from me, I have always I reproach my opponent still more? - He challenged us been ready to do it; he would probably have done the with his booklet to expose such unfair actions without same with pleasure, if I had ever desired a service from mercy. By no means have we done it to disgrace him him. But that I have called him, where the occasion personally, but for this reason we have done it to show arose, a false spirit with regard to doctrine and faith, is Christianity that he has also proved himself to be a false prophet in his actions. We have not judged the reason of such. That Past. Sch. intended this view with his words, lived outwardly at peace with him, proves that I have his heart, but his actions, which are open to view, by we do not want to assert; however, they were the never harbored and displayed any personal bitterness which he himself has exposed the reason of his heart, necessary cause that we have included what is found against him. When, therefore, in my book I accuse the And that I have shown him no mercy in this, how can he from page 150-160 in my book. Whether we would have Past. Sch. of dishonesty and unfairness, it is evident complain of it? Has he ever taken the slightest step to put done better to omit it, we do not wish to dispute with from what has been said that I have by no means away his wrong, and to ward off the church-destroying anyone; but that we have not used it for our justification, attacked his civil and moral character, but only his consequences of it? How then can he reproach us with nor for Past. Sch.'s diminution, but solely for historical character as a preacher. I have, to put it more plainly, the saying: Love also covers the multitude of sins? May correction, that is the complete truth. If Past. Sch. wants accused him of dishonesty, inasmuch as the same is a love also cover false doctrine and allow it to seduce and to reproach us for this, he has neither reason nor cause consequence of his false doctrine. Wherever an error endanger immortal souls unhindered? What a false to do so. If, therefore, he thinks that I have done myself that shakes the foundation of faith takes root in a person, teacher can demand of us is righteousness, for this is the greatest harm by doing this, that it will, after all, be Christian honesty and integrity are affected. False owed even to the worst enemy; and we have bestowed avenged again, and that I will be repaid by my doctrine begets false faith, and false faith begets false this on Pastor Sch. to the best of our knowledge and congregations - then I answer: "Well, so be it! If I have life; for "as thou believest, so shalt thou live." Every conscience, and he should be content with that. done it without cause, and out of malice and

essential error is connected with dishonesty, whether (4) In response to Pastor Sch's complaint that, in vindictiveness, it will be avenged again; but if I have done conscious or unconscious. Where there is no longer any order to diminish him, I have even attacked his official life, it from well-founded causes, and without revenge and sincerity toward God in doctrine, how could there still be I would like to say that I cannot deny that I have included bitterness, it will remain unscathed. Christian sincerity in the defense and propagation of several pieces from Pastor Sch's official life in my (5) If Past. Sch. considers it a gross slander that I error? Let us read what the Lord Christ and his apostles booklet; but that it was intended to diminish him seems have called the counter-congregation founded by him a say about the false prophets and their honesty and to him to be the only thing. Why did he not rather think chiliastic sect, then let this serve as an answer: If one truthfulness, and we need no more proof. It is true that that I was aiming at his conversion! That would still have wants to be certain whether my assertion is a slander or even a heretic can lead an outwardly pious life, for this been heard. How? if Pastor Sch. himself had been the a factual truth, then one must simply ask about the also belongs to the sheep's clothing, of which our cause of it? reason for the emergence of this counter-congregation. Therefore they are to be known by their fruits, that is, by The egg from which it arose is called the Chiliasm, and he who hatched it is called Past. Sh. Now, as I name their false doctrine and by the sectarian action flowing every little chick after the egg from which it hatched - e. from their false doctrine. - That therefore g., a chick hatched from a

"The circumstances under which I had to take over the leadership of the congregation (in Altenburg) were of such a difficult nature that it required special wisdom and experience to protect the congregation from dangerous disruptions. But because they intervene too much in the life of the individual, a discussion of them would not be suitable for this writing. It should only be mentioned that from the very beginning of my ministry here, much fuel for mistrust against me was gathered!

From these words one gets the impression that the local congregation must have been in a dangerous state when Past. Sch. must have been in a dangerous condition. We were struck by these words in two respects: First, they can be interpreted in such a way that they cast an evil light on the same predecessor of Rev. Sch.'s predecessor, as if through his fault he had left the congregation in a shattered state; and secondly, the words could also be taken to mean that when Past. Sch.'s assumption of office, the "fuel" for the subsequent chiliastic disputes already lay in the congregation as such. That Past. Sch. intended this view with his words, we do not want to assert; however, they were the necessary cause that we have included what is found from page 150-160 in my book. Whether we would have done better to omit it, we do not wish to dispute with anyone; but that we have not used it for our justification, nor for Past. Sch.'s diminution, but solely for historical correction, that is the complete truth. If Past. Sch. wants to reproach us for this, he has neither reason nor cause to do so. If, therefore, he thinks that I have done myself the greatest harm by doing this, that it will, after all, be avenged again, and that I will be repaid by my congregations - then I answer: "Well, so be it! If I have done it without cause, and out of malice and vindictiveness, it will be avenged again; but if I have done it from well-founded causes, and without revenge and bitterness, it will remain unscathed.

A duck's egg hatched a duck, even if it hatched a hen. - But I also confess that there is another division which, though sinful and unchristian, is not to be called a mob. It is only too often the case that a dispute arises in the congregations over the introduction of certain ecclesiastical customs and ceremonies, and unfortunately ends in a schism. These who separate for some external cause sin greatly, but because they cannot be accused of false doctrine, they cannot be called a mob. - What, then, according to the Scriptures, and according to the language of the church, is really a mob? Answer: a community that has such errors as violate the foundation of the Christian faith, and, in spite of all better instruction, stubbornly holds to and defends them, and thus causes division and trouble in the church. I take this definition of a mob, and ask: 1. Is the error of our chiliasts of the kind that they thereby violate express articles of faith? Answer: Yes! They violate the article of the general resurrection of all the dead, both the righteous and the unrighteous, at the last day, and the article of the only visible return of Christ to judgment at the last day. Then they assert, contrary to the clear sayings of Holy Scripture, that the Church of Christ, which is and remains a kingdom of the cross, will once more take the form of the cross and celebrate an outward victory over the antichristian world powers while still here on earth. Finally, they deny that the Second Coming of Christ for judgment is "near," and that Christ may come at any moment; for, according to their delusion, many things are not yet fulfilled; the Antichrist is not yet revealed; the devil is not yet bound by a chain; the mass conversion of the Jews has not yet taken place; the hope of better times is still unfulfilled; the Millennial Kingdom of saints have not yet risen; the Millennial Kingdom itself has not yet dawned, and so on. Summa: "My Lord is not yet come," that is the gospel of the Chiliastes! That through such errors the foundation of faith is shaken, the holy Scriptures fundamentally reversed, the true form of Christ's kingdom in this world entirely changed, and the door and gate opened to the most boundless delusion, is not difficult to see. 2. (2) But do our chiliasts stubbornly hold fast to these errors, and seek to defend them? Answer: Yes! They have done so hitherto, and often with weapons of the flesh. 3. 003 But have they then also, in consequence of their heretical errors

Have you caused division and trouble in the church? Answer: Yes! The trouble is here before everyone's eyes. Now I ask: Have I slandered our counter-congregation by giving it the predicate of a "Rotte" and "Secte"? I will gladly admit my guilt, if Past. Sch. thoroughly refutes the three characteristics of a sect by proving that they are not found in the division he has brought about; but that they went out from us because we had heretical doctrines, or because they were heretical from us because of pure doctrine. But this he will have to put up with for ever!

(7) When Pastor Sch. says that one thing deceives him the most, namely that (as he claims) our Synod has made a question that has not yet been concluded into a question that separates the churches - this is a gross untruth. With this assertion he only proves again that he is just as hardened as dishonest a false spirit. Or has Sch. been excluded from the synod and deposed from the local congregation only for the sake of a guileless opinion, e.g., that the thousand years, Revelation 20, may still lie in the future? Yes, this he would gladly make Christendom believe; but he will not succeed. Therefore, let it now be written again in memory: Schieferdecker was not deposed from his office because of an innocent chiliasm, but because of the **articles of faith** he denied as a result of his chiliasm. After the local congregation and the synod had negotiated with him for a long time in vain, in which negotiations he had sometimes presented his chiliastic dreams as an article of faith, sometimes again as a mere opinion, which was nevertheless founded in Scripture, the synod finally took the path of presenting him with short, round, slippery questions concerning the basis of faith. In this the Synod followed the counsel of Luther, who wrote: "With certain strong sayings the heretics must be seen, otherwise they slip away from us and pass through, as the fish wipe through a net. It is a slippery thing about the heretics; they can hardly be kept, and are careless to act in divine Scripture. All this makes them carry their conceit into the Scriptures, and the Scriptures must be made to conform, bend, and direct themselves according to their head and mind. Therefore we ought to hear the word of God with fear, and to walk in it with humility, and not to plump down with our own discretion. Thou wouldst rather fall into all sins than into thine own conceit, such a dangerous and hurtful thing it is." According to this advice, that the heretics should be fanned with certain strong sayings and with round questions and sentences concerning them, our synod also acted with Slatedecker; and thus it succeeded in driving the false spirit out of its hiding places. Then it became evident that in his

Under the flag of chiliasm it has broken away from the Lutheran congregation; why then is it ashamed of its origin, parentage, and descent? Its members, of course, still want to be considered faithful, even the most faithful Lutherans, even though they no longer believe, teach, and confess with the Lutheran church; but let whoever wants to do so, we do not. The Lutheran Church, as such, has never done so; it has always considered the chiliasts as bastards, and not as its true children. As soon, however, as our opponents recognize their madness, believe, teach, and confess again with the Lutheran Church, and reject their error, which shakes the foundation of the faith, we want to recognize them again as Lutherans and extend to them the hand of brotherhood. Until then, we hold them for what they are: a schismatic community of chiliasts.

(6) Furthermore, it is reckoned to me as a great crime by Past. Sch. that I have called his foundation, which is not to his credit, a "Rotte". Now I readily confess that it is quite unbiblical and un-Lutheran to immediately give every division the predicate of a "rotte". I further confess that there is a division which is not sinful, but pleasing to God. I confess, finally, that if a righteous division is called a mob, it is a misuse of the Word of God, a grave sin, and even ungodly. - What, then, would be a righteous division, and not to be called a mob? That, for example, where the separation from a community took place because of its persistently held false doctrines, or where those who separated were heretically persecuted by their former community because of pure doctrine. In such cases the separators do not break away from the Church, but the Church breaks away from an ungodly mob. This is a ge

(Submitted.)

He did not go so far as to make his chiliastic hopes compatible with explicit articles of faith, but he wanted to make explicit articles of faith valid only in so far as they were compatible with his Jewish opinions. That is the true historical fact! Now I ask everyone: Is it not a great impudence when Sch. now again writes to the world that the Synod excluded him for the sake of a still open question, namely, whether the thousand years (Rev. 20) were already in the past or still in the future? He is only too well aware of what the synod was after in dealing with him; also, his own mouth and conscience are against him when he so brazenly makes a mockery of all skillful truth.

When Pastor Sch. finally complains that we (the Missouri Synod) unfortunately did not want to be their (the Iowa Synod's) brethren, but rather their opponents, this is of course completely null and void. The reason of this lies chiefly in the following two points: 1. Because the Iowa Synod no longer believes, teaches, and confesses with the Lutheran church in its symbols, but holds and defends against it a fanatical chiliasm, or at least allows it to be taught, rejects the church doctrine of the Antichrist, and yet assumes the appearance as if they wanted to be the most faithful sons of the Reformation: therefore we cannot consider them honest brethren, but must rather consider them dangerous adversaries, and all the more so because they seek to cover up their dissent from the Lutheran doctrine of the church. If they, like, for example, a Münchmeyer, would come out honestly with their language and confess that they could no longer go along with the symbols in the differing points; if they would let themselves be heard, as Münchmeyer once did in a Leipzig conference: "To say that the pope is the antichrist is a factual blasphemy," then that would be an honesty which would have to instill a certain respect even in the opponent. It is true that when it is a question of praising the symbols as venerable monuments of the past, they are the foremost in the line; but if one wants to hold them by the confession and subject their "direction" to a test by means of the same, they naively say: it is not really their "direction" to follow the symbols in all things, but "by means of the symbols" to develop and complete the still "open questions" by a "free scriptural research. Their actual "direction" was a "biblical-practical" one, their striving was directed toward "conceding to the holy Scriptures their princely position, treating them as the source of Christian knowledge, as the source of their testimony of faith to men, and as the supreme judge in all their doctrinal disputes. Indeed, who

Anyone who is only somewhat familiar with the Iowa Synod can see at first glance what such a maneuver is aimed at. It is the same artifice which is used by all enthusiasts who do not wish to be bound to any particular confession. "Scripture is the supreme judge," they all cry, and thereby behave as if the Lutherans who are faithful to the confession departed from the word of Scripture, or held it in low esteem. The Iowa Synod knows well that the most faithful Lutherans are the most granular Bible Christians, and that their faithful adherence to the confession is a fruit of their faithful adherence to the Word of Scripture. Therefore, when the Iowa Synod executes the infamous maneuver of the enthusiasts, and supposedly takes refuge from the "traditional-doctrinal direction" to the "biblical-practical" one, it does so simply so that it can conceal its unconfessional teachings under the appearance of Scripture. For where would it remain with its "direction," with its "open questions" of the church, of the Antichrist, of the millennial kingdom, etc., before the judgment seat of the symbols? But Scripture, they think, is such a patient lamb that such things can be imposed upon, especially if one only knows how to begin practically. Then one can answer an article of faith in one breath with yes and no at the same time, as Pastor Sch., as a master in his art, has proved it. 2. we cannot accept the offered brotherhood of the Iowans, because they have willingly received into their midst an obstinate heretical false teacher, who has caused division and trouble in the church of Christ, without his first repenting. This synod has thus proven before all the world that it is not serious about the pure doctrine, has thereby confessed all of Pastor Sch.'s errors, adopted and sanctioned them; it has thereby approved the schism he has caused and loaded the corrupt consequences of it on its conscience; it has finally strengthened Pastor Sch. and his founded group in their sins and, as much as is in it, blocked the way to salutary repentance for them. Therefore, as long as the Iowa Synod does not repent of this, we must and will reject their brotherhood out of hand. - In this, as in all other matters, may the Lord open the eyes of our opponents, who unfortunately do not want to be our honest opponents, but pretend to be our brethren, so that this, as well as the other aversions given by them, may be removed from our dear Lutheran Church. Once this has happened, we will gladly, very gladly, unite with them and, if necessary, enter into their synod, or unite with them and with all Lutherans who are true to their confession in all matters to form a new, genuine and right Evangelical Lutheran General Synod. Walts Gottl Köstering.

Another pleasing fruit of the Buffalo Colloquium.

With joy and thanksgiving to the good God, and in order to stir the hearts of Christian readers anew to the praise of God our Saviour, that He has given doctrinal unity between the Buffalo and Missouri Synods as a result of the colloquium held in Buffalo, we inform our dear readers that church peace has now also been established between the Missouri Trinity congregation existing here and the St. Stephen's congregation belonging to the Buffalo Synodal Union.

After the members of the latter congregation, who had previously resigned from us, had reconciled with us in a Christian way, and the entire congregation, which had already declared its support for the results of the Colloquium, applied to us for recognition as a sister congregation, all obstacles were removed and we were able to recognize the Lutheran congregation of St. Stephen's as a sister congregation with which we want to carry out our work together in this populous city of the Lord. St. Stephen's congregation as a sister congregation, with which we henceforth want to do the work of the Lord together in this populous city. - Thanks, honor and praise be to the merciful God and Savior that He has also healed this rift and given peace to His church. May He give the same grace to all the congregations that were torn and divided as a result of the earlier doctrinal differences between Buffalo and Missouri; so that the great promise of the 133rd Psalm may also be fulfilled in them. Peace upon Israel! Amen.

Bro. King, pastor of the Trifaligkeits Lutheran congregation at Cincinnati, O.

The undersigned knows nothing more to add to the above than a heartfelt: "Glory to God alone! The Lord has done great things for us, and we are glad of it.

Geo. Runkel,

Pastor of St. Stephen's Lutheran congregation at Cincinnati, O.

To the ecclesiastical chronicle.

Brunn and his institution. From the "Annual Report" of our dear friend, reported in his Missionary Bulletin, we learn the following: "In September, after the end of the war, I reopened my institution here in Steeden, admittedly still under oppressive conditions. The contributions to the missionary treasury were still very meager, and the cost of all means of living was growing with each passing day. However, the opening of the institution could not be postponed any longer, so that the teaching course would not be shortened too much. So it was necessary to make a start, trusting in God's help. Long experience has taught me that God's works must always be begun in faith and trust, and that seeing, i.e. experiencing the visible help of the Lord, follows. This time, too, the Lord has shown us how wonderful it is.

experienced. My new students were hardly in the house turn. This has often happened in our Congress, in our If the politicians stick to their politics, like a cobbler to his when the first larger missionary gift in months came from legislatures and in countless other places of political last, and do not mix religion into their politics, then we as the Lutherverein in Stabe and helped to make the first partisanship, but recently in such an impudent manner theologians will be as little concerned about it as about start. Then a gift came from far away, from my former as almost never before. A member of Congress recently the way a cobbler makes shoes and boots; But if the dear pupil, Pastor Kolb in America, near whom a mission claimed that confiscation of goods from those who had politicians misuse and pervert God's word, in order to festival had been held, at which the received collection formerly been masters of slaves was clearly justified in surround their party politics with a holy semblance, and had been handed over to him, in order to transmit it God's Word because God had commanded the Israelites to confuse and bind the consciences, then we directly to me, while otherwise all American funds go who had been oppressed in Egypt to demand silver and theologians cannot remain silent, as dear as God's truth through the hand of Professor Walther in St. Louis. But gold vessels from the Egyptians and thus to steal from and grace are to us, and we do not advert to it in defiance this time it had to be just like that, because our budget them. (Ex. 11, 1-3. 12, 35. 36.) Yes, that member of the of all political bubbles and their threats. W.

was empty and therefore the Lord saw to it that the congress declared him to be a blasphemer who doubted [Walther]

money had to be there at the right time without having the justice of such a measure! This is a good Carlstadian **Professor Fritzsche** has been so embarrassed by to go through St. Louis first. That was an especially and genuinely Anabaptist perversion of the divine word, the fact that we have held out the prospect of publishing visible help in the emergency. It was not long before a From the fact that God, the Lord over all, commands the a certain conference protocol, in which the true position large bill of exchange arrived from Professor Walther in Israelites to deprive the Egyptians of their former of some lowans with regard to the symbols is revealed, St. Louis, which enabled our treasury to pay off some of property, to prove that men can also do this, is a that he seeks to arouse the suspicion that we have the most pressing arrears that still had to be covered by blasphemous and nonsensical conclusion. If this arrived at the protocol in a similar manner as another the equipment of the travelers going to America, and conclusion were correct, it would also be right for men to certain former professor arrived at one of our letters, which could not possibly remain thirsty any longer if all exterminate whole nations; for God, the Lord over life namely in an illegitimate manner, and that it would justice were to be served in this matter. And so it went and death and the sovereign judge of all flesh, also therefore be dishonorable if we were to make public use on until the end of the year; what was necessary always commanded the Israelites to exterminate all the of it. The depth of the strange premise, together with the had to come at the right time, and if I often thought idolatrous inhabitants of Canaan from the face of the obvious, terrible excitement in which our statement has during the summer and fall, especially in view of the earth. Then it should also be right for the secular put the professor, shows the importance of the protocol remaining arrears, which still had to be paid and authorities to execute the false teachers, as the pope to him. In order to reassure our opponent, we hasten to amounted to several hundred thalers, you want to see if truly asserts and Calvin has determined; for God inform him for the time being only that much, that we you will be able to close your account this year without commanded the Israelites in Deut. 13:5 to kill the false have received the protocol from the world in the most having debts, well, all trepidation and anxiety has been prophets. Then it would also be right for the state to honest way, namely by sending it in for publication. It is put to shame: the end of the year is here, and the Lord punish with death as often as a citizen worked on the true that Prof. Fritzsche requests that we immediately has again helped that income and expenditure cover Sabbath; for God also commanded this to the Israelites produce the protocol in its entirety; however, we each other. And the Lord has done this in spite of the in Exodus 31:15. God also says in his words, "He that consider it better if we communicate something from fact that our household has increased by several more increaseth his goods with usury and treachery gathereth time to time as needed; indeed, we even promise with pupils than before (for with the inclusion of one who them for the use of the poor." (Proverbs 28:8.) That is, pleasure, if the lowans honestly acknowledge the entered later, there are now 26 of them) and in spite of he that usurpeth money and goods for himself, God will symbols from now on, to suppress the protocol entirely the inflation, in which bread costs almost twice as much not let him prosper; his unrighteous goods will not come and to consider what has been said and recorded as not as usual. Now the Lord be thanked and praised also to the third heir, and by God's providence will at last fall having been said and not having been recorded; For far thousand times over for all the miracles of His goodness to the poor, to whom all abundance is due (Ephesians be it from us to wish to impute to the dear lowans what and help also in the year 1866. The income of our 4:18.). If the doctrine of that fanatic in the Congress were they themselves reject; no one, on the contrary, would missionary treasury in the past year amounted to 2467 correct, it would be quite right, according to it, for the poor be more pleased than we are, if the dear Iowa Synod Thlr. 4 Sgr. The expenditure in round sum 2500 Thlr., of man to "make use" of what the rich man has acquired; would no longer subscribe to the symbols according to which about 1300 Thlr. come to the emigrants, the rest yes, then all thieves, who only break into the usurious their meaning, inasmuch as, but because, according to to the maintenance of our missionary institution, my rich, could justify themselves by saying that, according to their doctrinal content, they are in harmony with the holy great missionary journey in summer 2c." God's declared will, all the unjust goods of the rich belong Scriptures. W.

Religious politics. As long as our politicians stick to to them, as the poor. Our Communists have really arrived [Walther]

their politics, we theologians have nothing to do with at this principle; they only consequently go one step them as such. We rather regard preachers who carry on further, by saying, as did the disgraceful Proudhon politics in the church or in church papers as unworthy among others, "Property is theft." If now in our day it is added that God's word is applied as that member of the abuse religion to bind consciences for their party politics, Congress did, if, then, the mantle of true religion is hung then they overstep their bounds and enter a field in around this theory, what will and must be the end of it? - which the theologian has his office and his profession, We repeat: May and where he must oppose in the name of the Lord those who violate God's Word.

Church dedication at St. Francisco in the state of California.

Since it has been possible through the sacrifices of love within our synod that in that part of the country, which was originally visited almost only by those who sought the gold of this earth, a congregation has come into being in which the pure Word of God is in circulation, which is more precious than many thousands of pieces of gold and silver, it will certainly be especially desirable to many readers to hear something pleasing and hopeful from there. So we share something of the kind with our readers herewith; it is the description of a church consecration which

Our dear sister congregation in San Francisco had the joy of holding this event on the last Sunday of last year. Pastor I. M. Bühler writes to us about this, among other things, as follows:

As for the building itself, although I had seen the plan in all its details beforehand, it far exceeded my expectations. My wish to give it a purely ecclesiastical character was not granted, despite my many requests, so that the front looks somewhat unchurch-like, especially because it has a double row of windows, but apart from the sign: "St. Marcus-Kirche der ev. lutherischen Gemeinde" (St. Marcus Church of the Lutheran congregation), the purpose of the building for church services can easily be seen. A high, wide staircase leads up to the main entrance and first into a high, large hall. In this another staircase leads to both sides to the entrance doors of the nave of the church itself. Also in the porch are two staircases on either side, leading to the chancel. - Entering the nave of the church, one is quite surprised by the internal size of the building. The nave is 43 feet wide and 90 feet long, and 36 feet high to the highest point of the ceiling. The seats are all arranged in such a way that the individual rows form a part of a circle, the center of which is the pulpit. The floor is magnificently carpeted, and the pews themselves are most elegantly upholstered. The walls are painted a greyish-yellow, and are beautifully ornamented by simple black strokes, where they could well be applied. The high side windows have an extraordinarily beautiful border, with many ornaments and painted light yellow, like the benches, which forms a very pleasant contrast with the dark colour of the walls. The panes are not stained, but so-called "laced" glass, so called because it is decorated with lovely little ornaments that give it the appearance of lace. The ceiling, however, I particularly like. It is not only decorated with splendidly simple paintings, but Lurch has especially embellished the beautifully painted cross beams and other supports that carry the roof. The pulpit, to which five steps lead out on both sides, is placed in such a way that the preacher stands in a specially "built vault, and the altar table is in front of it, in the space closed off by a railing. I do not know whether you will be able to form a satisfactory idea of the building itself from this description, but you will conclude that our dear congregation has given the precious Gospel a home of which it need not be ashamed even before the Well. The whole cost about H30,000 in gold^half of which has already been paid off. The burden of debt is certainly not small, but the interest to be paid on it is at present not even as high as the municipality used to have to pay for a debt of K6000, so that it can bear this greater burden even more easily than it used to bear a much smaller one. For the rate of interest used to be 2-3 per cent per month, whereas at present not more than 1 per cent, and often less, is charged.

But now I turn to the inauguration ceremony itself. That it was a great celebration of joy for all of us needs no mention. For many years now, all Germans who have remained faithful to their Saviour and to our confession have been

The blessed existence of our congregation had been noticed with joy and the progress of the construction of our church, which had been started so long ago, had been observed with childlike Christian joy, and behold! now the building was finally completed in all its splendor. The decision to hold the consecration on December 30 was therefore carried from one to the other like a pleasant message and was promoted further and further, so we were counting on a particularly strong participation. But we were not deceived. Although the weather was very unfavorable and the rain began to fall early in the morning, the festivities were attended by people from all sides.

First, a short farewell service was held in the lower room of the building, where the church used to be. At the beginning the hymn No. 336 was sung, then an address was given by me on Ps. 103, 2 and closed with No. 9, verse 3. Thereupon the whole congregation went into the church under the process of the board, the preachers (Pastor Ebert was of course "och here) with bible and agende first and "oh them the Mr. Vorsteher with the holy vessels. Because the lower room could not hold the congregation and the rain did not permit standing outside, we were forced to enter the church without the much desired solemnity at the door, and indeed to let a very large crowd into the church itself beforehand. A choir of singers received the "entering", and the gentlemen in charge placed the vessels on the altar as they passed by, while the "beirrn Preriger" stood on both sides of the table. Immediately thereupon the 100th Psalm was read, and then with No. 346, "Now give thanks all to God," under the accompaniment of the trombones, the actual service began. Pastor Ebert then read Solomon's consecration prayer and announced the second hymn, No. 146, which was also sung with trombone accompaniment. In the following sermon on Ps. 27, 4, I tried to awaken the congregation in the introduction to joyful thanksgiving to God by pointing out to them what they should be thankful for, namely first of all for the goods of grace that are donated in the means of grace, for the founding and increase of this congregation and for the house of God that is magnificent beyond all expectations, and then how they should "express their thanks today" by handing over this church to the Lord for their own use. This led me to the subject, "**When is this church building in fact and truth a Christian house of God?**" I. When nothing but the loud gospel resounds in it, and II. Our worship, springing from penitent faith.

Immediately after the sermon, our choir of singers performed a song, and then followed the actual act of dedication. In a short, solemn address from the altar, I tried to impress upon the congregation the importance of this moment with reference to the sermon, and then, kneeling, the congregation standing, I said the consecration prayer. Thereupon the first and third verses of No. 169. were sung and closed in the usual manner. In the evening Pastor Ebert preached on the Sunday Gospel.

So then the faithful God, according to his great mercy, has given grace and blessing, that this house may be called by his great name.

as a place where his dear gospel is to be preserved and his grace is to be praised in repentant faith. Let his word dwell in them always, and give us blessing and victory.

The next Synodal - Meeting of the Western District of the "German Evangelical Lutheran Synod of Missouri, Ohio, &c. St." will, God willing, commence Wednesday after Jubilate, May 15, at Chicago on the West Side, at the congregation of Rev. Beyer.

G. S. Löber, Secr.

NB. All preachers are requested to bring their parochial reports.

Please.

All who intend to attend the meetings of the next Synod in Chicago are requested to notify the undersigned as soon as possible. Only those who prefer to stay in a hotel at their own expense can save themselves the trouble of making an announcement.

I. P. Beyer.

Oor. l'LzUor L Lrvrva 8ts.

Conferenz displays.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from April 24 morning to April 30 noon inclusive.

L. Dulitz.

The members of the Cincinnati Pastoral Conference are reminded that their meetings will commence on the Friday after Easter, April 26th, at the residence of Mr. Rev. King. A member of the Conference proposes that the theses on usury printed in Lehre und Wehre (Nov. and Dec. issues) be made the main subject of the proceedings.

G. Küchle.

The Southern Conference of the Eastern Synodal District will hold its sessions from the 8th to the 13th of May (Wednesday after Miseric. Dom. to the following Monday incl.) in the congregation of the Rev. Stürken at Baltimore, Md. The dear brethren are requested to go to the parsonage, 22 Caroline St., near Baltimore St., immediately on their arrival.

Chr. Körner, d. Z. Secr.

Christian F. Junii Reformation History
from
Seckendorf's Historia Lutheranismi.
Unaltered reprinted by A. Schlitt. Baltimore, Md.

We have just received the sixth, seventh and eighth issue of this excellent work, which comprises pages 161 to 256 and extends to the year 1526. We are pleased to see from this that we can safely count on the costly undertaking succeeding with God's help and being brought to completion.
W.
[Walther]

Concordia College.

On behalf of the teaching staff, I would like to remind you that it is very desirable to receive applications from pupils for September of this year as early as possible, and I would ask you to send them to me.

G. Alex. Saxer.

Fort Wayne, Ind.

Receipt and thanks.

For poor students received through Rev. Kleist from the worthy women's society of his congregation at Washing- ton, Mo. by way of \$12.; by Rev. Schlechte in Shelbyville, Ill. from Mr. L. Winter as a thank-opser \$3.

C. F. W. Walther.

For the seminary household: Don Mr. Zk. in Cvlinsville -1. From Past. Pennekamp's parish 4 Bush. Potatoes, 2 Bush. Nübcn, 1 ham, 1 side- piece and \$2. From Past. Lchmannö parish 2 barrels of bread, 3 hams, 3 lbs. of coffee. From Mr. Ändr. Popp there 6 doz. Eggs, 1^ Bush. Potatoes, 24 heads of cabbage. From Mr. Mich. March 2 Bush. Potatoes, 1 Bush. Turnips, 1 keg sauerkraut, H peck beans, 1 peck onions. From Mr. H. Meinke iz Bush. Potatoes, 2 sides of bacon, 1 peck of beans, 26 heads of cabbage. From Mr. Gottl. Lindemann 2 bush. Potatoes. From Mr. I. Lochhaus 1 Bsh. Potatoes. By Past. Dom from P. Walknorhorst \$5. from Past. Claus/Gem. from Mr. Waltke 1 box of soap and 1 woolen blanket.

For poor students: Through Past. Stege Kindtauf - Coll. at Mr. F. Hocl \$2.30. Through teacher Winterstein from the HermannSamr Jungfraurnverein \$7. From the Frauenvver. in Past. Claus' Gem. 4 padded blankets. By Past. A. Ernst from Orth \$2.75, from Mack 15 Cts. From Past. Sandvoß' Gem. from Mrs. Flessa \$1, undersigned, on behalf of St. John's Parish in the Town of Foenest, Wisc. attest from Anna Fiesta \$1. By Past. Speckhard penitential coll. \$6.55, Wedding - Coll. receipt of the following.

at I. Kohl \$1.55, from himself 50 Cts. By Pust. Hahn, Dankopfcr from Mrs. Magd. Jagels for happy delivery \$1. by Past. Bergt wedding coll. at I. Hopsr \$2.75, childSt., baptism - coll. at A. Meister \$1.40 for Hudloff.

A. Crämer.

lenbrink. Through teacher Härtrf from the women's club in Cape Girardeau 6 sheets, Watertown, Ill, \$1. B. H. Sucup in Pittsburg, \$2. wedding coll. with Mr. Borcharding 6 pairs of underpants, 4 pairs of stockings.

To the household: Through teacher Sauer in New Orleans Kindtaus - Coll. with Altenburg, Perry Co. mo>, coll. \$6. Bon Mrs. Degtmeier in Secor, Ill, \$2. by Past. Mr. Th. Fick \$10. By Past. Lochner in Rich \$29.60. By teacher Burgdorf from N. N. Brögemann Coll. in Bremer Settlement, Gasconade Co, \$4; deßgl. in Red Oak \$2. \$5. By Kassirer Birkner \$22.20.

Addison, March 20, 1867.

A. Selle.

For poor pupils: From the young boys' vrrein in Past. Stürkens Gem. at Baltimore \$10. by Past. Michael von Bardonner sen. and jnn. each \$5. by Past. Stubnatzy of L. Schmö in Fort Wayne \$5. by Past. King of Frenkhaus \$10; infant baptismColl. at drmselb. \$8. by Past. Neinke of women's club at Blue Island, Ill, \$20. by Rev. Mangelsdorf, Belleville, Ill, infant baptismColl. at Ch. Knefelkamp \$3.50. By Dr. Sihler from F. Redert \$5. For F. Kugele: by Past. Schwensen from d. Gem. New Bielefeld, Mo., \$10; Gem. in Bottom \$3.75. For D. Walter by Bro. Singer, Lancaster, O-, \$5. For H. Käppel: by M. Buettner \$2; by the Gem. in Marysville, O., \$6; by Past. Gotsch \$4; N. Henke, H. Niemann, I. Born, I. Regler, I. Frank, I. and Lampartrr, I. Bennit, G. Kling each 25 cts; L. Strobel, W. Strobel, I. Wolf, F. Reible each 50 cts. For A. Schäfer by Past. Th. Grüber Hochzciits-Coll. by K. Dehnharbt \$4. For G. Hcid by the Young Men's Association in Peoria, Ill, \$5; by the Gem. there \$20For K. Sauer by Past. Sauer's Gem. \$35. for K. Kallcnbach of the women's club in Past. Beyers Gem. \$10.

For the household: From Past. Streckfuß's Gem. \$85. from the DreieinigkeiSGem. in Town Ehester, Mich. by Past. F. Schmitt from H. Sehler, G. M. Miller, A. Lachtkiann each \$3, K. Kreutzer, I. Nies each \$2, I. W. Beuschel, P. Kray, C. and I. v. d. Wilkmburg, C. Stig, G. Holzchimer each 50 cts, F. Föhling, F. W. Sch. each 25 cts, G. Ulmer, I. Ritz each \$1.25, H. Miller, A. Hubert, F. Kircher, H. Rietz, K. Kraft I., G. I. Neister, G. Klcnc each\$1. Don many friends of the college in St. Louis 23 barrels of wheat flour and 1 barrel of rye flour. From Schneidewind at Belleville \$1 (belatedly reported).

G. Alex. Saxer.

With heartfelt thanksgiving to God and the benevolent donors, the undersigned, on behalf of St. John's Parish in the Town of Foenest, Wisc. attest from Anna Fiesta \$1. By Past. Speckhard penitential coll. \$6.55, Wedding - Coll. receipt of the following.

Love offerings for their church building: A s Mr. Rev. Biedermann's parish in St., Clair, Mich. \$9; from Hnrrn Past. Heitmüller's congregation in Nodenberg \$7.50; a n d from Mrs. Hasemann \$2, L. Salge, C. Grupe, H. Mensching, A. Mezer, F. Hinz each \$1, H. Büthe 50 Cts. From Mr. Rev. Oestermcyer's parish in Pomeroy \$3.

Town Forrst, Wisr.. March 16, 1867.

Th. Krumsirg, CarlBuß,

Rev. D. Rosenbaum,

Received:

To the building fund of the school teachers' seminary at Addison:

By Mr. E. Noschke, of the Rev. Hoppe's Zion parish, New Orleans, \$23.20. By Mr. H. PfortMüller, Nrcolet, Minn, \$5. By Mr. C. Bonnet, treasurer of the middle district, \$34.62. Don Past. KolbS Gem. of, Dodge Co, Wis, \$5. Past. Frederick's Gem. of, Lancaster, O., \$14. Past. Gross's Gem. in Richmond, Va, \$10. Past. Meyer's Gem. at Leavrnworth. Kansas, \$7. Past. SicvorS'Gem. at Amelith, Mich. in, \$19; and zw. of Bro. Bück \$2; A. Hammerbacher, L. Kirchhof, L. Förster, A. Scheuerlein, F. Kerkau, M. Krauß, I. Huther, A. Schmidt, M. Rrichardt, I. Herboldsheimer each \$1 . F. Krauß, L. Bück each \$1.50; A. Gerhäuser 75 Cts; M. Weiß, M. Schröppl, G. Gerhäuser, I. G. Rieger, M.

Clauß 50 Cts each; I. Hammerbacher, L. Wartens, L. Klohe sen. 25 Cts each. Past, SieverS' Gem. in Frankcnlust, Mich, \$34.75; u. z. of Fr. Keith \$5.75; A. Gotz \$5; I. A. Leinberger \$3; H. Selle, I. I. Eschenbacher, A. Jcncke, I. G. Hclmreich each \$2; M. Förster \$1.50; I. G. Weiß, G.Lang, H. Pfund, Fr. Zill, I. G. Fischer, L. Gehringer, L. Zill, Chr. Reuter, I. G. Arnold, I. P. Maurer \$1 each; M. Beißer, L. Hachtel, S. Bauer 50 cents each. Summa \$152.57. H. Bartliug. Addison, Ill, 5 Apr. 1867.

The undersigned hereby gratefully acknowledges receipt of the following contributions towards the payment of our municipal debt:

From Pastor Guenther's church in Saginaw	\$10.00
"" ListS ""Adell 8.50	
"" Striters ,, " Aurora	10.00
"" Rupprecht's"" North Dover... 7.25	
,,,, OstermeierS "" Pomeroy	5.00
"" Graves ,, " Nockville	2.00
"" Cocks" " HillSdale	2.75
"" Richters" " Egg Harbor 12.00	
"" Coolers , " Lyons Creek	2.05.
,, " Schäfers,,,,LancSville 5.00	
"" Sievers" " Jrankcnlust	12.65
""""Amelith 3.90	
,, " HuSmann "" Eurlide	10.00
,, " Gräbner ",, St. Charles	25 00
Philadelphia, April 8, 1867.	

S. Keyl, Past.

For poor students: From the Young Men's Association in Peoria \$5 for I. Müller. By Past. Strecksuß from Fr. Felwock Sr. \$1. for Messerli Wedding - Coll. at teacher Hov by Past. Muckel \$11. by Kassirer Eißfeldt \$52.93. by Past. Stubnatzy for Brüchner:

by Mar. Knothe and E. Behdc each \$1, H. Heine, D. Schie fer and Jul. Mothe each \$2, H. Haffner & N. N. each 50 Cts, Dr. Sihler \$3, by the Young Men's Association \$5. By Mr. Türk at Manister, Mich. from A. Kcthner 75 Cts, from N. N. 80 Cts. By Past. Merz, bequest dcs^sel. FrTormvhlen \$50; by G. Fr. Strinkamp \$25. by Past. Wunder from the Jungfraurnverein \$14.25 for Schmidt. By Past. Dörerein Kiudtauf-Coll. at Mr. Wolfgang Becher \$3.05. By Teacher Meibohm of the Young Men's Association in Ehester for Schünhof \$10. By Teacher Höller of the Young Men's Association of the ZionS District in St. Louis \$8. By F. Weiß in Addison \$1. By Past. Franke HochzeitS-Coll. at Mr. E. Bvrnmann \$9.06. By Kassirer Birkner \$7. By Past. L. Lochner in Rich \$10 for Möh-.

For the Lutheran Hospital and Asylum: Wedding Coll. at Mr. Ph. Kolb, Pilot Knob, Mo., \$3.55. From Mr. Ph. Studt through Past. Kleppisch in

Received in the Raffe of the Western District:

To the synodical treasury West!. Districts: from the Dreieinigkcits - Distr. in St. Louis \$21.30. from Past. Kicppisch's Cross Parish, Waterloo, Ill, \$3.35, From Mr. Schürmann by Past. Hoppe in New Orleans- ' \$10, Past. Holls' Gem. at Columbia, Ill, \$13.60, Past. Dorn's Gem. on Boeuf Creek, Franklin Co. mo. \$6.50. Past. Multanowsky's Gem. in Woodland, Wis. \$15.80. Past. John's branch parish at Sudheim, Cape Girardeau Co, Mo, 80 cts. Past. Bergt's congreg. at, Paitz- dorf, Mo. adventS coll. \$24. whose branch congreg. \$1.80. Past. Wunders Gem. in Chicago \$13.20. Trinity-- ' Distr. in St. Louis \$32.75.

To the college maintenance sk'a sfe i' St. Louis: From the Immanuel - Distr. in St. Louis \$22. From the Drcicinigk.-DP'r. \$22. From d. College- n. Centkaffe . in Past. Kösterings Gem. zu Frohna, Mo' \$40. from T. Potzel in Chicago 50 Cts. To Synodal-MissivnS-Cassr: Vm Trinity-Distr. in St. Louis \$11.A. Past. Bergt-Gem. in Paitzdorf, Mo, Epiph.-Coll. \$6.25. From a reader of the "Lutheran" in Michigan \$5.

For inner mission: Bon Past. Klepp- Kreuzgem. at Waterloo, Ill, \$6.35. By W. Fryedurch Past. Hoppe at New Orleans, \$5. by I. Foltmer there, \$1. Gottl. Bayer, Saline, Mich, \$1. by G. Keckthere ' \$1. I. Davidetcr and Wittwe Zehm there 50 Cts. each. I. Deeg there 12 cts. E. Maschger in Louisville, Zlf' \$1.65. C. R. in Dundee, Ill. for happy delivery \$2. From the women's club in Past. Wonders parish in Chicago \$6.05. C. Potzel there 50 cts. Thank offering for happy delivery of Agnes Johannes, Prairie City, Bates Co, Mo, \$5. Past. Heinemann's comm. in New Gehlenbeck \$7.90.

On the college household treasury in Fort " Wayne: Past. Geyers Gem. at Carlinville, Ill, \$20.

Concerning the seminary building in Addison, Rev. Holls' Gem. in Columbia, Ill, \$22.75. Whose Gem. in g Centreville, Ill-, \$3.85. Rev. Bergt's Gem. at Paitzdorf, Mo., \$37.50.

On the building of the church in Philadelphia: Past. Bergts Gem. in Paitzdorf, Mo., \$9.20.

For poor students: Thank Offering by Mina Jung, Centreville, Ill, \$3. E. Roshcr. 1

Newly arrived antiquaria. z

Luther's Complete Works. 24 volumes. (Walch's edition.)\$95.00 " in 12 folio volumes (Leipzig edition)50.00 s ch r ö ck h's Christi. Church History. 45 vols. 25.00 Stock's, Ch., Homiletisches Real - Lexikon--- 12.00 Löscher, V., Historia motunw zwischen den Evangelical - Lutheran and Reformed - - 7.00

8 t o e lc i i, OK., Olavis iTNuAae Lancste Veberis Deslamenti " 1.50 " Xovi Destamenti2.00 W a 1 ch's, I. G., Einleitung in dir polemische Gottesgelahrtheit1.50 Fresenius, I. P h., Sacred Discourses on the Epistolary Texts 4.....00 Buechner, G>, Exegetical-Homiletical Explanation and Application of the Epistles4.00 " of the Gospels (broch.)---" 4.00 Fort Wayne, Ind. Sirmon Brothers.

Changed address r
Rov. U. ^irw6N8t6in, Lbr.
I'rovicienoo, R., I.

Enclosed is an insert.

Supplement to the "Lutheran", Volume 23, No 16.

Continued

Index of books,

which are to be had at the General Agent of the Synod of Missouri, Ohio, &c. States, Mr. M. C. Barthel, at St. Louis, Mo.
for the prices buried.

Man adressire Rlr. Nil. v. Barthel, Xo. 63L SoutlL Lourttt Street, 8t. LauLLs, Aa.
First list see in the supplement to No. 10 of this volume.

Genuine Lutheran Interpretation of the Sunday and Feast Day Gospels of the Church Year, Translated and Extracted from the Gospel Harmony of the Lutheran Theologians M. Chemnitz, Polyk. Leyser and Gerhard. Published by the Monthly Conference of Preachers at Fort Wayne, Ind. St. Louis, Mo. 1858 to 1867. five volumes in large octavo.

The most excellent interpretation of the four Gospels that has ever appeared in our Church is acknowledged to be the so-called "Harmonie," which Martin Chemnitz began, Polycarpus Leyser continued, and Johann Gerhard completed. This work not only gives the correct grammatical understanding of the text, but at the same time, as a true interpretation, develops the fullness of the divine truths arising from it, and shows the wonderful connection and right application of them. Whoever has read this interpretation in preparation for the elaboration of a sermon on a Gospel pericope, is not only clear about the right understanding of the individual, as well as about the overall thought and skopus of the passage, but also has such a rich, already well-ordered material for a truly Gospel, doctrinal and practical sermon, that he can proceed with joy and courage to the elaboration of the same. The treasure trove that he finds here is so rich and the treatment of the text so varied that it cannot be exhausted for one sermon, but provides the most delicious material for a whole series of years, and the more often it is used, the more fruitful it proves to be. The size and rarity of the work and the high price at which it can now be obtained is a great obstacle to its dissemination; to this must be added the fact that the work is written in Latin and therefore cannot be used by those who are not familiar with this language. Therefore, a great service has certainly been rendered to the church and especially to preachers through the salacious translation provided here. No preacher should be without this aid who is interested in feeding his congregation with truly healthy food and abundant spiritual nourishment. The price of the work is \$7.50.

Sermon - Drafts on the Sunday and Feast Day Gospels from Dr. Luther's Sermons and Interpretations. Compiled by E. G. W. Keyl, pastor at the Second German Lutheran Church in Baltimore. St. Louis, Mo. 1866.

While the preceding work only provides the building blocks for the sermons, this present one immediately gives the blueprint for them with an indication of where the filling stones are found in Luther's sermons and in his other interpretations of the Protestant text pericopes. The name of Luther, this great evangelist, is certainly a sure guarantee that the person who follows the manual presented here in the preparation of his sermons really fulfills the office of a righteous evangelical preacher. The work contains 316 and X pages. Price \$2.50.

Dr. Urban Rhegius' Disputation on the Restoration of the Kingdom of Israel Against all Chiliastes of all Times. Translated by C. J. Hermann Fick. Hermannsburg. 1860.

Admittedly, this disputation of the old excellent theologian Urban Rhegius, who was highly honored by Luther, was first prompted by the Anabaptist chiliasts, who at the time of Luther wanted to put the millennial kingdom into practice in Münster in a completely atrocious manner; Nevertheless, this "Disputation" is therefore a good precaution against the newer chiliasts, who admittedly do not want to know anything about the unflattering chiliasm of Münster, but who are all the more dangerous for the sake of their finer chiliasm. The little book contains 35 and XX pages in octavo and costs 10 Cts.

Dr. Johann Jacob Rambach's Well-Instructed Catechist, that is: clear instruction on how to teach the youth the basics of Christian doctrine in the easiest way possible. Reprinted from the eighth edition with a few insignificant changes. St. Louis, Mo. published by L. Volkening. 1866.

It is true that this new edition of older catechetics does not contain the arts through which, in more recent times, one thinks to have advanced, who knows how far, in this field as well. But a truly Christian preacher and teacher will,

The reader who uses this booklet will soon realize that it has not lost anything, but only gained something. - Whoever knows the meaning and the gifts of the blessed Rambach, will look for nothing else in it than something efficient in old Lutheran simplicity, and will also find it. Price 60 Cts.

Timothy. A gift for confirmed youth. Edited after Hiller and published by the Lutheran Synod of Missouri 2c. 3rd ed. St. Louis, Mo. 1865.

We could not name a more suitable booklet to be given to young Christians immediately after their confirmation, so that they do not forget the holy vow they have made and escape the dangers that threaten them when they enter the world. It is divided into five main sections. The first deals with baptism, confirmation, and Holy Communion; the second contains heartfelt exhortations to remain with Jesus, to be zealous in Christianity, and to preserve what one has; the third contains serious warnings against worldly love, against youthful sins, especially unchastity, against the aversions of the world, against falling away from the known truth, and against being seduced into sectarianism; The fourth contains loving encouragements to seek mercy again in haste after unfaithfulness, to persistent prayer and Bible reading, to willingly accept the disgrace of Christ and to careful conduct; the fifth, finally, contains an earnest awakening to keep ready for eternity. The book therefore contains exactly what every Christian father, mother or godfather would certainly like to call into the hearts of his dear children and give them on their way when they leave the altar. It contains 174 pages in duodec and costs 35 Cts. bound, the dozen. \$3.60. ,

Emigration of the Saxon Lutherans in 1838, their settlement in Perry Co., Mo., and interesting news connected therewith, together with a truthful account of the Chiliast controversy which occurred in the congregations at Altenburg and Frohna in the years 1856 and 1857. By J. F. Köstering, Lutheran pastor at Altenburg and Frohna. 2nd ed. St. Louis, Mo. 1866.

The full title indicates what this writing contains. Whoever wants to see from a history of our time, 1. how even such Christians, who are serious about their Christianity, can fall into the most serious errors, but how God remains faithful even when His own become unfaithful; 2. whoever wants to see facts proving where false teaching of church and ministry and idolatrous trust in a man can lead; 3. whoever desires an example from the present that God can make something good even out of evil (Gen. 50, 20.); 4. whoever would like to have proof of how the Christian, if he does not keep watch after God has brought him back from dangerous ways, can suddenly succumb to a new temptation and fall into new, more subtle, but all the more dangerous ways; 5. whoever, finally, would like to know what is actually the matter with the often-mentioned "Stephanism": let him read this book, and he will certainly not put it down unsatisfied. The book comprises 279 and XXIII pages in octavo and contains six woodcuts, which are not works of art, but serve to vividly illustrate certain objects of which the book deals. The price is 75 Cts.

The Luther Book, or the Life and Deeds of the Noble Man of God, Doctor M. Luther. By Hermann Fick, St. Louis, Mo. 18th edition.

The number of descriptions of Luther's life is legion, but for anyone who desires one that really presents Luther as he was and that is at the same time instructive and interesting for children as well as for adults, none better can be recommended than the one shown here. It should be in all Lutheran homes and schools, yes, in the hand of every Lutheran and Lutheran child. The delicious book contains 152 and VIII pages, and costs only 35 Cts.

Conversations between two Lutherans on Methodism. By Dr. Wilh. Sihler, Lutheran pastor at Fort Wayne, Ind. St. Louis, Mo. Second Edition.

Is an illumination, given in conversational form, of irreligious and rapturous Methodism. Price 10 Cts.

Dr. Martin Luther as Educator of the Youth. His principles of child rearing and his method of education in his own home. Collected and compiled from his writings by J. C. W. Lindemann. Second edition. St. Louis, Mo. 1866.

This booklet gives what its title promises. It not only shares Luther's most important sayings on youth education, but also shows by Luther's own example how the principles laid down therein are to be carried out. The fact that this booklet has been collected and compiled with regard to local conditions gives it a special value above other writings of this kind. The price is 35 Cts, the doz. H3,60.

Who has the power, authority and right to appoint preachers. By Dr. Tilemann Heshusius. Reprinted unchanged from the original edition of 1561. St. Louis, Mo. published by L. Volkening. 1862.

Whoever wants to read something fresh in faith about the rights of a Christian congregation from the pen of an old, faithful Lutheran fighter from the time full of struggle after Luther's death, should buy this treatise. After Luther, no one has written more eloquently about this subject than the author of the tract, whose life is described in the preface. The pamphlet contains 40 pages in close print. Price 15 Cts.

Infant Baptism. Its solid ground and sweet consolation, proved from God's Word against the baptismal enthusiasts. A tract of 49 pages in 12. St. Louis, Mo. 1866.

An excellent treatise, which is not only suitable to be given into the hands of those who have been disturbed by the sweet words and splendid speeches of the Baptists, by which they have already seduced many innocent hearts (Rom. 16,18.), but also serves to convince a Christian what an inexpressible treasure he possesses in baptism, which he received already in childhood, and to guide him to a wholesome use of it. The price is 10 Cts. per copy.

Letter of Dr. M. Luther of appointment of church servants to the council at Prague in Bohemia, dated 1523. St. Louis, Mo. 1850.

This is Luther's often mentioned letter to the Bohemians, in which Luther thoroughly cleans up the hierarchical system of the Roman Church and, in the face of the modest papal gypsy priesthood, proves the great glory of the true spiritual priesthood of the believing congregation from God's Word. It is not to be wondered at that the Romanizing Lutherans also speak ill of this writing of Luther's and try to make the people believe that Luther later revoked the doctrine known therein, since Luther has thus thoroughly spoiled the game for them, as often as they try to smuggle their priestly system back into the Lutheran Church and to throw the old yoke back over the necks of the souls that have escaped from the realm of the Antichrist. Whoever is not willing to return to the old spiritual slavery should buy the letter, if he does not already have it, and strengthen and refresh himself with it. Price 10 Cts.

Dr. M. Luthers kleiner Katechismus in Frage und Antwort gründlich ausgelegt von Dr. Johann Conrad Dietrich. Published for school and home by the German Lutheran. Synod of Missouri, Ohio, & other States. St. Louis, Mo. 1858.

This is the so-called "short catechism teaching", which the blessed Dietrich, because Superintendent in Ulm (a theologian who had few equals), himself extracted from his larger catechism work for the elementary schools and handed it over for printing in 1627. Since, however, some questions with their answers were missing in this interpretation, which in our time should not be missing in a catechism with interpretation, and since, furthermore, the biblical proofs were all too scarce, the questions with their answers have been increased and supplemented wherever necessary, as well as provided with the necessary number of sayings. However, there are no new additions in this Catechism, but they are taken 1. from Dietrich's larger Catechism, 2. from the Dresden Cross Catechism and 3. from the Concordia Book. What distinguishes this Dietrich Catechism from others is: first, that the pure doctrine is set forth in it with particular accuracy and definiteness; second, that it is especially rich in doctrine; third, that it especially emphasizes and clearly substantiates the doctrines by which our Lutheran Church distinguishes itself from all irreligious communities, and refutes the false doctrines of the adversaries, namely the Papists, Zwinglians, and Anabaptists, just as thoroughly. In an appendix the Catechism also contains an instruction on the sacred Scriptures and the symbolic books of our Church. Therefore, this book is not only intended for the school, but it should be an instruction book for the whole life, also for adults. While the simplest person can learn from it the first letters of Christian knowledge, the book is at the same time so profound that when a young preacher or school teacher has studied it thoroughly and made it his own, he already possesses an excellent theological knowledge. Especially for our time and our country, in which the Lutheran people are swarmed by false prophets everywhere, there could not be a more suitable catechism with interpretations. It certainly needs to be studied, but Christians should not only superficially memorize divine truth, but also study it. The catechism contains 251 pages in the usual catechism format and costs @ 40 Cts, the dozen \$4.44.

Enchiridion. The little catechism for the common pastors and preachers, by Dr. M. Luther. St. Louis, Mo., 1866.

This is the usual complete small catechism of Luther. The price is 10 Cts.

The pastoral letter of Pastor Grabau of Buffalo, 1840, together with the writings exchanged between him and several Lutheran pastors of Missouri. Delivered to the public as a protest against the assertion of hierarchical principles within the Lutheran Church. New York. 1849.

Whoever wants to orientate himself about the origin and the meaning of the longstanding doctrinal dispute, which has been conducted between Pastor Grabau and the Buffalo Synod on the one hand and the Synod of Missouri on the other hand, will find what he is looking for in this pamphlet. It contains 101 pages in large octavo and costs 20 Cts.

Answer of the German Lutheran Synod of Missouri, Ohio and others to the exhortations of the Lutheran Pastoral Conferences of Leipzig and Fürth. Leipzig. 1854.

When Pastor Grabau, even by the most unscrupulous use of all means at his disposal, had achieved nothing to hinder the prosperity of the Missouri Synod, he still tried to make a bad name for it, at least in the old fatherland, took part in the Lutheran Pastoral Conferences held in Leipzig and Fürth in 1853 and knew how to work these meetings through his representations in such a way that they each sent a letter of admonition to our Synod. To these letters then the contents of the indicated pamphlet is the official public answer of our synod in which on 39 pages in octavo the true course of the matter is explained. Price 15 Cts.

Answer to the question, Why are the symbolical books of our church to be necessarily subscribed to by those who desire to become ministers of the same? A paper adopted by the Synod of Missouri 2c. Western Districts, 1858. St. Louis, Mo. 1858.

Since now even that part of the Lutheran Church in America, which wants to return to the old good ground and way, is made the request to constitute themselves on a limited conditional signing of the church confessions, so the listed paper should be of interest to many Lutherans, whether they are preachers or laymen. The pamphlet comprises 20 pages in octavo and costs 15 Cts.

Reading book for Lutheran schools. St. Louis, Mo. 1865.

Especially the so-called "reading books," "children's friends," and the like, are not in the best reputation among our believing Christian people. And rightly so; for most of the writings of this kind that have come out in the last fifty years have the purpose of instilling into children, instead of the milk of the Gospel, a miserable natural religion and a wretched pagan doctrine of virtue. Our reading book, however, differs from all other books of this kind in that, while it serves the purposes of a reading book, it seeks to offer the dear youth material that does not kill their life of faith, but rather awakens and promotes it. It is not intended, like many others, to teach children everything, and thus nothing righteous about any matter, and to turn them into pompous know-it-alls; but it is none the less intended to teach children true wisdom and prudence in life, to awaken their spirit and wit, to foster in them the right sense for all good arts as God's gifts and for everything useful and truly beautiful, and to produce in them the right contemplation of all God's works in nature. It also contains much 'which even youth grown out of school will read with as much pleasure as profit.' It contains 334 pages in octavo, and costs 50 cts. bound, the doz. tz5.40.

Sing- und Betbüchlein für Kinder evangel.-luth. Schulen. St. Louis, Mo. 1866.

This is first of all the print of the 87 church songs, which according to the catechism of J. C. Dietrich are to be learned by heart by the children during their school time. The other section of the booklet contains 32 children's prayers, namely morning, noon and evening prayers, prayers for all days and hours, school prayers and finally prayers for all kinds of special cases occurring in children's lives. All these prayers are not newly composed, but are written by old, godly prayer warriors who have been anointed with the spirit of prayer and who are familiar with the language of children. The booklet contains 159 pages in duodec and costs 20 Cts bound, the dozen \$2.10.

The true church, or by what a simple Christian may know what, where, and who the holy Christian church is and is not. A tract by Dr. M. Luther. St. Louis, Mo. 1849. price 5 Cts.

(To be continued.)

Der Lutheraner.

Und ich sahe einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern.

Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
belet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.

Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Regelmäßig erscheint aus dem Lehrers-Kollegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Mo. May 1, 1867.

No. 17.

Something to answer

off the

attempted justification of the Iowa Synod in the
set numbers of the "Church Journal" of the same.

Whoever is of the opinion that we are in our element when we find ourselves in a doctrinal dispute is very much mistaken. It is true that in the whole time in which we have been engaged in the editing of our ecclesiastical papers, we have seldom had the privilege of being occupied only with the sweet work of building, and that we have almost always seen ourselves compelled, up to this very hour, to combine doctrine with defense. But the Lord knows that this, far from being a joy to us, has been the heaviest sacrifice which we thought we had to lay at the feet of Him who bought us so dearly with His blood for His own, and which love for our fellow redeemed, and among them most of all for our fellow believers, demands of us. We, too, are not insensitive and stony-faced to the judgment that Christians, in particular, pass upon us; therefore, if our conscience, bound in God's word, had not held us fast, we would long ago have left the battlefield and devoted ourselves solely to the work of building, thus escaping the disgrace of being considered quarrelsome.

But our consciences are just caught, and we do not console ourselves here only with the fact that all the faithful servants of God, whose kci em we are

We have always borne this disgrace, not only because never before heard restricted. In its synodal order, for we consider ourselves worthy to stand by our side, but example, it says that it adheres to the symbolic books of also because, like all struggles for the saving truth and our church, but with the addition: "Because it recognizes against pernicious error, by God's grace our struggle all the symbolic decisions of the disputes that arose has not been a fruitless, indeed harmful, quarrel over before and during the Reformation as corresponding to words, but has not been without blessing. There has the divine word." In another official statement she been a time when we have joined with our brethren here expresses the in our struggle for faithful adherence to the

We were almost alone in the pure confession of our dear church and its practical implementation; but what is the situation now? Not only are many now struggling with us over the faith which is

There are also many who were about to deviate further The actual confession, the conscience-binding *norma* and further, and who, restrained by our voice of warning, *docendi* (doctrinal rule) can only be the thetical and have found it necessary to stand still on their sloping antithetical decisions ("the confessing propositions and course, even to turn back, to the great blessing of the the rejecting antitheses"), which each article expresses church as a whole, as well as of individual members of and establishes in relation to falsehood and error. it. And to the latter class of our opponents we also count Therefore, "the historical conception of the symbols the Iowa Synod, whether it concedes this to us or not. alone is the correct one, through which the confessional

Be it permitted us to provide evidence for this proposition that have been established in many cases first come into the light and receive their proper

assertion here. limitation. In short, "symbolic validity has what the symbols want to establish symbolically." Now, if the Iowa Synod, too, had hitherto been absolutely unanimous with the entire orthodox Lutheran Church in all theses and antitheses, even then it would be very strange that, wherever it expresses its confession of the ecclesiastical symbols, it always adds these restrictions and clauses. Even the most unbiased would always have to ask why the Synod does not speak here, as in the Lutheran Church.

Church has always been talked about? Or why does she not simply say that she professes the doctrines contained in the symbols because they agree with God's Word? If she only says that she accepts the "symbolical decisions of the controversies which have arisen," or "merely the thetical and antithetical decisions which each article pronounces against falsehood," or "what the symbols symbolically wish to establish," and wants everything to be understood historically, who can know what she regards as such a part, and therefore really accepts? With such restrictions, is not the whole confession uncertain, put on screws, the choice given home to the confessor, whereby he who made the confession cannot be grasped in a hundred cases? We confess that if the new General Synod had confessed the symbols in this way, we would be at least uncertain whether we could recognize it as an orthodox, truly Lutheran body; and we would at least, instructed by the history of the church, not doubt for a moment that such a cloistered confession of the ecclesiastical symbols would prove to be an open, inviting, wide gate for the creeping of the most diverse unchurchlike elements into the so ill-guarded community. Even if we were to admit that the modifications made by the Iowa Synod in its confession of the symbols permitted a tolerable sense compatible with fidelity to the symbols, the matter is quite different when we consider the teaching which the Iowa Synod has hitherto followed. Its very chief representatives and leaders are devoted to a chiliasm which does not permit them even to affirm without clauses the most important articles of our holy Christian faith, as was exhibited before all the world in the case of the Rev. Schieferdecker, in the public Synodal proceedings held with him. Its chief representatives and leaders do not want to admit that the pope is the real true Antichrist, as our church publicly and solemnly confesses in its symbols; rather, they are still waiting, together with all enthusiastic chiliastes, for a certain person who will be this real, true, true Antichrist. The Iowa Synod has hitherto spoken so mysteriously of the office or the power of the keys, that it cannot be known with certainty what it actually believes about them, but one must rightly conclude from the vague tone which it lets itself hear in this connection, that with regard to this doctrine it pays homage to the Union theory of the "open questions"; indeed, in the last number of the "Kirchenblatt," Mr. Prof. Fritzsche clearly admits that he does not believe in this doctrine. Prof. Fritzsche clearly states that he, at least, like Grabau and V. Rohr, ascribes the office in abstracto to the church only in so far as it is a community, that is, by no means according to the decision of the Schmalkaldic Articles, as the Gospel does, to every believer. These deviations of the revealed doctrinal content of the symbolic books of our Lutheran Church are therefore the real, true reason why the Iowa Synod, or at least its main representatives and leaders, have formulated their confession of the ecclesiastical symbols in the way stated above, and why they cite such and such explanations of older theologians as are supposed to give them the impression that they are quite in the right with their modified confession, indeed that they are walking solely in the footsteps of the old orthodox Church.

We reserve the right to speak again about the true meaning and the correct application of the quotations from the writings of older theologians for another occasion. *) Here we only repeat: As soon as the Iowa Synod cleanses itself of those errors, or at least confesses that it recognizes them to be counter-symbolic and unjustified in the Lutheran Church and that it is ready to subject them to a serious examination - immediately our fight against them will be over, and, far from reproaching it with anything contradictory from earlier times, we would extend our brotherly hand to it with a thousand joys. We would then also gladly leave buried forever the many poisonous insinuations made against us and our Synod in the last essay by Prof. Fritzsche, which even attack our moral convictions and honorable conduct. -

Finally, we share the judgment of an excellent old faithful Lutheran theologian that chiliasts, who wanted to be Lutherans no less, once argued that the obligation to the symbols did not extend to all so-called minor matters and trifles.

This is how Dr. August Pfeiffer writes:

"Although there have been some among the Reformed and other sects who have cherished chiliasm and yet have been held by their own to be orthodox and tolerated in church offices, we nevertheless find the matter to be such that we cannot hold him who fosters formal chiliasm and stubbornly defends it to be a righteous teacher of our Evangelical (i.e. Lutheran) Church. To the best of my knowledge, there has not yet been anyone who would have been quite at odds with this error, and yet would have passed for and been tolerated as a righteous Protestant theologian and preacher of our church without contradiction. And this cannot be otherwise. We make such a conclusion: Whoever cherishes and spreads such a doctrine, which in the Augsburg Confession, as in the Evangelical

*) We have already, in the year 1858, delivered an elaborate paper on the question, "Why are the symbolical books of our church to be subscribed to, not conditionally, but absolutely, by those who desire to become ministers of the same?" See Report of our Synod of Western Districts, 1858. The paper has also appeared as a pamphlet, and may be had from our agents for 15 Cts.

If anyone rejects the general confession of faith that he has sworn to or signed, he is not to be considered a Protestant teacher, but rather a liar and perjurer. For the Augsburg Conf. and such symbolic books are the watchword and the emblem by which a Protestant teacher is to be recognized and distinguished from other false believers. He, however, who pretends to be a Protestant teacher, and cherishes and disseminates chiliasm, cherishes and spreads such doctrine as is rejected in the Aug. Conf., namely in the seventeenth article.... Therefore he is not to be considered a Protestant teacher, but rather a liar and perjurer who has broken his signature and oath. .. Nor does it hold water that some pretend that one does not sign and swear to all the words or minutiae in the symbolic books. For though the signature does not go to the circumstantialia. (For although the signature does not go to circumstantialia, that is, that one should thereby obligate himself, e.g., to advance the articles of faith in no other words, in no other order, to prove them from no other scriptural passages and with no other arguments, etc., it nevertheless goes to all materials. But if it is to be applied to all materials or dogmas (doctrines of faith), so that the signer takes it upon his conscience, testifies and lays it down, that he is convicted and assured in his conscience, that all and every dogma or point of doctrine, which is approved in the symbolical books, is right and in accordance with the holy Scriptures, while all dogmas or points of doctrine, which are approved in the symbolical books, are right and in accordance with the holy Scriptures. He is convinced in his conscience that all and every dogma or point of doctrine approved in the symbolic books is right and in accordance with Holy Scripture, while all dogmas and points of doctrine rejected and condemned therein are wrong and contrary to Holy Scripture, as the uniform norm of our faith. They are not in conformity with, but contrary to, the Holy Scriptures, as the unified norm of our faith. Now, if any one, after his caprice, should make a committee, reserving some dogmas within himself, because he would not keep it with the signed symbolic books, he would make a mirror fencing out of the signature. Did it therefore serve G. L. Seidenbechern, the author of the *Chiliasmus sanctus*, right that he was removed from office after he had been sufficiently reminded and still did not want to desist from his chiliasm; since his firmly imagined delusion of the millennial kingdom of Christ and his performed duty could not have stood together. Just as the otherwise learned politician Dr. Wesner was suspended from Holy Communion for the sake of his, albeit somewhat subtle, chiliasm. Communion, as can be read in the Appendix of the Consilia Dedekenni." (Antichiliasmus. 1691. Cap. III, Fr. 3. § 24. ff.) W. [Walther]

(Sent in by Past. Köstering.)

Lazarus Spengeler.

(Continued.)

Spengeler as a poet.

In the series of sacred singers and poets who, with spiritual, lovely songs.

helped to spread the work of the Reformation so much, especially among the common people, our Lazarus Spengeler stands at the top. His gift, which he laid on the altar of the church, is the well-known hymn:

By Adam's fall is all corrupted human nature and being 2c.

This song was already in the first hymnal, which came out in 1525 with Luther's preface, and therefore it has been regarded by many as a song composed by Luther himself. But there is no doubt that Spengeler is the author of it. Cyriacus Spangenberg (a companion at Luther's table, d. 1604) says in his sermons about Luther's songs: "The author of this beautiful spiritual song (Durch Adamstruth. And how else could he have known this highly important work or incomprehensible act of God? In no book of pagan philosophy, even if he were called the most learned, has anything of it ever come to mind, and no one is able to judge of it for himself, where he hears something of the same; but from the Word of God we know that which is known to us of our justification, and according to this also the author of this hymn directed himself when he composed it." Carpzov then goes on to show that Spengeler gives three things to consider in this hymn: First, *naturae humanae corruptionem*, i. e. the total corruption of human nature; second, *corruptae reparationem*, i. e. the restitution (through Christ) of that which was lost through the Fall; finally, *reparationis applicationem*, i. e. the appropriation of that which was restituted through Christ. - One has wanted to accuse this song of Flacianism; but quite wrongly. For, first, the Flacian controversy arose a quarter of a century later than the Spengelian hymn; second, there is also a great difference between the words of this hymn, that human nature and essence were completely corrupted by Adam's fall, and the controversial words of Flacius: that sin is the essence of man himself. It is true that Flacius did not intend his paradoxical sentence to have any other meaning than that given by the words of the Spengelian hymn - he only wanted to emphasize the total depravity of human nature; but his words were erroneous, and caused a heated dispute lasting four years, not only among scholars, but also among the people, which only the Concordia formula has thoroughly settled. And although the Concordia formula rejected Flacius' words as erroneous, it nevertheless expressly acknowledges Lazarus Spengler's song, and says: "Likewise, those who teach are also punished and rejected: Nature may have been greatly weakened and corrupted by the fall, but it has not yet entirely lost all that is good about divine and spiritual things; nor is it, as they sing in our churches, 'Through Adam's fall is all that is good about divine and spiritual things'?"

preached and sung about them. This spiritual hymn teaches quite beautifully, correctly, and comprehensively of the same main article, in which our salvation lies, or in which our righteousness stands for God; likewise, it also teaches comprehensibly and clearly of man's original sin, from which all unhappiness, eternal death, and damnation come, of which pieces even few people know a righteous account. It is evident that the Holy Spirit has been the master of this hymn, so that the words therein are set forth in a very beautiful, proper, and artistic manner, and among the pitiful lamentations about sin as erroneous, it nevertheless expressly acknowledges and its harm, the glorious and heartfelt sermons of Spengler's song, and says: "Likewise, those who teach consolation about grace and redemption have been so greatly weakened and corrupted by the fall, but it has not yet entirely lost all that is good about divine and spiritual things; nor is it, as they sing in our churches, 'Through Adam's fall is all that is good about divine and spiritual things'?"

nothing has been forgotten about it, but rather that the words of the hymn have been set forth in such a way that nothing has been forgotten about it, that nothing has been forgotten, but that one thing might be practiced and considered beside another, so that a poor sinner might not become timid at all through the preaching of the law and the frightening portrayal and representation of sin, or might have cause for final despair, and so that again he who has been comforted might be saved from his natural weakness.

nor would I like to forget it, nor would I like to fall into security and ingratitude in the face of such highly bestowed graces. - Benedikt Carpzov lets himself be heard of Spengeler's song thus: "This song may well pass for a beautiful confession of faith, in which Spengeler clearly shows what he thinks of that highly important article of faith, justification, about which we still have to argue with the papists today, as followers of Luther, and why this man must also endure much persecution and slander; what he says about it are all sayings of the Holy Scriptures, and thus unadulterated and how else could he have known this highly important work or incomprehensible act of God? In no book of pagan philosophy, even if he were called the most learned, has anything of it ever come to mind, and no one is able to judge of it for himself, where he hears something of the same; but from the Word of God we know that which is known to us of our justification, and according to this also the author of this hymn directed himself when he composed it." Carpzov then goes on to show that Spengeler gives three things to consider in this hymn: First, *naturae humanae corruptionem*, i. e. the total corruption of human nature; second, *corruptae reparationem*, i. e. the restitution (through Christ) of that which was lost through the Fall; finally, *reparationis applicationem*, i. e. the appropriation of that which was restituted through Christ. - One has wanted to accuse this song of Flacianism; but quite wrongly. For, first, the Flacian controversy arose a quarter of a century later than the Spengelian hymn; second, there is also a great difference between the words of this hymn, that human nature and essence were completely corrupted by Adam's fall, and the controversial words of Flacius: that sin is the essence of man himself. It is true that Flacius did not intend his paradoxical sentence to have any other meaning than that given by the words of the Spengelian hymn - he only wanted to emphasize the total depravity of human nature; but his words were erroneous, and caused a heated dispute lasting four years, not only among scholars, but also among the people, which only the Concordia formula has thoroughly settled. And although the Concordia formula rejected Flacius' words as erroneous, it nevertheless expressly acknowledges Lazarus Spengler's song, and says: "Likewise, those who teach are also punished and rejected: Nature may have been greatly weakened and corrupted by the fall, but it has not yet entirely lost all that is good about divine and spiritual things; nor is it, as they sing in our churches, 'Through Adam's fall is all that is good about divine and spiritual things'?"

corrupts human nature and being 2c." Finally, it should be noted that this song has been translated into many foreign languages, such as: Greek, Latin, French, Bohemian, Dutch, Tamulian, and so on.

Spengeler's marital status, children 2c.

Soon after Spengeler took up his office as town clerk in Nuremberg, he also entered into marriage with Ursula Sulmeister; at the same time he also took her sick mother into his home, on whom, as he says in his fine will, he spent a great deal. With his wife he fathered nine children, whose upbringing in discipline and admonition to the Lord was very dear to the pious father. He also understood how important a careful education and instruction in all the good arts and sciences was, and it grieved him greatly that so many parents in his time were indifferent in this important matter. Shortly before his death, he complained about this in a letter to Veit Dietrich, and said: "What intelligent Christian would not want to complain to the highest degree that in a short time not only Latin, but also other honest, useful arts and languages have begun to sink into such decline. Unfortunately, no one wants to notice the great damage that I fear we will find from this in a short time, and that we will see before our eyes every day. Every man is minded to seek what is his own, and not what is other men's. We all strive to serve the cursed Mammon, it goes without descendants, children and the common benefit (for which every citizen and subject should take care of the most faithful as it pleases). In sum: the whole world in all classes, in all its nature and actions, is beginning to decline and wither. Therefore I cannot judge otherwise than that the future of our Savior is not far from then. May Almighty God grant us His grace to await it with a cheerful, undaunted conscience. Amen." That such a man, who had the common welfare so much at heart, also faithfully provided for the education of his own children, is easy to consider. He spared neither diligence nor expense, kept them their own teacher in a fine house, and one of his sons, Lazarum, he maintained at two high schools out of his own means; although this Lazarus did not comply with his father's wishes that he should have remained in his studies, but left the intended goal and took up another profession, which was very painful to his father. Of all nine children, only three survived their father; three died prematurely, three as adult youths. Shortly before his end, Spengeler wrote to Veit Dietrich, a friend of his heart: "It stands with the deaths of his children.

The plague has been such with us that we await daily improvement from God, for it is, thank God, on the wane. Nevertheless, five thousand people from the city of Nuremberg alone have died (of the plague) in three months, including one of my sons, who is about 25 years old, whom I have sent to heaven. His wife, too, must have preceded him from this life by some years; for already in his fine first will, which he made out in 1529, he speaks of her as of one already dead. In his second will, he also commemorates his sister-in-law, his brother's wife, praising her for having faithfully cared for him and his children, which is why he also gives her a bequest; from this it is clear that his wife had preceded him into eternity. It can also be seen from this that our dear Spengeler had many a cross to bear during his life on earth, that he too, apart from his physical sufferings, had to enter God's kingdom as a dear child of God through much tribulation. And since even fine descendants, as it seems, have already died out completely in the first generation, we can admire the ways of God, which he often goes with pious and highly famous people, that they, like the godly Spengeler, leave behind no other descendants than the echo of their praiseworthy deeds, which preserve their memory until late posterity.

Spengeler's last will and testament.

When the Prophet calls out to Hezekiah the king, "Order your house," he means that it is a useful and necessary thing for a Christian householder to make his will at the proper time, to order his house, and to arrange his external circumstances, so that after his death there will be no dispute among his heirs about his estate, and so that as much injustice as possible will be prevented. Then it is sweet and beautiful when a Christian householder on this occasion also makes a short confession of his faith, on which he wants to live and die, which can often be of great blessing to his children and descendants. Our pious Lazarus Spengeler has done both at times and sufficiently. In the decree, how it should be held with his earthly goods, he considers not only his children, but also the poor and those who had given him a helping hand in his life. He bequeathed his library to his nephew, Paul Spengeler, who had turned to studies, "because I" - he writes - "found none of my sons inclined or inclined to study, although I did all I could to draw them to it, where they had the inclination and skill for it, and spared no expense. - Now that we have tacitly passed over the rest of Spengeler's testament, we have

we cannot avoid sharing his excellent confession of faith here in unabridged form. Luther found it so important that he published it with a preface; and Nie. Selnecker also published it anew with a preface in Leipzig in 1582; how should we not include it here, since it is the most important piece in Spengler's biography? Only this we want to note beforehand, that we will now and then change the position of the sentences a little, without the meaning becoming different; for the copy printed from the manuscript before us is written in such a bludgeoning German that one often does not know what to read out of it; apart from the many words written entirely in old German *), which no common man could now read.

(Conclusion follows.)

(Sent in by Mr. Traveling Preacher Liede.)

Trip - Report.

(Continued.)

In the following spring, when the glorious nature unfolded her ornaments again, when all creatures awoke from their winter sleep, when the mighty Sycamore trees in the Bottom, which I had never seen before in this height and circumference, sprouted, that is, on the holy Easter day, it was when I held church services for the second time. But neither the voice of God in nature, nor the voice of the triumphant Easter prince was able to move the people to go to the house of God. Only a few followed the call of the Lord. What were the rest doing? Not working on the holy feast of Easter? Not that, but something much more annoying. A former catholic priest, who now held school in the village, had arranged a - oh how terrible! - a beer festival. This united young and old and left the house of the Lord empty. Oh, I had had a long, arduous journey there, mostly on foot, I had exerted myself to arrive at the place in time, and now I had to make this bitter experience.

I was somewhat pleased in the evening; several families came to me, who listened attentively to the talk about the truth and glory of the gospel, and willingly accepted the exhortation to choose the one thing that is needful. I asked them about the attitude of most of the people in the village, to which they answered that they were not entirely averse to the word of God, but had become lukewarm and cold as a result of the long deprivation of it; that there was no external need to bring them to God, and that all their prosperity was a gift from God.

*) E.g. "furbuter" (intercessor), "sune" (sons), "Almuß-Kosten" (alms-box), "pettriß" (bettläge-rig), "gefwrîtkait" (dangerousness), "traw" (faithfulness), "PNdlin" (picture), "beuelch "(Befehi).

they also do not learn to understand. - This is, of course, an experience that is often made, but nevertheless one must not lose heart over it. Yes, I firmly believe that if, on the one hand, we work faithfully, and on the other hand, the individual Christians in the place themselves become more and more aware of their Christian vocation, that this vocation does not consist in "being for oneself," in seclusion from the non-Christians, but rather in this, that, as much as God has given them grace, they bear a good testimony by word and deed, that they seek to win them over by instruction and admonition, by kindness and humility, yes, that they always prove themselves to be the light of the world and the salt of the earth, yet something can still be done. -

The visit of these two settlements was actually not in my plan, I wanted or should rather travel along the railroad first. I only came to my senses about this violation in Bonhomme and therefore I hurried from here back to the Pacific Railroad. The next station was Glenco. From here I traveled on September 12 to Franklin, where I descended to inquire about church conditions. The result was a sad one. I found enough Germans, but most of them ignored the church completely, and even those who were described to me as Christian-minded advised me against my project. Nevertheless, I would have done my utmost to make an attempt, if another obstacle had not stood in my way. Several days before, I had already been afflicted with a severe headache, combined with a loss of appetite, so that I became quite dull; but I had paid less attention to this and attributed both to the great heat of the sun and the unaccustomed way of life; I was of the good hope that it would soon pass. That I was mistaken, however, and that the harbingers of a fever had set in with me, became clear to me in Franklin. My indisposition became such that I feared defeat; therefore I considered it unwise to remain here any longer among strangers. I continued my journey by train to Washington to visit Mr. Past. Kleist, in whose dear family I was given the best of care. A physician, who had been sent for, pronounced my illness to be an intermittent fever, and promised to relieve me from it by means of pills, which were supposed to have a vomiting effect. The latter purpose was fully accomplished, the pills having a dreadful effect, and completely shaking my^ body. The fever, however, only apparently disappeared, to come out again the stronger after a few weeks. But I became so far well that I was able to resume maturity on the 19th of September. I went back to Franklin and took the Southwest Pacific Railway to Rolls. I arrived in the evening. My inquiries about the people I had met were useless.

No one knew them; later I learned that they lived 20 miles away. I put up at a boarding-house, with which the inevitable beer-saloon was connected. Here the people made a terrible impression on me. The Americans cursed and swore and the Germans drank without stopping, but what annoyed me most was the horrible kicking. I really believed that there was not a soul here who feared the Lord. But my joy was all the greater when I found several God-fearing people in the next few days. Several of them had come from our churches, such as a widow from St. Louis. Her husband had been shot by the *Bushwhackers*, and her house and farm, about 4 miles outside of town, had been burned down. She had then moved into town with a four-year-old child and one still unborn, and with a few belongings saved from the fire. But even these she soon lost here at the nefarious hands of an arsonist, so that she had nothing left but her bare life and that of her children. Most of all she regretted the loss of her Bible, her prayer book and hymnal. I then sent her a treasure of prayers, which she took from me with the greatest gratitude. I met some Christian-minded Catholic families who had a good knowledge and knew well that the present Roman Church was not the Catholic Church of the first three centuries, and who could tell me for certain when the various errors had gradually entered the Church.

On September 24 I held services in the Theaterhaus, i.e. it had been built for that purpose; but it was not used for that, but only for church services and political meetings. About 60 persons were present. A man accompanied the singing with a melodeon, so that it went very well. The sermon was listened to with attention. Likewise, more distant services were requested. In the afternoon I had to baptize several children. All this gave me hope that in time a congregation would develop here. In my description, however, I will now break off from Rolls; later there will be more about it.

(To be continued.)

He has therefore confessed that he sees the Roman Thy churches and chapels, to Thy graces places shall Church as "no longer a Church of Christ, but a Church of Mary." In the March issue of the Erlanger Zeitschrift of our heart, every motion, every vein, every drop of blood this year, a co-worker shares excerpts from recent so-called "Marian sermons," from which one sees that not only the poor ignorant people in the Roman Church lovingly receive Until that moment when, with Thy name, practice the grossest idolatry with the Holy Mary, but that O Mary, It shall depart from this world, And, with Thy name the same is instructed to do so from the pulpit in the most of Heaven, greet eternal joys! Amen." Whereas a impudent manner. In 1858 a book was published under Christian knows that in no other name than JEsu's name the following title: "Marienblumen, Anreden zu Ehren der allerheiligsten Jungfrau Maria, gehalten von Ludwig Gemminger." (This Gemminger is a highly respected Roman Catholic preacher in Munich). In those name of Mary, and instead of giving himself, his heart, and addresses it says, for example, that Mary's fifth crown of all his members to God and the Saviour, he gives them to honor is "that she is mediatrix between God and creatures." Christ, then, is no longer in the church of the pope the one mediator between God and men! 1 Tim. 2, exclamation, "Would to God that they also were cut off 5. He must share this honor with his mother Mary. which destroy you!" Gal. 5:12. In another sermon of that Further, it is said: "In the love of Mary one can never do too much." So we may love her even as we love Jesus, Mary is the salvation of the sick. If you are in sin, Mary is yes, more than we love Jesus, although He expressly the refuge of sinners. If you are sad, Mary is the comforter says that we must love Him alone above all things. of the afflicted! If you are tempted, Mary is the help of Matth. 10, 37. Further, in those salutations it is said: "All Christians. In misfortune be she thy consolation, in labour you who are gathered here, do you not wish to save your thy rest, in prayer thy joy, in sleep thy dream! In souls and go to heaven? It is a sure sign of election, ofttemptation, let her be thy shield; in desertion, thy strength; destiny for heaven, if one perseveres in loving Mary. A in storm, thy anchor; in darkness, thy light! In sickness let devotion to Mary, however small, but persevered in, is her be thy remedy, and in the hour of death let her sweet capable of making us blessed. - If you wish to go to heaven, O adore Mary all the days of your life, for a true devotee of Mary cannot perish." Who does not hear here horrified at these speeches of a nefarious seducer of the the voice of the Antichrist, who takes from the Lord poor Christian people baptized into Christ, to apostasy Christ the honor that He alone is the Beatific, and gives from Christ, and to the most abominable idolatry! - In this honor to a creature, yea, to the idolatrous worship of another sermon it says: "Blessed is the heart to which a creature! - Since 1863, the same Gemminger has published a "magazine" with the title: "Der Marien-longer protects him, she no longer prays for him, she no Prediger" ("The Marian Preacher") at Pustet in longer has mercy on him. This abandonment is far more Regensburg, which is also urgently recommended in the terrible than when God abandons man.... If Mary no longer Oertelsche katholische Kirchenzeitung ("Oertel's sprays for the sinner, where will he go? To man?" (As if Catholic Church Newspaper"). In it it says among other Mary were not a man!) "They cannot make him blessed. things in an address to Mary: "You are ours, we are To the saints? They know him not, because their queen yours! You are all ours, we are all Yours! Thine are our forsake him. To Jesus Christ? He looks not upon him, eyes, only on Thee shall they look, until they close at the because his mother is no more with the sinner." Who does deathbed. not see here how Antichrist opens his accursed Thine is our head, until they lay it in the cold coffin. Thine blasphemous mouth to scare souls away from Christ! - is our mouth, only of Thee shall it speak, only Thy praise The last sermon quoted is by a certain Professor Dr. proclaim, only Thy image kiss, until the angel of death Reischl. It deals with the death of Mary. In it closes it forever. Thine are our hands, only to Thee they shall rise praying, until once they are folded over the dead breast for the last time. Thine are our feet, to

To the ecclesiastical chronicle.

Worship of the Virgin Mary in the Roman Church.

If there were no other abomination in the Roman church than the truly pagan idolatry that is practiced with the Blessed Virgin Mary, this abomination of desolation in the holy place should convince every believer in Christ that the Roman church is the seat of the Antichrist. All that the Word of God ascribes to the Lord Christ, and to Christ alone, the apostles of the Pope ascribe to Mary in the Roman Church. Even the well-known Englishman Pusey, who was close to becoming the

For it is taught that Mary did not die because she had to people do. It was an American winter this year; but she would rather say, once again, a whimsical Missourian die like other men, but only because she wanted to die winter. But nevertheless it was a glorious church in order to be conformed to Jesus. Yes, at last it is said, consecration: in this, I hope, all who attended it and love "Saints and holiest, all die under the law of sin, even the Zion will agree. God's hand of grace has ruled over this Lord on the cross died thus: only when Mary dies, for the building. Many obstacles lay in the way, but the grace of the first time a child of this earth dies death wholly free from the Lord has happily overcome them all, praise and glory all law of sin." - There you have then, dear reader, some be to Him! - The location of the site could hardly have been more fortunate. The execution of the building was samples of what the Antichrist calls Christianity. There entrusted to Mr. M. Eberhardt of Collinsville. Difficulties, you have some samples of the doctrine by which the Antichrist seeks not to steal away the heathen, Jews, which probably arise in all church buildings, and which and Turks, but precisely the Christians from Christ, and were also found here, have been happily removed by to drag them with him into eternal ruin, and has indeed God's grace. The devil does not begrudge the joy to already dragged millions with him into the abyss of hell. God's children, why should he have begrudged it to us here unclouded? Enough, there now stands a friendly This is also the reason why it is written in the Revelation spacious, lovely building, an ornament to the whole of St. John, Cap. 14, 9-11. If any man worship the beast neighborhood, according to what cheap requirements and his image, and receive the mark of the beast in his can demand. It is a brick building, 60 by 40 feet, and 20 forehead, or in his hand: He shall drink of the wine of the feet high, with a tower overhanging the roof by 37 feet. Its top is adorned with a gilded ball and weathercock, the wrath of God, which is poured out, and is pure in the cup symbol of watchfulness, probably also reminding of the of his wrath; and shall be tormented with fire and cock that awakened Peter to repentance over his denial of the Lord Jesus. May many be awakened to righteous brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment repentance in this house of God! The interior is lovely shall ascend for ever and ever: and they shall have no and friendly, at least in the humble opinion of the writer rest day nor night, who have worshipped the beast, and of these lines. - The weather is an addition not to be despised, especially at church consecrations in the his image; and whosoever hath not taken the mark of country. And oh dear! on March 16 the Erre was once the Maal by any name." It is true, thousands and again covered with snow. But I think of it this way: our hundreds of thousands are now going to hell, because dear Father in heaven wanted to do something else to they belong to those scoffers, who, according to God's word, should come last of all, and cast out the bottom of decorate the path with his snow and ice flowers, since the barrel (2 Pet. 3, 3. 4.), but innumerable more souls dear Mother Earth, so firmly held in the cold and unfriendly arms of winter, had not yet been able to put on have already been cheated of their blessedness in her hopeful spring dress. And, lest the beautiful tapestry Christ by the antichristic doctrine of Pabstism, and are of feet should so soon turn to water again, Master Frost still being cheated on and on about it; for while the wickedness of the scoffers, the rationalists, naturalists, came in the night to cover it with his strength. - At about 10 o'clock the actual celebration began, after the congregation had already gathered in the old local for atheists, pantheists, materialists 2c. is a manifest one, confession and farewell and moved with procession to by which no Christian who does not wilfully err is deceived, so, on the other hand, pabstry is a "secret of the new church. Guests from all sides, also from St. Louis, had gathered quite numerousl. To the festive wickedness," which innumerable do not recognize, and guests from the St. Louis congregation, methinks, it must by which innumerable are deceived into rejecting Christ have been quite homely to hear the Word of God preached from their old pulpit. The dear readers of the and yet believing themselves to be Christians. W. "Lutheran", who are in of the old Trinity Church in St. Louis should know that [Walther]

Church consecration.

Advertisements of church consecrations are not uncommon in the columns of the "Lutheran". Schreiber This, if he had been allowed to follow his own inclination, would not have increased their number, for easily explainable reasons. But it once became the custom to write about church consecrations, so that other people would know about them. Since no one else wanted to be found to write the church mass, the undersigned felt compelled to do so. Now then, the dear reader of the "Lutheran" should know that we had a church consecration on March 17, and a very frosty one at that. **Now I don't** mean that from the main thing of a church consecration; but from the addition, which **sometimes** pleases our dear Lord God so much. He makes the weather and the calendar

He presented the topic: A church of the pure word is a house of God, and explained 1. what makes a church a house of God; 2. for which people such a church becomes a house of God; 3. what a great blessing is bestowed on such a person. Communion and baptism concluded the morning celebration. After refreshment with food and drink, partly in the houses of the nearest members of the congregation, partly in the old church, where the congregation had arranged for a frugal meal, the afternoon celebration began. Prof. Brauer preached on Jos. 24,15. His topic was: The wise choice: "I and my Hans, we want to serve the Lord. He showed 1. what it means to serve the Lord, 2. that this is a wise choice. The preaching of the law in a sharp way, but also the gospel in the sweetest way, the former deeply wounding old Adam, the latter powerfully comforting - the content of this sermon was the same as the morning sermon, only, as is natural, different in form due to the difference of the two personalities. - In the evening at 7 o'clock an English service took place. Pastor Kleppisch preached on 1 John 2:1, 2. The content of this sermon was that a poor sinner can rejoice and be glad because he has 1. the Lord Christ as his Advocate, 2. as his Reconciler. The writer of this will only confess so much of this sermon, that he was greatly refreshed by it. God help that his streams of grace and blessing may continue to flow in this new house of God! Aug. Lehmann, Pastor of St. Pauli Lutheran Grmeindr U. A. C. on Mancheffer Road, St. Louis Co, Mo.

Church News.

On Judica Sunday, Rev. Martin Sandhaus, formerly of New Bremen, Ohio, was, by order of the Presidency of Western District, introduced by the undersigned into this congregation at Sulphur Springs, Jefferson Co, Mo. The LORD make the feet of this messenger also to be pleasant there, when he preacheth peace, and preacheth good, and preacheth salvation, and saith unto Zion, Thy God is King. G.R.A. Claus. Address: Kev. Martin 8anältsu8, Liimsniek, Zeüerson 6o., Ale.

On Oculi Sunday, March 24, Rev. C. F, Keller, in compliance with the commission received from the Vice-President, Rev. F. Lochner, was installed by me in his new congregation in Kewaunee County, Wis. This congregation was served several years ago by Pastors Stecher and Beyer with the preaching of the divine word, but since the people could not be supplied with a pastor of their own by our Synod immediately after their desire, they became a prey of the Wisconsin Synod for a time. Tired, however, of waiting so long to be supplied again by that synod, after their pastor had left them, they sent an appeal to the Rev. C. F. Keller, which he accepted with the consent of his congregation. May the Lord grant this servant of his much grace to feed the flock commanded him, and may he bear much fruit unto life everlasting. Amen. A. Rohrlack. Address: Kev. O. 17 Keller, I?. O. Kewaunee Oo., IIViso,

Mr. L. E. Knies, a candidate for the sacred office of Confession of the Lutheran doctrine faithful. Under the he accepted, and so he was solemnly ordained and preaching, a pupil of the Mission House atmockery and scorn of their enemies, they gathered every, inducted by me in the midst of his congregation on the Hermannsburg, having received a regular call from the Sunday to strengthen themselves in their faith through a first Sunday of Lent, by order of the Venerable President Lutheran congregation on Second Creek in Gasconade reading service. They prayed to God to give them a pure Büniger. (Pastor Meyer was supposed to assist, but was Co. and having accepted the same, was ordained and Lutheran preacher. Because the blessed pastor Harms prevented from doing so by sudden illness).

It has become a large field of work for the dear brother; apart from the many Germans in Atchison itself, there are still a number of German settlements in the vicinity of 6-32 miles, in some of which, namely in Brown Co., I have already preached at the request that has happened several times, three others have asked me to come to them.

May the merciful Lord therefore equip this fine servant with right power and wisdom. Wisdom and fine work bless many immortal souls! C. F. Love.

Address: Rev. I'oronn Nengo,
Lox 893. ^,toiünon, Xwvs.

E. D. C. Evil.
Dear brother's address is: Rsv. I., L. Lmsk,
Ls,^ k. 0. Ousoovuäs Oo., No.

With praise and thanksgiving to the Lord, it is reported to the Church of God that the preaching of the pure gospel has once again found a new place. This is Atchison, which is in northern Kansas, on the Missouri River. This city is connected by the St. Joseph and Atchison Railroad with St. Joseph, Mo. and Leavenworth City, Kans, and is 25 miles from either of the above cities. A branch railroad of the Union-Pacific railroad is also being constructed from Atchison, which is to run to the Pacific Ocean by way of Denver, Col. Atchison, in spite of its youth, has already over 7000 inhabitants, among whom are many Germans. Last year, in the month of September, it was visited for the first time, and soon thereafter a small Lutheran congregation was organized, with the intention of soon appointing a preacher in its midst. As a result of the lack of preachers, however, I felt compelled to serve them regularly every 14 days for a long time. However, the beatific gospel was heard only a short time later, when Satan began to rage, fearing loss for his kingdom and trying to incite his German slaves to do everything in their power to destroy the small congregation. In the beer saloons, the temples of these people, the sacred was desecrated, in the streets there was public mockery, yes, they even came into the church and disturbed the service by continuous laughter and whispering, especially under the leadership of the one to whom the education of the German youth had been entrusted shortly before. But this, as usual, did no harm, but only helped; more people than ever came to church. Now, however, the need for a resident preacher was felt more and more. So the faithful God helped and sent a pastor from far away, from the old fatherland, from the Hermannsburg mission house, namely the candidate of the holy preaching ministry, Mr. Lorenz Menge from Steinau in Kurhessen, who came to Herrmannsburg in 1861 and first attended the aspirant school, then entered the mission house in 1863 to be trained for the ministry of the gospel among the poor heathens, but was destined for America in November of last year and happily arrived in New York on December 26. December he arrived happily in New York. He took his exams on February 24 in St. Louis. The profession given to him

The next synodal meeting of the western district of the "German Lutheran Synod of Missouri, Ohio and other states" will commence, God willing, Wednesday after Jubilate, May 15, in Chicago on the west side, at the congregation of Pastor Beyer.

G. S. Löber, Secr.

Rv. All preachers are requested to bring their parochial reports.

Please.

All who intend to attend the meetings of the next Synod in Chicago are requested to notify the undersigned as soon as possible. Only those who prefer to stay in a hotel at their own expense can save themselves the trouble of making an announcement.

I. P. Beyer.
before. 1'a^lor L Leoren 8t".

Conferenz displays.

The Southern Conference of the Eastern Synodal District will hold its meetings from May 8 to 13 (Wednesday after Miseric. Cathedral to the following Monday incl.) at the congregation of the Rev. Stärken at Baltimore, Md. The dear brethren are requested to go to the parsonage, 22 Caroline St., near Baltimore St., immediately on their arrival.

Chr. Körner, d. Z. Secr.

Concordia College.

On behalf of the teaching staff, I would like to remind you that it is very desirable to receive applications from pupils for September of this year as early as possible, and I would ask you to send them to me.

G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.

For "poor" students, van received a du-eud of shirts and 3 pairs of woolen stockings from the worthy Women's Association in the ZionS District at St. Lauts.

L. F. W. Walther.

Received:

For the Lutheran Hospital & Lsylvr of Mr. Rev. Gteege Thank-offering for happy delivery of his wife "5. voa a parishioner" t" Im- manuelS-Distr. at St. Louis Thank-offering for gracious preservation from the Lholera *30. from a widow there

55th Wedding--Toll. at Mr. Daniel Kopp's in St. Louis 53rd Thanksgiving Offering from Mrs. M. Hermann 53rd From Mr. Vetter in St. Louis 51st Don Hnrr Schröder by Past. Dörmann, Randolph Co., Ill. "5. Mrs. Zwicker in St. Louis 52. Mr. P. Hohenbaum through Past. Aleppisch 52.50. Mr. Schürmann through Past. Hoppe in New Orleans A5. By Mr. March Wedding--Toll. at Mr. Heese's, Columbia, Ill, 55.25. Mr. Büttner at St. Louis 52. by Past. Heineermanns Gern, in Neu Grhlenbeck, Ill, from the following gifts the one Halste for- HoSpital, the other for the Orphanage, u. zw. r from Mr. Past. Heinemann himself 55, God! Lückér 515, Heinr. Pieper 510, Bro. Lohmeter 53, Chr. Brase 515, Carl Lückér 53, Mrs. Charlotte Rennebeck 510, Bro. Wortmann 55, Carl Schlechte 52, W. Brunworth 55, Carl Müller 55, H. Brunworth 55. est. tol. from Past. Crämer's Gem. at Minerstown near St. Louis 58.15.

It is further acknowledged with heartfelt thanks for the following gifts r Bon to Messrs. Kalbfleisch L Lange 400 lbs. of flour and 500 lbs. of bran. Bon to Mr. Tirmenstein crockery and repairs to the value of 511.55. Bon to Mr. I. G. Schuricht in LollinSville 5 ball. Molaffes. Bon to the worthy Women's Association at Ehester, Ill, 2 blankets, 4 sheets, 6 towels.

For the orphanage: Kindtauf-Lollecte at Mr. Fr. Kottwitz sen. in Past. Brügemanns Gem. 51.30. Deßgl. at Mr. H. Mteßler in St. Louis 54.05. HochzeitS-Coll. at Mr. Stange in Humboldt, Kans., 54. Don Mrs. Past. Stephan 51st Mr. Schürmann in New Orleans 55th Mrs. W. Knorpp in Past. Wesemanns Gem. thank offering 51. widow Blümer in Past. Brügemann's parish 25 Cts. L. E. Cd. Bertram.

Received in -er Lasse the n-rdl. Districts:

On spnodal debt repaymentSkafse: Don Past. Lemkes St. PeterSgem. 513.67, St. Johnsgem. 54.69. Past. Sterges Gem. in Jda, Mich. 52nd, Past. Keller's Gem. in Morrison, Advent Fest. coll. 53.29; in Rockland, Loll. of 3rd Adv. 52.08; in Rautoul, Toll, of 1st Christmas Day 51.39. Past. Himmlier's comm. in Bay City, Mich. at 510; comm. in Monroe, Mich. at 527.62.

On the synodal treasury: Past. Lemkes St. PeterSgem. 56.32. L. Schmidt v. his. Gem. 52.50. Bon John Pritzlaff, Milwaukee, 5100. past. Stechers Gem. at Sheboygan, 58.55. Past. Speckhards Gem. on Tandy Creek, .AdendmahlS coll. on Chrism. - Feast 55.64, femer 45 cts. Past. Lemthal's Gem. 56.50. Past. I. L. Hahn's Gem. at HkllSdale 54.25. Don Joh. Klein there 51. Past. I. L. Hahn for 1867 52.35. Past. Werfelmann Gem. in Grafton 56.91, in Ledarburg 59.36. Gem. in Frankenmuth, ChristmasS-Coll. 536.62. Cong. in Frankentrost, deßgl. 57.50.

For inner mission; Past. Biedermann- Gemeinde zu St. Clair 510.50. Past. Stecher- Gem. in Sheboygan 57.69. By Past. Hügli by Hollinger Jr. in Detroit 52.

For Heidenmissiour of Mrs. Ruechterlein in Roseville 53. comm. Frankenmuth, Epiphantastfest - Toll. 521.46. Parish of Saginaw, out- of- the-bell-bag 53.

To the College Household Fund in St. Louis: Past. Lemkes St. PeterSgem. 57.20. Bon Unnamed in Frankentrost 55.

To T-llegehau-haltinFt. Wayner Bon Unnamed in Frankentrost 55th Ge". Frankenmuth, Toll. 514.30. Lorrnz Bösel there 55. by Past. Also by Carl Werschky 25 cts, by fJoh. Strikter 75 cts. Past. I. L. Hahn- Gem. at Coldwater 52.40.

Zu" Semiuarhau-halt 1" Addison: by Lämmermann in Frankenmuth 55. For teacher's keepers Past. Lemkes St. PeterSgem. 57.57.

Zu" Orphanage in St. L-uis: Kindtauf-C-Il. at G. Heumann by Past. Himmlier 52.50.

For poor seminarians in Addison: Past. Steeges Gem. in Jda 53. Kindtauf - Soll, at W. Wiemer 51.35, at Albert Jrion 52.70.

To the parish and teachers' widows' fund: By Past. Günther von G. H. Auschnitz 55.

On the building of churches in Philadelphia, Gem. kr Monroe, Mich. at 58.27.

For poor students in Fort Wayne: For Johannes Hattstädt by Past. Also by E. Kunderinger, Thank Offering 55. E. Eißfeldt, Aassirer.

hannsburg 55.50, inMartinSvMe 52.50, in Slleghavy 54.66, in WellSville 54.41. By Mr. Rüppel 529.14. Bon Z. 52, Sd. 51.50, Bm. 52. Bon Past. Keyld Sr. 52nd Bon G. Helm in Muffelburg 56.70 I. W. Klein in Wellesley 65 cts. P. Koch 52.65. township at Buffalo 521.75. teacher citizen 51.50.

For inner mission: Bon der Gem. in Washington 51.55. Past. Sturken'sGe". 57. Gem. 512.50. by Mr. Rüppel 518.20 and 526.80. by PH. Zieck 52nd Gem. at Longgreen 54th, at Boston, Mass. 540th, at Harlem 55.05th A. Jox at Buffalo, thank offering for happy delivery 55th.

To the seminary at Addison: gem. at Port Richmond 526.56. L. Schnoor 52. gem. at Aüeghany 510.20, at OleanAä. A. K. 51. N. N. 55.

To the Tollege-UnterhaltS-Aasse: Bon der Gem. in New York 511.60. By Mr. Rüppel 528.25. Gem. in New York 59.10.

For heathen mission: Ge", to Eden 54.B, to MartinSville 55.50, synodal treasury: Bon Past" Wyneken- Gemeinde "56.75" instead of 75 TtS.

JohanniSburg 56.50. Through Past. Stärken 512.75. collected through Mr. Rüppel 527.36. Don P. Zieck 52. Bom women's association in Boston, Rordury, 515.50. Bom virgins' association there 54. comm. in Harlem 55.05, in Buffalo 58. Bon the school children of the teacher- citizen 55.

On the debt settlement fund in Fort Wayne: Dem. Johanni-burg 54.25. To the travel expenses of the gentlemen "Tol- loqueate": Gem. JohanniSburg 55.

For teachers' salaries: of the same 55.50. Gem. to MartinSville 51.25, to Olean 54.25.

For poor students: from R. St. in New York 5 I. Wedding- - Toll, at Mr. Hopfer's in Williamsburg (for Addison) 57th Bon F. Felder for M. Ernst 55th Hochz.-Toll, at Mr. Bohrer's 53.25th For Th. BuSzín: From the Women's Schlatermund, Past. G. Küchle 52, G. Steuber 510, I. Krämer, E. Burkhardt, Club in New York 515; from Messrs. Stallmann L Jahnke 52nd, HollS50 Past. B. Burfeind 52, I. Johann, Sudbrmk, Metz, F. Kuhlmanu, W. Meyer 529, Cts, Laldauf 25 TtS. For N. Loth: Bom Frauenverein in New York 525. For Past. H. Wunder 52, Past. F. Eppiiing 74 Tts, L. Geßner 50 Tts, L. Bauerris, Fort Wayne: Daakopfer von Frau Lange in Baltimore 55. For St. Louis: I. Amrei", F. Fischer 520.50, E. MultanowSky 52, Past. V. Reinsch, W. Bär deßgl. 55.

To the Lollge budget inFt. Wayner from d. Gem. Port Richmond 513.50, in Alleghany 55.81, in Olean 513.92.

To the parish and teachers' widows' fund: Wedding - Toll, by Mr. PiScellTts, L. Böse 512, W. I. Friedrich, T. Eberhardt, I. L. Schulze, A. Balzer, I. F. Niethammer 519.50, F. Hansen 51, M. W. Sommer 513.50, I. G. Sauer 522.50, M. Merz 57.50, W. Lange 56, E. MultanowSky 511, G. Reinsch 521, F. Groth, L. Sievers, L. Larsen, T. Strafen 522, I. Krohn, I. Schlatermund, W.

For spnodal debt repaymentSkafse: Past. Stürkens Gem. 537. by Mr. Rüppel 533.50. Gem. to Longgreen 54.15.

For Mr. Pastor vo" Kie "dusch: Bon G". 510. Fr. Sr. 55.

For Past. Brunn'- Seminary: Don Zr. 52. T. Rothe in Boston 520. A. K. 51. vo "A. Jox in Buffalo, thank offering for happy delivery 53.

For sick pastors: Bon Zr. 52.

For Past. Röbbelen- Wittwe: Bom old sewing club in Baltimore 55. Don I. Mess 51.

To build church inYorkville; congregation in Richmond, Ba. at 514.75. I. Birkner, Kaflrer.

New York, March 1, 1867.

For heathen mission: By Past. ASukg "ou Neidel 55. by whose daughters" 52.

For inner mission: By Past. Aöuig von Frau Marx 52. von Lene Marx 51. To l o l l e g e h a u s h a l t s k a s s e in Fort Wayne: Don Past. Horst-Ge". 57.

To the seminary household in Addison; Bon Past. Horst- Ge". 57. To the parish ". Teachers' widow's fund;

Don Martin Frog 55.

For teachers' salaries: from Past. Nketha "merS DreieinigkeitSge". 58.60. Whose Jacobusgem. 58.30.

School fees of Lollge pupils": ! From Adolph Logeler 512.

Correction: In No. 8. of the "Lutheran" is lto be read in the receipt to the

synodal treasury: Bon Past" Wyneken- Gemeinde "56.75" instead of 75 TtS. Fort Wayne, March 11, 1867, L. Bannet.

For the Lutheran have paid:

Den 21. Jahrgang: Die Herrm: L. Sud- brink, Past. F. Strinbach 56, T. Geßner, Ferd. Fischer 511, Past. G. Reinsch, W. Bär, I. Niethammer, Past. G. W. Drees.

The 22nd year: Messrs: Past. I. Arohn, H. Frerking, Past. I. Schlatermund, Past. G. Küchle 52, G. Steuber 510, I. Krämer, E. Burkhardt, Past. B. Burfeind 52, I. Johann, Sudbrmk, Metz, F. Kuhlmanu, W. Meyer 529, Past. H. Wunder 52, Past. F. Eppiiing 74 Tts, L. Geßner 50 Tts, L. Bauerris, I. Amrei", F. Fischer 520.50, E. MultanowSky 52, Past. V. Reinsch, W. Bär deßgl. 55.

54, I. Niethammer, E. Heisst, Past. V. W. Drees, F. Steinbach 510.

Den 23. Jahrgang: Die Herren Pastor": L. Reichenbecher, B. Burfeind 56, H. Wunder 513.SÜ, L. Hochstädter 512, G. Präger 51.10, F. Eppling 76 Tts, L. Böse 512, W. I. Friedrich, T. Eberhardt, I. L. Schulze, A. Balzer, I. F.

Niethammer 519.50, F. Hansen 51, M. W. Sommer 513.50, I. G. Sauer 522.50, M. Merz 57.50, W. Lange 56, E. MultanowSky 511, G. Reinsch 521, F. Groth, L. Sievers, L. Larsen, T. Strafen 522, I. Krohn, I. Schlatermund, W.

Linsen" ann, W. Bart- ling 510.50, L. Fricke 576.50, L. Müller 51, I. M. Haha 90 Tts, P. H. Dicke 519.50, I. I. Keller, H. Fischer, H. Sprengeln 518, F. L.

Leckn 51, G. Mchle 54.50, F. Köstering, H. Gräbner 54.50, T. Körner, F. Döderleiu 520, F. D. A. Ernst 56, F. Hacheubnger 59, L. "er- 569. G. W.

Drees, A. Rohrlack 51, I. L. Hahu 53, A. L. Moll 59.50, L. E. Knies, H. Führ, E. I. Fleckensteiu, F. Lehman" 521, A. Wagner 518, F. Steinbach 519.50, W.

Lrackhage 522.50.

Furthermore, the following gentlemen: H. Blanknneyn, G. Röse, H. Wiü- harms, L. Lakn, H. Lartling 18 ex, T. Wiegert, Rohl- fing, Johann, H. Mein, Arndt, L. Große, I. Haha, L. Treffe", Fr. Sundnmann, S. Keck, V. Bürkle, H. Mein, S. Liesching, M. Frommel, Jörn- L. Hassnn, A. Stiemkr, I. M. Schmidt, B. Gerde-, L. Ludendendr, H. Glast, W. Domfeld, G. Heimlich, E. Dittes. L. Franke, M. Janke, Bro. Moth-, L. Bauneis, F. Schiltmeyn, F. Fischer 534.50, L. Meyn, I. Thie!!.. I. I. Lift, Geißln, ". Winneberger, L. Mülln 56, Zkegelbein, Flandermeyn, A. Brackmann, H. Frerking, Herrmann, Dreiling, JuugNaus, H.

Röge, L. Göh 51, H. W. Bewie 524, H. Muhly, I. P. Große, G. Strmber 510, I. Rohr, I. Schlingert, H. Jacob, E. ". T. Este!", H. Grebing, I. M. Leyn, E. Stüve, F. W. Gehner. Shah, Streich, Silvester, E. W. Trettin, W. Heine, C. Widule, I. M. Hubingn 75 Lt', I. Stolz, H. S. Trost, I. Meyer, I. F. Liuhardt, Hag- meistn.

Fnnn: Wittwe Klügel.

M. L. Barthel.

Changed addresses r

Rev. L. I., UM, 80. 239 Levvntb 8t. vetroit, Llioir.

8t. 6. IurZäork, teacher, 80. 2415 l'ikteeQt!" 8t. I,om8, No.

Received in the Lasse of the Middle District:

For the Synodal School Deposit Fund: Don Past. Küchle- Gemeinde, WeihnachtS-Coll. 57. past. Weyels 3 congregations 516.65. By the same of Heinr. Horn 525. Past. Tramms Ge",, AdventS-Coll. 515.50; ChristmasS-Coll. 510.90.

To the synodal treasury: Don Past. I. RupprechtS Gem. 513.25. teacher I. I. Brust 52. through Past. Merz bequest from the blessed Friedrich Tormöhlen 550. by Past. König von Langel 55. widow Reischele 51. past. Schumanns Gem. 54. past. Reichardts Johannisgem. 54.75; by himself 51. past. Methammer 51. by Pastor Merz of Gerh. Fr. Steinkamp 525.

For poor pupils: By Pastor Zagrl from Konrad Schwehn 51. By Pastor König from the Fraum Lehman", Schmidt, Meier se 51. By Pastor Brackhage HochzeitS-Toll. at H. R. 51.15. By Past. Merz by Mr. Steinkamp for the pupil L. Sauer 55.

For poor students in St. Louis: By Past. Lothmam of N. N. 51.

For poor school semLuarists: By Past. Weyel von Wilh. und Josephine Umbach SO TtS. von H. Bergrr 52.

8. Löltsr, teacher,

80. 2415 k'ikteevrd 8t. 8t. l "oms, No.

Druckvou A. Wirbusch ".son. Gt. Louis, Ms.

Received in the Lasse of the Sittichen District: To the Synodical treasury: DonG. Seih 51st Bon of the comm. in Washington 520, in Zjorkville 54.25, in Jo-.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Mo. the 15th of May, 1867.

No. 18.

(Sent in by Past. Fick.)

The chiliasm is wrong.

(Continued.)

Let us now show that the visible and temporal glory which the Chiliastes expect in the millennial kingdom is in contradiction with the prophecies and descriptions which the holy prophets give us of the church of the New Testament, namely:

1. of the kingdom of our lord

JEsu Christ.

The holy prophets proclaim that the Messiah will be king and will ascend the throne of David. Compare Sam. 7, 12, 13.; Ps. 89, 2^a-5., 132, 11.; Isa. 9, 7.; Jer. 33, 15.; Dan. 2, 44.; Mich. 4, 7.; Zech. 9, 9. But note, the holy prophets themselves give such marks to this king, from which it clearly appears that he will not reign in visible glory after the manner of worldly kings. For it is prophetic word, partly through the miracle star, to said of him, "Which dominion is upon his shoulder," Isa. 9:6; "He shall be called the LORD, which is our righteousness," Jer. 33:16; "They shall smite the judge of Israel with the rod upon the pack," Mich. 4, 14.; "he was a king and that He wanted to establish the promised kingdom by preaching: "The time is fulfilled and the kingdom of God has come. Repent and a helper, poor, and riding upon an ass and on

a young colt of the ass", Zech. 9, 9.

The prophecies of the kingdom of Christ are briefly summarized by the angel Gabriel, who announces to Mary in Luc. 1, 31-33: "Behold, thou shalt conceive in the womb, and bear a son, and shalt call his name Jesus. He shall be called great, and the Son of the Highest: and the Lord God shall give unto him the throne of David his father: and he shall be king over the house of Jacob for ever: and there shall be no end of his kingdom." Now how does the Holy Spirit interpret this? Is Christ not to be king until the millennial kingdom? By

no means. Rather, he is already so from his incarnation. For when the wise men from the east came to Jerusalem with the question, "Where is the newborn King of the Jews?" the Holy Spirit led them, partly through the prophetic word, partly through the miracle star, to Bethlehem to Jesus, where they worshipped him, Match. 1, 1-11. 1, 1-11. Enlightened by the Holy Spirit, Nathanael exclaimed: "Rabbi, you are the Son of God," Joh. 1, 49. Christ Himself testified at the beginning of His teaching ministry that He was a king and that He wanted to establish the promised kingdom by preaching: "The time is fulfilled and the kingdom of God has come. Repent and

Believe in the gospel", Marc. 1, 15; "The kingdom of heaven *) is at hand", Matth. 4, 17. In "many" parables he describes the nature of his kingdom, namely the Christian church, e.g.: "The kingdom of heaven is like unto a man that sowed good seed in his field," Matt. 13:24. Christ says before; his time, "The law and the prophets prophesy unto John; and from that time forth the kingdom of God is preached by the gospel, and every man presseth into it by force," Luc. 16:16. Christ's kingdom hereafter is the church of the New Testament. Christ was publicly honored by the people, who, awakened by God, shouted to Him on Palm Sunday: "Hosanna, praise be to Him who comes in the name of the Lord, a King of Israel!" Joh. 12:13. Joh. 12, 13. He confessed before Pilate, "Thou sayest it, I am a king," Joh. 18, 37. and Pilate himself, by God's government, had to write over Christ's cross the superscription in all the chief languages of the world, "JESus of Nazareth, King of the Jews," Joh. 19, 19. 20.

But, say the Chiliastes, Christ shall yet sit and reign in the throne of his father David; this shall not come to pass until the millennial kingdom. But after the

*) So according to the basic text.

According to the interpretation of the Holy Spirit this The tabernacle of David is set up again, and the breaches Jerusalem in Syria. He speaks rather with Hebr. 13, 14: prophecy is also fulfilled. According to Acts 2, 25-36, 5, thereof are builded again. "We have here no lasting city, but we seek the city that is to come."

30, 31, 13, 32-34, Christ has long since ascended the throne of His father David, of course not a golden or ivory throne, but the "throne of the majesty in heaven" at the right hand of God, Hebr. 8, 1, of which David's earthly throne was only a weak image. For Peter, in his discourse on the day of Pentecost, points out that the promise made to David, "that the fruit of his loins should spring out of his throne," was fulfilled by the fact that Jesus had risen from the dead, ascended into heaven, and sat down at the right hand of God. Therefore he also concludes v. 36 with the words: "Know therefore all the house of Israel, that God hath made this Jesus, whom ye crucified, a Lord and a Christ," "hath exalted him to be a Prince and a Saviour," Cap. 5, 31. Hereby the Holy Spirit declares that Christ has already begun his full reign as King.

2. of the glory of Israel.

a. Reestablishment of the Israelite kingdom.

The holy prophets often speak of a glorious restoration of the kingdom of Israel. Amos 9:11, 12: "In that day will I repair the tabernacle of David, which is fallen down, and will fence the breaches thereof, and will repair the breaches thereof, and will build it as it was in the days of old. That they may possess the remnant of Edom, and the remnant of all nations, upon whom my name shall be preached, saith the LORD that doeth these things." Many chiliasts understand this to mean that the kingdom of Israel would one day rise again in great visible glory, and that the Jews would play a brilliant part in it. Let us hear, however, what interpretation the Holy Spirit gives of this passage. At the Council of the Apostles in Jerusalem, James stood up and said: "Men, dear brethren, listen to me. Simon has told how God first visited and accepted a people from among the Gentiles for his name. And there agree with the words of the prophets, as it is written (Amos 9:11, 12): Afterward will I come again, and will build again the tabernacle of David which is fallen down, and the breaches thereof will I build again, and will set it up, that whatsoever is left of men may inquire of the LORD, and of all the Gentiles concerning whom my name is called, saith the LORD which doeth all these things," Acts 15:13-17. According to this interpretation, which the Holy Spirit himself gives in the New Testament, the reestablishment of the kingdom of Israel is nothing else than the reestablishment of the church of the New Covenant which the Lord first gathered through the conversion of the Jews and then through the conversion of the Gentiles. It is this rebuilding of the Christian Church that has brought about the disintegration of the Church.

b. Glory of Jerusalem.

The most glorious things are promised to the city of Jerusalem by the holy prophets. "Adorn thyself gloriously,

O holy city Jerusalem," Isa. 52:1. "In that day thy walls shall be built, and the word of God shall go forth far," Mic.

7:11. "Behold, I will set thy stones as an ornament, and I will lay thy foundation with sapphires, and make thy

windows of crystals, and thy gates of rubies, and all thy borders of choice stones, and all thy children taught of

the LORD, and great peace unto thy children," Isa. 54:11. "Behold, I lay in Zion a foundation stone, a tried

stone, a delicious corner stone, well established." This great multitude of men and cattle, and shall be inhabited therein," Zech. 2:4. That the earthly Jerusalem in the land

of Canaan is not meant by such prophecies, the Lord says in the words addressed to the Samaritan woman,

"Believe me, the time cometh, that neither in this mountain, nor in Jerusalem, shall ye worship the Father,"

Joh. 4:21. For this earthly Jerusalem shall never regain her former glory. "Till the end of the controversy it shall remain desolate." "And it is determined that unto the end there shall be desolation," Dan. 9:26, 27. "Jerusalem shall be trodden down of the Gentiles, until the times of

the Gentiles be fulfilled," Luc. 21:24. But what is to be understood by the Jerusalem to which the holy prophets

make such glorious promises, the Holy Spirit says Himself in the New Testament, Gal. 4:26, 27. "But the

Jerusalem which is above is the free, the mother of us all. For it is written (Isa. 54, 1.), Be thou merry, thou barren

that bearest not, and break forth and call, thou that conceivest not; for the lone hath many more children than

she that hath the husband." And according to Heb. 12:22, the "city of the living God," the "heavenly Jerusalem,"

1 Cor. 3:16. "Ye are therefore the household of God, built upon the foundation of the apostles and prophets, Jesus

Christ being the cornerstone, upon whom the whole building is joined together, growing into a holy temple in

the Lord, upon whom ye also are built, being the habitation of God in the Spirit," Eph. 2:19-22. "But if I

not seek their fatherland here, for it is said of them, "But now they desire a better, even a heavenly. For God is not

ashamed to be called their God, for he has prepared a pillar and ground of the truth," 1 Tim. 3:15. Likewise

become a citizen of the heavenly Jerusalem with the living stone, rejected of men, but with God elect and

saints, Eph. 2, 19. whose walk (citizenship) is in heaven, Phil. 3, 20. naturally also desires of a better, namely, a

heavenly fatherland, and can only pity the unfortunate who again seek after the old iridi

c. The temple or house of the Lord.

We read Zech. 6, 12. "Thus saith the LORD of hosts; Behold, there is a man, thou art called Zerah: for under him shall it grow, and he shall build the LORD'S temple."

Further, Isa. 60:7, "I will adorn the house of my glory." Now this temple shall be set up upon a delicious

foundation, according to Isa. 28:16: "Therefore saith the LORD, and great peace unto thy children," Isa. 54:11. "Behold, I lay in Zion a foundation stone, a tried

stone, a delicious corner stone, well established." This temple is now Ezek. 40-48. more exactly described. That

there can be no question of a physical building here, however, was clearly demonstrated by Luther, who says

about it, among other things: "The altar should also be eleven cubits high and fourteen cubits wide at the top, so

that a priest, even if he climbs the stairs, must still have an arm seven cubits long, so that he can reach into the

middle of the altar and prepare the sacrifices. A priest should be fifteen or sixteen cubits tall and long. Therefore

this building of Ezekiel is not to be understood of a new bodily building, but as the chariot in the beginning (Ezek.

1), so also the building at the end is nothing else, but the kingdom of Christ, the holy church of Christendom here

on earth until the last day." (Preface to the Prophet Ezekiel. XIV, 62.) But what is to be understood by the

temple and the house of God, which is to be built at the time of the New Testament, is taught us by the

interpretation of the Holy Spirit Himself. For filled with him, St. Paul saith to the faithful, "Know ye not that ye are the

temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. "Ye are therefore the household of God, built

upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone, upon whom the whole

building is joined together, growing into a holy temple in the Lord, upon whom ye also are built, being the

habitation of God in the Spirit," Eph. 2:19-22. "But if I delay, that thou mayest know how thou oughtest to walk

in the house of God, which is the church of the living God, a pillar and ground of the truth," 1 Tim. 3:15. Likewise

Peter saith, "Unto whom (Christ) ye are come, as unto the living stone, rejected of men, but with God elect and

precious. And ye also, as the living stones, build yourselves unto the spiritual house," 1 Pet. 2:4, 5. He that

knoweth the glory of this spiritual temple.

which is founded on Christ as the cornerstone, and, consisting of living stones, arches itself over the whole earth, considers it a childish dream when the Chiliastes want to erect a visible temple of dead stones on Mount Zion.

d. The right Israel.

To whom do the glorious promises of the Old Testament apply to the people of Israel? Isaiah says 45:25: "In the LORD shall all the seed of Israel be justified, and shall glory in him." "Ye shall be called the priests of the LORD, and ye shall be called the ministers of our God," 61:6. "They shall be called the holy people, the redeemed of the LORD," 62:12. "Ye shall be my own before all nations." "And ye shall be unto me a priestly kingdom, and a holy nation," Ex. 19:5, 6. "God hath chosen thee, thy Lord, to be a people of inheritance out of all the nations that are upon the earth," Deut. 7:6. By this is by no means meant the unbelieving Jews, who boast that they are bodily descended from Abraham. For Christ took from the unbelieving Jews, who insisted, "Abraham is our father," all the glory of their Jewish blood, by declaring to them, "If ye were Abraham's children, ye would do Abraham's works." "Ye are of the father the devil, and after your father's pleasure will ye do," John 8:39, 44. And John calls the unbelieving Jews of Satan's school, "who say they are Jews, and are not, but lie," Rev. 3:9. Further, Paul says, "Behold the dogs, behold the evil workers, behold the cutting in pieces." With this word he punishes the pride of the unbelieving Jews, who boasted that they were God's people for the sake of circumcision alone. At the same time, the Holy Spirit teaches us who is actually the right Israel of the New Covenant. "For we," continues the apostle, "are the circumcision, who serve God in the Spirit, boasting of Christ JEsu, and not relying on flesh," Phil. 3:2, 3. Further, "Ye know therefore that they which are of faith are the children of Abraham," Gal. 3:7. "For this is not a Jew which is a Jew by heart, neither is this circumcision made by heart in the flesh: but this is a Jew which is hid inwardly," Rom. 2:28, 29. Finally Peter writes to the believers of the Jews and Gentiles, "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession. You were not one people, but now you are God's people", 1 Petr. 2, 9, 10. Cf. Rom. 4, H--24., 9, 24-26. From this we see that the true Israel of the New Testament are the Gentiles.

the believing Christians, to them belongs all the glory of the people of God.

e. Return of the Jews to their land and gathering of the Gentiles in Jerusalem and on the holy mountain.

"Thus saith the Lord GOD; Behold, I will take the children of Israel out of the nations whither they are gone, and will gather them from every place, and will bring them again into their own land. And I will make a nation of them in the land of the mountains of Israel.... And David my servant shall be their king, and the shepherd of them all." Ezek. 37, 21. 22. 24. "And shall bring all your brethren out of all the nations unto the LORD for a meat offering, upon horses, and upon chariots, and upon litters, and upon mules, and upon heifers, unto Jerusalem unto my holy mountain, saith the LORD," Isa. 66, 20. "And the LORD shall raise up a host among the nations, and shall bring together the exiles of Israel, and shall gather the scattered of Judah from the four corners of the earth," Isa. 11, 12. "It shall come to pass in the latter days, that the mountain where the LORD'S house is shall be higher than all mountains, and shall be exalted above all hills: and all nations shall come running, and many people shall go, saying, Come, and let us go up to the mountain of the LORD, unto the house of the God of Jacob; that he may teach us his ways, and we may walk in his paths," Isa. 2:2, 3. "So shall many nations and the heathen come in multitudes to seek the LORD of hosts at Jerusalem, to pray before the LORD," Zech. 8:22. "As a shepherd seeketh his sheep, when they are gone astray from his fold; so will I seek my sheep, and will deliver them out of all their places, where they were scattered, "in the time of darkness and gloom," Ezek. 34:12.

Based on these and similar passages, many chiliasts claim that the Jews and Gentiles will once again gather together in the promised land and worship the Lord with one another in the millennial kingdom. But the New Testament teaches us that these prophecies were fulfilled when, through the preaching of the gospel, many of the Jews and Gentiles were converted and entered the Christian church. For the Holy Spirit says to those who have believed in Christ: "You have come to Mount Zion, and to the city of the living God, to the heavenly Jerusalem, ... and to the church of the firstborn who are written in heaven, And to the mediator of the New Testament, Jesus," Heb. 12:22-24. So when the holy prophets so often prophesy that the Jews will return to their own land, and that the Gentiles also will run to Mount Zion and go to Jerusalem to the house of God, the Holy One puts it this way.

The Holy Spirit Himself expresses it this way: that nothing else is meant than their coming to Jesus and to the church of the firstborn, i.e. their conversion to Jesus and their entrance into the Christian church. Let us take the following passages: "Jesus was to die for the people, and not for the people only, but that he might gather together the children of God which were scattered", Joh. 11, 51. 52. Furthermore Joh. 10, 16. where the Lord says: "I have other sheep, which are not of this fold. And these I must bring, and they shall hear my voice, and shall become One fold and One. Shepherd." Finally Ephes. 3:3, 6, where St. Paul saith, "This mystery is made known unto me by revelation, that the Gentiles are fellow heirs, and are incorporated, and are fellow partakers of his promise in Christ through the gospel." These bright, clear sayings give us the right key to understanding all the passages in which the prophets prophesy that Jews and Gentiles will one day come together in Jerusalem. This does not refer to a physical, visible assembly, but the meaning intended by the Holy Spirit is that through the gospel the scattered children of God from Jews and Gentiles are to be brought together into one flock, namely the Christian Church, which happened at the time of the New Testament and is still happening today.

f. Israel's dominion over the Gentiles.

The holy prophets often describe the Messianic time in such a way that Israel would then gain dominion over all the Gentiles, enjoy their goods and glory, and thereby win praise and honor. "From here shall go forth the law, and the word of the LORD from Jerusalem," Isa. 2:3. "Nevertheless it shall come to pass, that Jacob shall take root, and Israel shall flourish and green, that they shall fill the ground with fruit," Isa. 27:6. "Thy people shall be vain righteous, and shall possess the earth for ever," Isa. 60:21. "And I say unto thee, How will I give thee so many children, and the dear land, the goodly inheritance, even the host of the Gentiles!" Jer. 3:19. "Then shalt thou have thy pleasure, and shalt break forth; and thine heart shall wonder and be enlarged, when the multitude from the sea shall turn unto thee, and the power of the Gentiles shall come unto thee," Isa. 60:5. "For, behold, darkness covereth the earth, and darkness the nations: but upon thee the LORD riseth up, and his glory shineth upon thee. And the heathen shall walk in thy light, and kings in the brightness that goeth forth upon thee." v. 2, 3. "Strangers shall build thy walls, and their kings shall serve thee." "For whatsoever nations or kingdoms will not serve thee, they shall perish, and the heathen shall be desolate," v. 10. 12. "Foreigners shall be your husbandmen and your husbandmen: but ye shall eat the goods of the heathen, and shall rule over their lord-

In that day ten men of all the tongues of the Gentiles shall take a Jewish man by the tail, saying, We will go with thee; for we hear that God is with thee, Zech. 8:23. I will make thee to be praised and honoured among all people of the earth, Zeph. 3, 20. "I will make thee a glory for ever, and a joy for ever," Isa. 60, 15.

How these prophecies are to be understood correctly is best shown to us by their fulfillment in the history of the Christian church. Israel has indeed attained the highest honor and glory before all nations. For the Gospel went forth from the earthly Jerusalem in Palestine. The Son of God was born a man in the midst of Israel, "from Judah our Lord arose," Heb. 7:14, and in Jerusalem He accomplished the salvation of the world by His suffering, death, and resurrection. While the whole Gentile world was still sunk in darkness and gloom, the first Christian congregation of converted Jews flourished in Jerusalem, possessing all the goods of salvation that Christ has purchased for us. The Lord Himself says: "Salvation comes from the Jews," John 4:22; it was from the Jews that the Gentiles received it. Converted Jews, the holy - Apostles, "filled the earth with fruit," by communicating to the Gentiles the spiritual goods of Israel. Therefore the apostle says of the converted Gentiles, who collected a tax for the "poor saints at Jerusalem," "They have willingly done it, and are also their debtors. For if the Gentiles have been made partakers of their spiritual goods, it is expedient that they should show service to them also in bodily goods," Rom. 15:27. When the Gentiles were converted by the preaching of the apostles, God gave to believing Israel "so many children, the dear land, the goodly inheritance, even the host of the Gentiles;" then "Israel saw his delight, and his heart marveled, and enlarged itself." For the Acts of the Apostles tells us, "The believers of the circumcision were astonished, that the gift of the Holy Ghost was poured out also upon the Gentiles," 10:45. And when Peter told the church in Jerusalem of the conversion of the Gentiles, "they praised God, saying, Thus hath God also given repentance unto the Gentiles unto life," 11:18. Likewise it is also said of Paul and Barnabas (15:3), "They told the manner of the Gentiles, and made all the brethren great joy," i.e., the converted Israelites. Furthermore, the prophets often prophesy that strangers, foreigners, Gentiles, like kings and kingdoms, would serve Israel, be its husbandmen and husbandmen, and build it walls. This service consists in the Gentiles, "among whom the apostles established the obedience of faith under Christ's name," Rom. 1:5, believing in the gospel; then in the teachers and teachers called from among the Gentiles.

The apostle says in the name of all church servants to the believers: "We are God's co-workers; you are God's field work and God's building", 1 Cor. 3, 9. According to the prophets every service rendered for the advancement of the gospel is a service rendered to the believing Israel. Thus many "kings of Israel have become nurses, and princesses his nurses," Isa. 49:23. According to the teaching of the holy prophets, the Christian Church is but One. Its root and trunk is the converted, faithful Israel, to which the Gentiles, originally foreign branches, are implanted by faith. For the apostle says, "But if some of the branches be broken, and thou, being a wild olive tree, art grafted in among them, and art made partaker of the root and of the sap of the olive tree, boast not against the branches. But if you boast against them, know that you do not bear the root,' but the root bears you," Rom. 11:17, 18. Still the converted Jews, namely, the holy evangelists and apostles, are becoming praise and honor among all nations on earth, for still they rule over all Christians by their "writings, and already innumerable Gentiles have seized a Paul "by the corner of his garment, saying, We will go with you, for we hear that God is with you."

All this, on the other hand, is interpreted by many chiliasts to mean that in the millennial kingdom the Jews would rule over the Gentiles with great visible glory. O vanity!

g. Worship of the Israelites.

The holy prophets often describe the worship of the New Testament 'with expressions taken from the Old Testament worship. "In that day shall the altar of the LORD be in the midst of the land of Egypt," Isa. 19:19. "And all the remnant of all the nations that went against Jerusalem shall come forth yearly to worship the King, the LORD of hosts, to keep the feast of tabernacles," Zech. 14:16. "But from the going forth of the sun even unto the going down of the same my name shall be magnified among the heathen: and in every place incense shall be offered unto my name, and a pure meat offering: for my name shall be magnified among the heathen, saith the LORD of hosts," Mal. 1:11. Hereby the prophets prophesy that in the time of the New Testament the true Christian worship would be spread throughout the world, which was modeled by the Old Testament worship. For the altar means Christ, Hebr. 13,10., the incense are the prayers of the saints, Rev. 5, 8., the grain offering is the gospel.

According to the apostle's interpretation, Romans 15:16, "That I should be a minister of Christ among the Gentiles, to offer the gospel of God; that the Gentiles might be an offering made acceptable unto God, sanctified by the Holy Ghost." The feast of tabernacles, that seven days' rejoicing of the Old Testament, whereon the Israelites "rejoiced before the LORD their God," and commemorated "the bringing out of the land of Egypt," Deut. 23:40, 43. was, according to Col. 2:16, 17. "a shadow of that which was to come, but the body itself is in Christ," a model of the blessed rejoicing of the New Testament. - And yet there are chiliasts who claim that the Jews will "restore" the Old Testament worship to its ancient glory in the millennial kingdom. It is not possible to falsify God's word worse than it is done by such Judaizing interpretation.

(Sent in by "Mr." Traveling Preacher Love.)

Trip Report.

(Continued.)

I visited Rolla five more times in the following year; the first services were again well attended, a congregation was founded, and I was appointed as its preacher. But after that things changed in a rather saddening way. One part of the people, who were formerly happy about the establishment of the ministry and also let themselves be talked to and apparently accepted instruction, so that I believed that the word of God would prove strong in their hearts and would not find any malicious resistance, turned away completely; a sermon of mine on Luc. 15, 11-24, about the prodigal son, had become a source of annoyance and mockery to them. Another part, the better part, left Rolla, and so the really promising beginning was followed by a sad end.

But it is not that there is no prospect for the building of the kingdom of God in the whole region. There are Lutherans living two to three miles from Rolla who are earnestly seeking the establishment of a congregation; furthermore, there are those living seven miles away who recently wrote to me that they were quite lamenting the bad course of events in Rolla and wished that I would soon come to them again; they had also asked the people why they had not attended the last service held by Cand. W., but heard the miserable excuse that it had been too cold for them. 19 miles northwest of Rolla one meets Lutherans along the Gasconade River, but they are still quite scattered, so that I cannot yet think of a successful service there. There is still a German settlement, 16 miles north of Rolla, on the beautiful L. Prairie, which I have visited several times and for the first time with a

Rolla's companion. I found here mostly Germans of the Reformed confession, but of a Christian mind. At first they did not like it when I testified to the Lutheran, i.e., biblical doctrine of the sacraments and exposed the falsehood of the Reformed doctrine, but they soon recognized the truth. My companion, however, said that it was not right to speak to the people in this way, since one could make enemies by doing so. He is certainly quite right in this: if one testifies to the truth, which is very often bitter, one gets enmity. But always only from the dishonest and those who believe in reason; he who is sincere and bends his reason under God's word will recognize the truth and confess it. The people soon decided to become a branch of Rolla. I must mention one story that I experienced there. I baptized a child one Sunday afternoon in the presence of several farmers. The conversation soon turned to baptism after the sacred act had been performed. One of them, who had been brought up Lutheran and still wanted to be Lutheran, put forward entirely Methodist wisdom (he had been among Methodists for a long time). He said that infant baptism was a mere ceremony that worked nothing less than regeneration, and denied the baptized children all faith, which only people who had full reason could attain. Then I took a child and placed him in the midst, and asked him whether he thought that this child could believe or not. He answered, "No," and said, moving his whole body, with his arms stretched up, that only he could attain to faith who, like Jacob, wrestled with the Lord in prayer. Then I took the Bible, opened the passage from Match. 18:2, read it aloud, made the necessary remarks that the Lord here expressly said that the little ones believed in him, and added: "I ask you again before the opened word of God, before God Almighty, and before all those who are gathered here: Do you hold that the little ones can believe? He answered again, "No," and repeated his reasons given before. I replied: "You have heard from the Bible that the Lord himself says that the little ones believe in him, but you deny this. On whose side is the truth? It is impossible for both to be true: one must be true, the other must be a lie. Who is the truthful one? Who is the liar? You or the Lord Christ? - Oh no, I will not make my Lord Jesus a liar, for he is the truth himself! he called out to me. - Well then, I took the floor again, you hold that the Lord Christ speaks the truth, accept it from your heart, may it agree with your reason or may the holiest Methodists be against it. And that you may know the truth better and better, "I bill you as a guide a beautiful little book, "Conversations on Methodism" by Dr.

Sihler, which you may study diligently. He accepted it with the words: I will do according to the precept of the apostle Paul: examine all things and keep the best. On the way home, as we were talking about how the Methodists, with their pretended halo and great conscientiousness, so often reject the clear word of God, one of the farmers remarked quite aptly: "The way of conversion, as this Methodist spent it, is actually quite Catholic, since they want to earn the grace of God through their repentance and their struggle, as through good works, and thus do not want to be saved by grace through faith in Christ, but through works.

When I left the people, one of them said to me that they were reformed by nature, but they would be quite happy if they could have Lutheran services; if only no more Methodists would come, by whom they had often been troubled in the past. - I am only heartily sorry that they must still be without the pure preaching of the gospel; but perhaps this region will soon be better settled, which is most likely, since the prairie is really a beautiful, lovely, and above all healthy one, because it is situated high up. It would be good if from time to time, from Gasconade County, from which more and more Germans are moving southward, this region were visited.

That is what I have to report about Rolla and the surrounding area; God willing, the dear reader will hear about it again later. - I did not get beyond Rolla because the railroad did not go any further, so I returned to St. Louis after my first visit. My intention was now to set out for the northern part of Missouri. But God had decided otherwise and had planned a fatherly chastisement for me. The fever, which had often seized me before, now broke out with increased violence, so that I soon had to go to the hospital. It lasted almost four weeks, and when it subsided somewhat, dysentery set in. I do not know whether I contracted it through infection from a man who was sick to death with dysentery and to whom I brought the Word of God in his great distress; in any case, it was destined for me by the good Lord. I will keep silent about its course, only remarking that I felt more than ever how necessary it is that one should not save one's repentance until one becomes ill, and should turn to the Lord Christ in the days of health, since it is not only possible to lose one's senses completely in illness, but even in the possession of one's senses one can be so seized with pain that one is not able to think about any object, neither bodily nor spiritual, for only a few moments. But I also realized how good it is that we have a Lutheran hospital. Far from home and parental care, one nevertheless misses parental care.

care. With Christian love and true self-sacrifice, the attendants strive to ease the pain and dry the tears of the poor sick. The precious Word of God is read and prayers are made to God, the Merciful, so that spiritual care is practiced in addition to physical care. And it is certain that many a one who came here without knowing his Saviour received a divine seed in his heart, which afterwards bore glorious fruit.

I cannot but remember the dear students of Concordia College, who for two weeks, day and night, did not leave my bed and gave me all possible help. May the Lord bless them for it! To him, as well as to all faithful Christians, may our hospital continue to be dear to our hearts! When the illness left me, I recovered more quickly than expected, and so I was able to leave the hospital again on January 2, 1866. Friendly lodging was provided for me in St. Louis with Mr. Pr. B.. Here I remained for a few weeks to pursue necessary studies and to await the passing of the harshest winter cold. On Jan. 26, I resumed my journey and took the Pacific Railroad first to Eureka, a small town 26 miles west of St. Louis. I found the Germans there, with a few exceptions, quite degenerate, but two or three miles from there dwell a number of farmers, who are disposed to establish a Lutheran congregation; to which may God assist them with grace. I then went to GraYs Summit, made a detour across the Missouri River, and then went to Rolla and vicinity, and returned to St. Louis on the 7th of March with a written profession, whereupon I was ordained on the 10th of March in Immanuel's Church.

On March 14 I left again on the North Missouri Railroad for Mexico, eight miles east of where Lutherans live, to whom I had a recommendation. The weather was very cold and stormy, however, so that I could not get a ride there. The only German in town, because he could not keep me himself, directed me to an American hotel. In this hotel I was able for the first time to form an opinion about American beds, namely that they are excellently suited for the summer, but in the winter they create a really just longing for German beds. In winter they arouse a longing for German beds. I was also dissatisfied with the window, because it had broken panes and let the wind whistle through, and had not waited until the warm season, when everyone wants a draft. In the morning I awoke with a severe cold in my throat; the weather was still the same, and so I felt compelled to go on by rail, but before I did so I sent a few lines to the people in the country to get ready for my arrival. At the little town of St. I dismounted, and was met by an

German Catholics, who was also able to give me information about a German settlement about eight to ten miles away. The next morning I set out there on foot. I was warmly received by the first farmer, and soon messengers flew to all sides with the news that a German preacher had arrived who wanted to hold services tomorrow. I preached the following day, which was a Sunday, in the schoolhouse. All the Germans turned out, among them gray-haired men from Hesse, who had come to hear the long-lost Word of God, which now sounded to them like the sweet sounds of home, and which brought many a tear to their eyes, indeed, which they had never heard in this country from a German tongue. In the afternoon we met again at a farmer's, where I had ample opportunity to tell them about the words of God and the history of the Christian church, which they listened to with diligence. Oh it was a beautiful day for me! and a joyful prayer of thanksgiving went up from my heart to God in the evening! -

I was able to grant their request for further services in the month of August, where I then stayed longer than usual, visited the individual families, or rather was fetched everywhere, gathered the young people for singing exercises in order to practice the beautiful rhythmic melodies, which also succeeded quite satisfactorily, and finally preached to them frequently and administered the means of grace.

These people were, as is the case almost everywhere, partly Lutherans and partly unchurched; therefore I saw myself compelled to say many things about the unchurched and the reformed church and to reproach them with the right doctrine of the Lutheran church. How one of them, who was Lutheran in Germany but became unchurched in this country, came to the right understanding again, I will relate here. The same man, still a young man, told me the following: I first came to Illinois, where my relatives live, who belong to the Lutheran church, but there I also got to know many other of my countrymen, who were members of an old Lutheran congregation and often took me with them to their church. At first I liked the beautiful newly built church, but I liked the sermon even more, I listened to the faith of my superintendent, who confirmed me, and of my pious mother, who had always urged me to fear God; only some ceremonies seemed strange to me. When I returned to my relatives, I made known my favorable opinion of this congregation, but was told that I did not understand it, that the Old Lutherans had some very strange things, and that I should only come to their Lutheran church, where I would hear it from their preacher. I went to this church and heard from the preacher at the end of the service that the Old Lutherans (don't be frightened, my dear, by the gruesome!) still had confession, and that they had the

He told me that they forgave people's sins and were therefore half Catholic. I then asked him about his hometown and the superintendent who confirmed him. To the answer given, I replied: "That is wonderful! Show me your hymnal. I opened the complete Lutheran catechism in it and asked: "You have been instructed in this, haven't you? Yes, of course, he said. Also about the main part of the office of the keys? We have learned everything. You also vowed in the Confirmation to stand firm on it? Oh yes! I still think of it today. Now, I continued, think about it very carefully. Didn't your preacher say at the end of the sermon (here I spoke the words of general confession and absolution)? I remember now that he did so, but I had almost completely forgotten it. Thank God that you remember it again. For, listen well, we have just the same and nothing else than what you had in your Lutheran Church in Germany, and yet these peaceful Protestants call us Old Lutherans, teach people terrible concepts of us and try to keep them away from us wherever they can, while some of them do not hesitate to call themselves Lutheran. That is true, he said, I have experienced it myself; I am only angry now that I was so stupid, rather so careless, and did not think better of the matter. But from now on I will hold fast to my dear Lutheran church; I only wanted God to grant that my relatives would also join it. - This was clear proof to me that true Lutherans Christians, when they come from Germany, also want to belong to their Lutheran church here. -

At the conclusion of the last service I held there, it was decided to ask Pastor M. from Macon City to hold regular services; he also fulfilled this request. May God now in mercy continue the good work there.

(To be continued.)

God's visitation over the Steeden proseminary.

With the second half of the past winter, a time of heavy divine affliction has fallen upon our seminary in Steeden: not unexpected, for the Lord has foretold it clearly enough in His Word: "Whom He loves, He chastens" and "If we want to serve the Lord, let us send ourselves to be challenged" and we also want to serve the Lord in Steeden. And yet the challenge came almost unexpectedly, for up to now the Lord has poured out such a rich and uninterrupted measure of His blessing on our seminary in Steeden that, speaking in human terms, we could almost have been tempted to forget His chastening hand. From this the Lord wanted to

mercifully keep us. - We have fallen with David into the hand of the Lord, 2 Sam. 24, 14. He has afflicted us with pestilence. Already in the middle of January three of our pupils fell ill, and in two of them the fever took on a nervous character. We did not think much of it, since we had never experienced much illness in our institution; there did not seem to be any immediate danger to life, and Christians should not make too much noise and clamor about it if it seems as if things are going to be a little gloomy. In mid-February our valley on the Lahn was affected by a great flood, which completely strengthened the harmful influence of the wet weather. Then the fever in our house suddenly took a dangerous turn and became a contagious epidemic. There were few in the whole house who were not soon more or less affected by it. In a short time, and during the first storm, we had ten of our household members who were really ill with fever and in bed, praise God! Our house was turned into a hospital, four rooms were full of sick people. The largest of our rooms was fitted up to receive the fatally ill. It was precisely the most flourishing and strongest of our pupils who were most violently seized by fever and were soon brought to the brink of death. There the otherwise so fresh and spry pupils lay, soon emaciated to shadows, no longer able to speak or speak. But the Lord allowed the temptation that afflicted us to reach its highest peak. It came to the extreme danger of death with our seriously ill; for more than a week they hovered hourly as if in the jaws of death. Those were gloomy days and hours for our house, to have not only one person struggling with death, but so many of them in our midst. All our lessons and usual occupations were suspended, day and night the healthy were at the bedsides of the sick, and our own forces would hardly have sufficed to care for them, had it not been for the loving and self-sacrificing help we received from the Deaconess House in Darmstadt. The pupils also served their sick brothers with Christian faithfulness and spared neither the hardest and most disgusting work, nor the danger of infection, in order to help care for them most carefully. Then the Lord made us walk as in deep waters, and for a long time our daily motto was, "In the midst of life we are embraced with death." And when at last the Lord seemed to hear our supplications and cries, and the immediate danger to the lives of our seriously ill passed, there was still no end to the misery, for the strength of some was so completely broken that it seemed they could no longer recover, and they lay there with miserable whimpering and groaning, but we rejoiced in the great proof of the divine grace that the Lord had given us.

The Lord had heard our prayer and had not snatched away a single one of our beloved sick. Even the doctor often expressed his amazement at God's visible blessing and help over our house.

But the Lord decided to humble us anew and more deeply, so that we would not become proud. Towards the end of March the sickness took a new and second start, and the sickbeds, which had already been abandoned by some of the mildly ill, were filled with fresh ones. And even of these freshly ill, the fever quickly dragged some into mortal danger. Among them was our dear Robert Bischofs from Saxony, who had now gone home. He was an exceedingly strong nineteen-year-old youth, wonderfully gifted in body and soul and equipped for the service of the Lord, as it seemed, before many others. At the same time a faithful, sincerely believing, pious soul. He eagerly helped his sick comrades day and night. When he himself fell ill, we hardly wanted to believe that there would be any danger with him, for he was so physically strong and firm that one could hardly think that he would lie down, and in addition he had such excellent equipment for the future service of the Lord, so beautifully and splendidly adorned and equipped for this purpose before many, how could the Lord break this and throw it away? Almost no one wanted to think of that. But when the illness increased, I did not neglect my fatherly duty to remind the sick man of his possible end, and he received Holy Communion with visible devotion and great earnestness in our large sick room with several of the other sick people who had regained their senses. But the illness grew very quickly. The Lord did a special sign to our beloved bishop as a foreshadowing of the approaching death to which he was to send himself; namely, while all our other seriously ill patients soon lost their senses, he remained in full consciousness until the last day of his life. Thus we were able to stand by him with Christian encouragement, pointing out his approaching end and comforting and strengthening his soul with the word of reconciliation and forgiveness of his sins. He also took this comfort strongly and well at all times, and the Lord gave his soul undisturbed peace. On the last day he sent for me once more, hurrying to his bed to hear God's word from me once more. Then weakness and fever took over. Once again the doctor tried the last means of human science to turn the disease, helping and praying our many were gathered around the sickbed, but in vain. Just as the April storm raged and howled around the windows that terrible night and made almost everything tremble and heave, so the feverish heat raged on in our patient until the flower was killed and blown away from its place.

Now the body rests gently and quietly in our church until its burial in the morning.

We have removed the traces of death from her as far as possible, the white dress adorns her as an image of the beautiful white robe of heaven that the blessed soul now wears, she is wrapped with flowers and wreaths and the head is cheaply adorned with a crown; for we are certain that our dear deceased has conquered and overcome through the blood of the lamb. But for all of us a day of penance and prayer and celebration is announced for tomorrow, for a Christian corpse is nothing other than a seed that is laid in the ground for the future day of the glorious resurrection. In addition to righteous repentance, it behooves us Christians not to lament and lament in disbelief, but to sing psalms and songs of praise to the Lord, who has given us victory over death and hell.

The days of the visitation in our house are not yet over. Six sick beds are still filled; how many more there will be is in the hands of the Lord. Some of the sick are so physically broken that we have to wait and see whether the Lord will strengthen and restore them to such an extent that they will be fit for His service in America, in such a difficult field of work as there. One of our pupils, 17 years old, who is now in his third year into our institution, a very faithful, diligent, and pious student, has lost his higher mental powers so completely that we have to release him to his home country, pending according to the doctor's statement, an uncertain, at least protracted recovery.

May the dear readers remember our affliction with intercession and call upon the Lord with us, that He may soon put a merciful end to our distress, but above all that He may grant us that the same may work a righteous fruit of repentance in all of us and that we may humble ourselves under His mighty hand, so He will exalt us in His time.

Brunn.

To the ecclesiastical chronicle.

Papist Easter Joy. Under the heading "Easter Joy" the following piece is found in the Louisville "Catholic Messenger of Faith" of April 17: "In the ancient times of Christianity it was already a pious (!) custom, after the long quadra-simal fast, to perform amusing games on Easter Day, in order to show the Christian people" that the Catholic Church has its time for everything, that it sometimes wraps itself in mourning, sometimes rejoices, as (?) St. Paul says. Apostle Paul says. These exhilarating games are called frequent laughter. Such an Easter service is held on the Holy Easter afternoon in the schoolhouse of St. Peter's Parish, New California. There, the boys of the St. Bonifacius parish perform the comic play: Der Berliner Eckensteher; the boys of the St. Martinus parish perform: Der Wunderdoktor und die feindseligen Brüder; and the boys of the St. Peters parish perform the play: The Berliner Eckensteher.

Gemeinde: Wie lustige Studenten einen geizigen Wirth anführen, will be performed - so that the laughing muscles will certainly come into activity. The performance is, of course, for the good of St. Peter's Church." - This, then, is the way in which the Papal Church teaches her people to celebrate Easter and to compensate them for the pains of the hypocritical fasting imposed upon her beforehand, . how she substitutes for her people the joyful preaching of the fruit of Christ's resurrection, and how, finally, she extracts money from her people for the edification and preservation of her churches! May God have mercy on them! W.

[Walther]

The Reformed "Evangelist" contains the following little piece in its issue of April 30: "The 'Lutheran' closes an essay with the following, very significant verse: 'I will now and never depart from the letter.' Compare 2 Cor. 3:6." - Now if we compare this passage, we find there the words, "The letter killeth, but the Spirit maketh alive." We would indeed have trusted the Lord "Evangelist" to have more understanding of the words of the Holy Scriptures than he had with his own. Scripture than he betrays with this quotation. This verse from the "Lutheran" fits, as one is wont to say, like a fist on the eye. Does the "evangelist" not yet know that 2 Cor. 3:6 means "letter" law, "spirit" gospel? And has he not yet read that the Lord Himself says: "Till heaven and earth be divided, not the smallest letter shall be divided, nor the smallest tittle of the law, till all be done"? Matth. 5,18. Did Christ speak such a significant word that the "evangelist" thinks he has to remind him of 2 Cor. 3, ss.? Indeed, to use 2 Cor. 3:6 as a proof that one can depart from the "letter" of the Scriptures and follow the so-called "spirit" of Christ, is not a good idea. The Reformed ought to be ashamed of such a dreadful interpretation of Scripture, or rather of its intercourse and perversion, and leave it to the blind rationalists. W.

[Walther]

The Reformed "Evangelist" once again. In the number already mentioned, it reports that on February 18, the Unirt Evangelical Oberkirchenrath in Prussia published a so-called "Memorandum" in which he declares that he cannot permit a separate church government for those who want to remain Lutheran or Reformed in the enlarged Prussia. It is indeed gratifying that the "Evangelist" also speaks out against this intended external ecclesiastical union while the doctrinal and religious differences remain; but when the "Evangelist" says that the so-called high churchism of the Lutherans, that is, their inclination to all kinds of papal things, can better be stopped by the independent existence of the reformed church than by union; indeed, when the "Evangelist" says that it is better for the reformed church to remain independent than by union.

writes: "In the doctrine of the church, all Reformed fathers maintain that the church is invisible, while the Lutherans make the church visible. Even the Oberkirchenrath in this memorandum bases the doctrine of the church on the declaration of the Augsburg Confession, where the church is described as the assembly of the faithful at sermon and sacrament. But an assembly is something visible. But if the Church is visible par excellence, then the whole High Church essence is correct. The false doctrine of the visibility of the church is the root of High Churchism," - so the "Evangelist" thus pronounces grievous errors. When the Augsburg Confession declares the church to be an assembly of believers, where God's word is preached purely, 2c., the church is by no means declared to be "absolutely visible," but, on the contrary, actually invisible; or has the "evangelist" or any man ever seen an assembly of pure believers? Certainly not! He would have to be a swarming spirit, who would consider all his so-called church members to be pure believers, saints, and born-again, with whom no hypocrite was mixed. It is true, moreover, that there are now Romanizing Lutherans who declare the church to be "absolutely visible," but in this very point they have fallen away from the Lutheran church. The Lutheran Church itself has always taught the opposite, and with it all its faithful theologians. But that the Augsburg Confession But that the Augsburg Confession declares pure doctrine to be the distinguishing mark of the true church, proves nothing less than that it considers the church in the proper sense to be a visible assembly; on the contrary, precisely because the church is invisible, therefore, if one wants to find it, one must adhere to this visible and audible distinguishing mark. The conclusion of the "Evangelist" is all the more strange, since several Reformed confessions, such as the Helvetic Confession (II, 17.), the Gallican (Art. 27.), the Belgic (Art. 27. 29.), and others, define the church in a very similar way, and state the marks of it in a very similar way, as our Augsburg Confession. Confession. In addition to this, not only the Reformed Episcopal Church, but also other Reformed parties have enough high-church and hierarchical leaven in their constitution, which our church has long since swept out; only that the last-named parties have a truly superstitious awe of certain innocent ceremonies, of which they think that the bodily pope is in them. Before the "Evangelist" criticizes whole churches and compares them with his own, he should first try to get to know both better. W. [Walther]

The church decided to build a church and then to appoint its own preacher. Both of which the good Lord made her succeed in doing. She has built a beautiful church, 40 feet long, 26 F. wide, 21F. high, with a tower of 52 F.. The pulpit is in the form of a large chalice. Above the entrance is a gallery. The church can seat 200 persons. The cost of the church building amounted to tz2300. The church has a very suitable location on a county road just where a second county road joins the first and runs towards the church. This is St. John's Church U. A. H., in Montgomery County, Ills. showing widely, five miles from Litchfield and ten miles from Staunton. On Sunday Judica, the 7th of April last, the solemn dedication of this church, and at the same time the installation of the new pastor, was performed. Rev. H. Meier, formerly of Centra township, St. Louis Co, Mo, had been called by the congregation, and had accepted the call with the consent of his former congregation. This was quite a day of celebration for the congregation. As the roads had become passable the week before, and on this Sunday the sun was shining quite sweetly: so a large crowd of hearers had assembled. Almost the whole congregation from Staunton was present. Unfortunately the dear Mr. Pastor Muckel could not be present, because a child had died to him the day before. Several members of the congregations in Carlinville and Neugchlenbtck and people from Litchfield and the surrounding area were also present. In the morning at 10 o'clock the celebration began. Teacher Haas of Staunton, with his well-practiced school children, sang a fitting aria before the closed church. Pastor Meier then opened the church with a short address and everyone entered with joy. The church consecration sermon was held by Pastor Heinemann from Neugehlenbeck on Rev. 3, 11. The introductory sermon was held by the undersigned, as well as the confessional sermon, because the appointed pastor had not come. On the gallery the Me- lodeon was played for the Gesaim. The Staunton choir also sang several very well performed songs. The service lasted until 2 o'clock. Because so many had come from afar, and the people live scattered, no further service was held in the afternoon.

May the risen and living Lord JE- sus Christ also build up this congregation inwardly and outwardly more and more and bless the ministry of his servant abundantly. St. Louis, on Easter Monday, 1867.

J. F. Bünger.
Address: kev. 8. nsisr, lütebüslick, Ills.

Conferenz - Display.

The Pastoral - Conference of the Buffalo - District will meet for its next session, God willing, May 27-31, at the residence of the undersigned.
Ch. August Weisel.
Reserve, Erie Co, N. I.

Litterary ad.

The following has just been published and is available from M. C. Barthel in St. Louis for 50 Cts: "The Evangelical Lutheran Church

The True Visible Church of God on Earth," a paper prepared for the proceedings of the General Evangelical Lutheran Synod of Missouri, Ohio, etc. Submitted to print by C. F. W. Walther by resolution of the Synod. - To each of the 25 theses of the book, which contains 168 pages, is appended 1) Proof sayings from the sacred Scriptures. 2) Testimonies from the symbolic books and from the private writings of the orthodox teachers of the Church. As an appendix is added: "Luther's proof that the Lutheran Church is the right old church, but the papal church is a new false church, apostate from the old right church." As certainly as the visible Lutheran Church is not the One Holy Christian Church, apart from which there is no salvation, so certainly is it the true visible Church of God on earth. This is the content of the booklet. Therefore, whoever wants to be healed of "papist" as well as "unionist"! leaven and wants to be firmly convinced and certain that the Lutheran Church is really the true visible Church of God on earth* and who wants to thank God with a joyful heart that he is a member of this Church, let him read this book with attention. B.

Receipt and thanks.

For poor students received from the parish de" Past. Kleppisch at Waterloo 48.W. Don the worthy women's society at Larondret, Mo., 010. Bon the worthy women's society in the Trinity - District at St. Louis 12 sheets, 15 shirts with bosoms, 2 head-kiffen-coverings and 1 Pr. woolen stockings. L. F. W. Walther.

For the seminary hau-hal.tr Ans of the parish of Herr Past. Stülpnagel r from the "dortige" Mühl-Lompagnie 1050 Psd. flour, from G. Knecht 50 Pfd. do., N. Knecht 50 Pfd. do., M. Sinn 50 Pfd. do., H. Köhler 50 Pfd. do. and 1 ham, G. Eckrrt 5ll Pfd. Mchl, W. Maßmann 100 Pfd. do., L. Eckert 100 Pfd. do. By Mr. Rev. Koren of his. Gemeinde 100 DollarS. By Mr. Rev. Dorn from his parish in Port Hudson: u. "w. by L. Schröder 01.50, F. Blackmann 43, W. Stockkamp 41.50, Dreinhöfer St. W. Volte 47, Lehrer Müller 43, W. BLister 43, R. Bälster 44, I. H. Schrhr 45, W. Holländer 1 ham, W. vruhne 1 ham, F. Pleßner 1 shoulder, F. Brenn 2 duhd. Eggs, H. Schröder 3 pst. butter, R. R. 2 pst. butter and 4 Duhd. Eggs, W. Baumana 1 shoulder, W. Haase 2 hams. From sr. Gem. to d. Boeuf Creek: from L. Hemminghaus 10 doz. Eggs, 1 ham, 1 shoulder, P. Kropper 6 doz. Eggs, Mmke 5j doz. Eggs and 1 ham, Ahlmeier 5 doz. Eggs, 1 ham, 1 shoulder, L. Meter 5 dozen eggs, 1 shoulder, Hoppmüller 1 shoulder, Frei 1 shaker, Bogt 1 shoulder, Wittwe Obermüller 2 shoulders, Möhlenbrink 1 ham, Ttmmermrister 1 ham, F. Kapprlman" 41st L. Schröter41. By Mr. Past. Frerking Kindtauf- Loll. by A. Schmidt 42.S0. From Past. Llaus' Gern, by Mrs. Waltke 45, 3 gall. Fat and 3 doz. Eggs, from Mrs. Gering 41. from Past. G. A. Müller's Gem.: from F. Nothdurft 1 ham, 1 shoulder, 10 sausages; W. Wille 1 ham, 1 shoulder; H. Ahrens 1 ham; W. Flügge 1 ham; Lh. Bloß 1 ham. By Mr. Past. Lehman" by L. Köhler 4t. From Past. I. M. Hahn's Gem. 2 barrels of eggs, 3 hams, 1 side of bacon, 1 shoulder, 2 pieces of beef.

For poor students: from the Memphis Young Men's Association 420 for Heinr. Wpneken. By Mr." Past. Bernthal Oster-Loll. of his Gem. 45, through Mr. Rev. Bünger of W. A. F. in Minden, Ill., 410,

A. Trümer.

Church consecration and introduction.

The branch congregation of Staunton, IUS, which by the grace of God had remained steadfast and faithful to the true confession of the Word of God in many a time of trial, had decided to

Changed address r

8. IV. Rävlicer, Llooksr k. 0. Ldeldv tzo., III.



**Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.**

Year 23.

St. Louis, Mo. the 1st of June, 1867.

No. 19.

Discussion about the question: Can a Christian participate in the so-called life insurances?

Conrad: Wilhelm, I only had to come to you once quickly to tell you what I want to do, a wonderful thing!

Wilhelm: Well, what is it? You're really excited.

C.: I tell you, it kept me busy most of the day yesterday and I could hardly sleep at night. This is a really good institution, now widows and orphans can be taken care of, now they don't have to be a burden to others, they don't have to go begging. Now one can leave them a beautiful inheritance, even if one has nothing to bequeath. Now one can think with peace of mind that one may soon die without the family being provided for. Now one can face time and fate with peace of mind; one has something secure under one's feet. - Many beautiful and useful things are being discovered in our time. In former times we did not know such things. There are still people in our community who will do that.

W.: Well, what's the matter with you? Come out with it, and don't act so important. What discovery will it be again? I remember how you told me once, too, with much fire, your joy when you told your wife the

When you bought patent egg powder, you thought you could feed your family eggs in the middle of winter. But what was it? Nothing but thrown away money and spoiled food, and on top of that you had to let your wife laugh at you. You should always look at your new discoveries a little more carefully and calmly first. You're just too hot-tempered a genius.

C.: Please, leave your mockery alone. Something important is at stake here, the happiness of the family. I at least want to do what I owe as a householder and a Christian, that my family is provided for after my death: have my life insured in the New York Life Insurance Company for \$3000. If I die then, I know that my wife will be able to help herself with the large family, the many children, the sick grandmother, and the lame better.

W.: Oh, now I see! The life insurance company agent, who kept me from my work for two hours last week with his chatter and his disgusting importunity, has also been to see you and has really talked you down and put you in the fire. But if this fellow continues to prowl around here in the community for a long time, I will try to have him publicly warned in the community, so that this shameful seduction does not spread like a plague. It is truly appalling, what dangerous traps, snares and

How many are the snares of the devil, to turn men away from the living God; and how many weak, inexperienced Christians, ungrounded in the word of God, are snared and entangled, before they have a second thought.

C.: O, if you want to start preaching, I can preach too. The agent used to be a pastor too, and knows how to set things apart, I assure you. There you would soon be overcome. He told me that because of a chest ailment he could no longer help mankind by fine preaching, so he had decided to become a life insurance agent, in order to remedy the sufferings of his brothers and sisters in this way and to make them happy and content.

W.: I can only get angry at such impudent hypocrisy, and at such simple-minded people who allow themselves to be immediately befuddled by such wretched, pious-sounding phrases.

C.: You act as if you alone were wise and pious. But the agent has left me little books, in which it says, for instance, that the Chancellor of England, Lord Lyndhurst-and such people are not stupid and simple-minded, but probably as wise as you, mark you! - said, "A policy of life insurance is always a sign of wise prudence, and no man of dependent family is free from blame if he has not insured his life." And Benjamin Franklin says, "A life insurance policy is the bil

liest and safest way to provide for the family. It is time our people understood this and practiced it more and more generally." And H. Ward Brecher says: "It was once the question, Can a Christian in good conscience enter into a life insurance society? That time has passed! Now the question is, Can a Christian answer to himself for neglecting such a duty?" And another man says in the booklet published by the "Atlas Life Insurance Company" in St. Louis: "It is the duty of every father of a family, or supporter of dependents, to insure his life; it is a moral duty, to secure the future independence or domestic comfort of the family or dependents; it is also a duty to human society, to provide a home, support, and education for our loved ones, and to prevent them from falling into the pity of the cold world; it is also a religious duty, to provide for those who are dear to us. The consciousness of being assured fills the mind with tranquillity and contentment, and this in turn strengthens the body. All this has the effect of prolonging life and making it a blessing." Thus do such men speak, and now thou wilt in such a denying manner reject such a useful and good work, and make it a sin?

W.: That the world is blind cannot surprise one. But when Christians go blind again, and think and reason and speculate as the world thinks and reasons and speculates; when the spirit of the world drives them again, and they are not even able to distinguish the activity of this spirit of the world from the activity of the Holy Spirit, then it has come far enough, and is very distressing, very bad. And as for those men who are to give you information and assurance as to what is sin or not sin, who are to guide you into the truth, you seem to have quite forgotten what is actually the source from which alone a Christian draws the truth that makes his heart and conscience firm, namely, God's word: "Thy word is truth." Instead of the infallible Word of God, deceitful men are thy leaders and counsellors. And yet the Word of God says, "All men are liars," and the holy Psalmist characterizes all men with the lament, "How they love the title so well, and the lies so well!" - Conrad. I tell you, the Word of God is against life insurance companies, and in spite of all the lords and chancellors of all England, and all the beecbers and other swarming spirits of all America, he does no virtue, no good work, who becomes a member of such a company, but in so doing he does something displeasing to God, he does sin.

C.: That's what you say. O, you can assert many things. But can you prove it? That's what I'd like to hear.

W.: Behold, I had occasion last Sunday evening to talk long and in detail with our pastor about this matter, and he has three reasons in particular why no Christian can join such an insurance company. Have you peace and inclination and earnestness enough to listen to them and consider them?

C.: Well, why not? Bring them out once!

W.: Life insurances are first of all something unnatural, already contrary to Christian feelings, therefore not something "that is good", which Christians should think about (Philipp. 4, 8.), but a thing that already has an "evil appearance", which a Christian should avoid (1 Thess.5,22). For the essence of every life insurance is that the insurers, the company, undertake to pay a contractually fixed capital on the death of a certain person, whereas the insured has to pay them certain contributions (so-called premiums) during the duration of the contract. Thus early death, that is, the shortening of the time of grace, is turned into an earthly source of income, the value of the time of grace is calculated and converted into money, a monetary compensation is demanded, offered, and accepted for the life which God has taken from man! The Christian says: Christ is my life, and therefore dying is my gain; the insured: I am insured, and therefore dying is my gain. According to the laws of almost all life insurances, however, one can insure not only his own life, but also the life of other persons, namely his debtors and those for whom he has become guarantor, thus making the death of his neighbor an object of money speculation. It is clear from this that in life insurance companies it is not merely a question of making provision for the prevention of the lack of one's own in the event of one's own death, but really of estimating the death of a person as a capital and drawing money from it. In every other insurance company the insured, in addition to his regular contributions, puts up something real, belonging to him and in danger, against the capital to be paid out to him in the event of loss, e. g. in the case of fire insurance a house, in the case of marine insurance a ship, etc., but in the case of life insurance something not at all. But in the case of life insurance, something that does not exist at all, namely, life, which the insured no longer has, which God has taken from him because man is no longer to have it; hence these companies should rather call themselves death insurance companies, whereby it would, of course, be made evident to everybody that the insured insures nothing, and that by means of the so-called life insurance companies death, which is the wages of sin, is transformed into a source of money.

to be. All this is something so unnatural that it is contrary not only to the Christian, but even to the natural feeling of an honest man of the world. Therefore the agents of such societies must use all the powers of persuasion in order to overcome the feeling, even of respectable worldly men, which resists life insurance. Other insurance companies present the pecuniary advantages they grant in the most favorable light possible, and eloquently seek to refute those who have reservations about them; the life insurance companies, on the other hand, do not content themselves with this, but also seek to remove the reservations which are raised from many sides against the morality of their institution. How, then, could a Christian participate in an institution that is suspected of being disreputable and immoral even by many respectable worldly men because of its unnaturalness?

C.: The reason does not yet convince me, but I cannot entirely reject it either. It is true that when my wife had listened to the negotiations with the agent for a while, she beckoned me with her eyes to follow her into the kitchen, and when she had me alone, she begged me almost with tears in her eyes not to do it. The good Lord had so far helped us out of all difficulties, and it would hurt her heart to think that I could be taken from her by death, and that this death should then bring her a profit. It would be shameful to speculate on the death of men. One could just as well speculate on the virtue or rather the vice of one's own children. She was surprised that the clever Yankees had not already set up vice insurance companies, where, whenever a son stole or a daughter ran away and became a whore, a capital sum was paid out to the grieving parents to ease their pain and to support the fallen children, who could not immediately find a good home again. - I have had my trouble with the woman, that she only became quiet again. And Lisebeth is a good woman, she can keep quiet when she sees that don't want to hear anything more; but it did worry me a little and made me uncomfortable. But the agent showed me that it was only narrow-minded, wrong-headed sentiment, since it was something good for the family. But it is true that it is not a good sign when money companies also emphasize the morality of their actions; morality must be in danger somewhere. And the fact that Brecher says that the times have advanced so that one can now do something quite freely that one could not do in the past with a clear conscience, is also a recommendation of the matter that makes me wonder.

W.: Do you also want to hear my second reason?

C.: Yeah, call it!

W.: A Christian can't participate in any life...

The St. Louis Insurance Company, for example, does not take part in any insurance company, because such a company is not founded on the principle of love, but only on self-interest, while God's word says: "Let all your things be done in love," 1 Corinthians 16:14. "Let no man seek that which is his, but let every man seek that which is another's," 10:24. It is well known, for example, that the life insurance companies do not take in those who would be most in need of their alleged benefits, namely, the sick and the infirm. The St. Louis Company, for instance, expressly says: "This company insures only vigorous and healthy persons engaged in a healthy occupation." It is also obvious that the poor, who cannot pay their contributions regularly, are also excluded from the benefits of such institutions. It is true that it is pointed out that one insures out of love for one's own; but in the first place this does not apply at all to those who, for instance, have the lives of their debtors insured. On the other hand, the very thought that has now taken possession of many, that one must now seek to protect one's own from need and want after one's death by such institutions, is proof in fact that charity has not grown and proved itself in such institutions, but, on the contrary, that one must take recourse to such means because of the general extinction of love. It has come to such a pass that no one wants to help without asking: What will I get for it? The principle is: Tit for tat! By allowing only those to receive from the common fund who contribute to it and pay their dues, each insured person thereby professes the principle of loving only those who love us, of doing good only to one's benefactors, of giving only to those from whom one hopes to receive. This, however, according to Christ's saying, is the principle not of the children of God, of Christians, but of "sinners" or Heikens. "For," says Christ, "sinners also lend to sinners, that they may receive the like again." (Comp. Luc. 6:32-35.) And such purely pagan being do these lying insurance companies now call, "a moral duty . . . which shall fill thy bosom with peace and pleasure, and thy spirit with joyful rest." - See, the reason for life insurance is as follows: because no one wanted to do good to his poor neighbor out of pure love without self-interest, one had to be careful to invent such practices' by which self-interest could remain self-interest and yet be made a benefactor, the covetous man a covetous man and yet be made a generous giver. Hence, then, life-insurances, unknown to our godly fathers, are an invention only of the time when faith, and with it love, began to decline, until at last, in our day, when the unjust, they have become a thing of the past.

The first life insurance bank was established in the fatherland of money speculation in 1706. The first life insurance bank was established in the fatherland of money speculation, England, in 1706; but it took a long time before those who wanted to be Christians could bring themselves to participate in it. In England, therefore, these institutions did not come into existence until 1762, the time of the beginning of the reign of unbelief, from which time they gradually spread over all Europe and America'. In Germany they did not appear until 1826.

C.: But if life-insurance companies are unchristian, then all orderly institutions of support, which are also found among Christians, such as widows' and orphans' funds 2c., are also to be rejected.

W.: No! For this has quite a different meaning. When Christians set up a support society among themselves, they do so not because each wants to gain by it, but because each recognizes his obligation to help the poor brother and sister or their abandoned orphans and not to let them suffer hardship. For since, when need arises, it is often overlooked and forgotten, or the necessary means of support are not at hand, the Christians make an order according to which money or other gifts of love are to be collected and the possible need of widows and orphans or other poor people is to be investigated, Acts 6:1. The support societies of the Christians also exclude no one in need of support from the same, as far as the means last. There are also no dividends. If alleged Christian benefit societies are not so constituted, they are, of course, no more Christian than life insurance banks, and therefore likewise to be rejected and shunned by a Christian. - But now you shall also hear the third reason why life insurance is utterly reprehensible and condemned in God's Word. This reason will probably not please you very much, because I know how unclear you still are on this question. But for this reason it would be all the more necessary and useful to reproach you with it.

C.: And what is this third reason?

W.: Life insurance companies are reprehensible because, without exception, they are based on the most disgraceful usury, i.e. they lend out the premiums paid at interest, even at interest on interest! in order to make it possible to pay out a considerable sum to the survivors of even those who have paid in only a little when they die immediately afterwards and to be able to grant the greatest possible dividends even to the living insured. The St. Louis Insurance Company says: "Life insurance is the most agreeable investment ... it percolates a lifetime accumulation of capital with interest and compound interest at a proportionate rate.

moderately small outlay." The New York Society urges that the "small sum" be paid in as a premium; "for," it asks, "are you sure that the money will come in to you more than at compound interest in a life society?"-But now, according to God's Word, usury, or the lending of money at interest, is a mortal sin. According to Ezek. 18, 10-13. he who gives on usury shall not live, but because he has done all such abominations, he shall die the death; his blood shall be fine upon him. According to the 15th Psalm, only he who does not spend his money on usury shall dwell in God's tabernacle and remain on his holy mountain, i.e. be and remain a member of the church of the pardoned. Yea, as we have already said, he that lendeth for this cause, that he may be restored, is, according to Luc. 6:34, to be reckoned among sinners, that is, among the heathen. (See also Exodus 22:25, Exodus 3:25, 35, 36, Exodus 5:23, 19).

C.: But that is just what I do not yet see, nor do I yet admit to you, that all taking interest is usury. Yes, to take twenty cents and compound interest is usury; but to take interest allowed by the state is not wrong.

W.: Can the state teach you what is sin or not sin? Do you think you can do anything as a Christian that the state allows? There are states which permit divorces which the Word of God rejects; yes, there are German states which even permit bad houses. Do you think that you, as a Christian, are now allowed to sin against the sixth commandment? Here the state declares boys of 21 years of age to be majorenn, so that they need no longer be subject to their parents. Do you perhaps think that the good Lord will let a 22-year-old disobedient lout go unpunished for the sake of his 22 years?

C.: But where is it written that all interest is usury?

W.: It is written in the Word of God. For every time the word "usury" occurs in our German Bible, it is translated into a Greek or Hebrew word, which means nothing other than to lend at interest. Any person who understands Greek or Hebrew can testify to that. So that Ezek. 18, 13. for instance, actually reads thus, "He that lendeth his money upon interest.... should he live?" Ask your English neighbor, too, what usury, "usur^," actually means, and he will tell you, if he looks it up in his "Webster," that formerly all taking of interest was called usury, but now only the unauthorized taking of interest is called usury. Luther translated the taking of interest by the word "usury," because up to his time all taking of interest was called "usury" in ecclesiastical and secular law. Luther says: "Where one lends money and demands or takes more or better in return, that is usury, condemned in all rights. Therefore

All those who take five, six, or more in a hundred from the money they have borrowed are usurers." What wilt thou say against this? Wilt thou contradict the scripture? Wilt thou set thy head against God?

C.: No, I don't think I want to; but one should also care for one's own.

W.: Do you think it means that his own are taken care of when children inherit the sum insured from their father? Such poor children are to be pitied, for no blessing can rest on this money gained by shameful usury. For do you not already see that it is a sin to take interest from the poor?

C.: Yes, I think that is a sin.

W.: But now I ask you: Do not insurance companies take interest from everyone who borrows from them? And if it were the poorest man, who had been completely ruined by illness and misfortune, he would have to pay the company his interest, or they would deliver him nothing. And such blood money shall bring blessing to the children? There the proverb will soon be fulfilled: As you gained, so lost, and the saying of Solomon: "He who increases his goods with interest ("usury") and excess, gathers them for the use of the poor" (Prov. 28, 8.), that is, neither he nor his descendants will enjoy it; it will not, as they say, come to the third heir, but will be given by God to those who please God, as it is said in Ecclesiastes 2:26: "To the sinner he gives misfortune, that he may gather and heap, and yet be given to him who pleases God." - It is certainly right for a father to take care not to leave his wife and children in distress if he should die prematurely, 2 Cor. 12:14; but he should do this in the right way, and not in the way of usury. He that taketh back more than he gave is a thief. But everyone who enters into a life insurance company does so because his survivors are to get back more than he has put in. This he cannot leave to his own, if he is a righteous Christian, because what they get back more of is accumulated, and that, as the companies themselves say, not only by interest, but also by compound interest, which is quite frightful, although the whole world is now drowned in it. O unchristian care for one's own, which consists in excluding oneself from a usurious society! Such care bequeaths not a blessing, but a curse, which also consumes what has been honestly acquired.- He who wants to leave something to his own, "works and creates something good with his hands, that he may have something to give to the needy," as St. Paul instructs Christians, Ephes. 4:18. 4:18. If God should fail him in this way, let him lie down without sorrow on his deathbed, and say unto his own, Behold, I die, and God is with me.

will be with you!" Gen. 48:21. What of it? - Shouldn't God's hand of mercy be more sure than all life insurances?

C.: Yes, dear Wilhelm, you are right. My heart has become properly frightened. But Wilhelm - I just want to confess it to you, I am already a member, I have already deposited 25 dollars. Do you want me to lose the money?

W.: Yes, give up the money and see the loss as the just punishment for having acted without deliberation, without Christian prudence and caution, without seriousness and right fear of God. Or wilt thou pay a second premium next year, remain a member of this society, and be guilty withal of all the sins of the society committed by the stewards for the purpose of the society? Do you want the shameful principles enunciated in the reports of the society to be added to your account by God? E.g., the following God-denying, faith-denying sentences: "Life insurance, that great institution, is the means of protecting against all the troubles and cares of life"; further, "Insure your life, and go hand in hand with a mighty companion, who has full power to help you in your earthly walk, and effectual means of coming to the aid of the weak, the powerless, the poor, the child in need, the flourishing youth, and the decrepit old age." God's word says, "Cursed is he that taketh meat for his arm." - The whole thing is nothing else than a lottery, a game of hazard, which is all the more gruesome because, so to speak, the time of grace is being played for, and where, by means of a gigantic usury, everyone wins a great deal, 40 to 50 percent dividends in a year. - Do you want to remain a member of this clean gambling society? Do you want to become so chained to the ungodly world that even your own, after your death, will not take refuge in your Christian brethren, but in this, the ungodly world, while the holy apostle wants us to act in such a way that, wherever possible, we need nothing from the world, but are independent of it, saying 1 Thess. 4:11, 12: "Strive to be quiet, and to do your own work, working with your own hands, as we commanded you; that ye may walk honorably toward them which are without, and have no need of them."

Oh, may the Lord Jesus Christ himself, by his Holy Spirit, make the matter clear in the hearts of all Christians, lest, the more death threatens, the more they care for life, the sooner the end of all visible things approaches, the more deeply they become entangled in it, lest, in order to be able to die quietly, they load a heavy stone upon their deathbed and conscience, which may press them in death and extinguish faith like a light in a dark night.

(Sent in by Past. Köstering.)

Lazarus Sprengeler.

(Conclusion.)

My, Lazarus Spengeler's, confession of faith.

"I, Lazarus Spengeler, wish grace, peace and mercy from God, the Father, through Jesus Christ, our Saviour, to every person of Christian standing and name to whom this written notice comes to hand. After I have hitherto been accused by more than one person, and not only by those who are hateful and repugnant to divine truth, but also by those who want to be Christians, on several occasions, secretly and publicly, and in other foreign places by writing, as if I were related to and attached to all kinds of unchristian, godless insanities, and did not stand right in the articles of right, Christian doctrine, or should not believe and keep according to holy, divine Scripture: In good opinion and from the following motives, and certainly for the sake of no temporal honor, glory or other cause, I have added this confession of my faith to my will, in order to give everyone to whom this record may come a guilty account of my faith and of the hope that is in me, as I hereby do most simply and want to confess this faith of mine before God and the world by means of divine grace; so that I may give no one cause to blaspheme the divine word in me near my death (as will happen with my life), and to arouse other good-hearted people, to whom the reason of my faith is unknown."

"First, I confess and believe with all my heart one true God, who is almighty, and a Creator of all things visible and invisible, of heaven and of the earth, from whom, and in whom, as one mighty God and Father, all creatures have their being and estate, and also live and are preserved in him. I believe and confess that in this one divine Being there are three distinct Persons, namely, God the Father, God the Son, and God the Holy Spirit, of one essence, power, and eternity. I believe and confess that I and all men were conceived and born in sins by the fall of Adam, and that the same hereditary sin condemns us all, casts us into eternal death, and separates us from God; where Christ, by his merit, suffering, and death, would not have saved us from such and other consequent sins. I believe and confess that Jesus Christ, the Son of God, the eternal Word of the Father, having taken upon Himself human nature, having been conceived by the Holy Spirit, having been born of the pure Virgin Mary without all sin, has become my brother; that He also was martyred, crucified, and died.

buried and descended to hell, suffered the anguish of death, and felt hell itself; so that I, and all men, being done away with sins, death, and hell, may be reconciled to God, and protected in all distresses and temptations, wherein sin, the devil, and our own flesh, for to draw us, may for to be masters also of all our enemies."

"I believe and confess that apart from the suffering and death of the Son of God, Jesus Christ our Lord, no one can become righteous and just, or obtain God's grace and salvation, or come to the Father or believe in him by any other means, but that the same Jesus Christ, true God and man, is my only satisfaction, holiness, and righteousness. For if works, or any other means, should do this, Christ would have died in vain, as the Scripture saith. I believe and confess that Christ Jesus, as a mighty God, rose again from death on the third day after his death, and also overcame death and hell, and took them captive, so that they might no longer harm us, but that we might be strengthened thereby, and have this certain, firm consolation: How the Father spared not his beloved Son, but let him alone fall for a time, and raised him up again mightily; that he will also spare ours in the fear and dread of death, and bring us out of death into life. I believe and confess that Jesus Christ ascended into heaven, and that he is King and Lord with God over all things, in heaven, on earth, and in hell; wherefore he is able and willing to help me and all believers in all our concerns and needs, even against our enemies and adversaries. I believe and confess that this crucified Christ will come again from heaven to judgment, and that before him all living and dead will be gathered together; where he also, as a mighty, righteous judge, will condemn all those who have not believed, and will make blessed those who have trusted in him, and have committed love and good to him. I believe and confess that the Holy Spirit is not only a true God with the Father and the Son, but also that he has been sent and given to me and to all believers on earth, so that through his action and power we may and should obtain what is necessary for our salvation; That he also may strengthen the weak in faith, help to bear the same infirmities, comfort the troubled consciences, intercede for us; because he is he by whom the Father worketh and maketh alive all things through Christ and in Christ."

"I believe and confess one Christian church or community on earth, which is an assembly of all godly men,

believing and holy people, who alone have one baptism, one faith, one Lord, one God, and one Spirit; who are the body of Christ, born through the word of his holy gospel, who are also governed and sustained by his holy Spirit, and are daily strengthened and fortified in the holy sacraments; Who alone heareth the voice of her bridegroom, and taketh all her understanding captive under the obedience of faith: that no man also can be saved, except he be found in this church, and that outside of this church there is no remission of sins. I believe and confess that by the same Holy Spirit my body and the bodies of all men will be raised again and made alive, and that in the same body and flesh I will see God my Savior. I believe and confess that after the general resurrection there will be eternal life for the pious and faithful, and eternal death for sinners. I believe and confess that the Lord Jesus Christ alone is the way, the door, the light, the truth, and the life; also that he is the only Mediator between God and us, and the High Priest, who without ceasing pleads for us with the Father, but not the dead saints: for otherwise Christ, being a true God, must be less than the creatures, and in his words a public liar: but this is far from my mind, much less to believe and confess. I believe and confess that the departed saints, as the friends of God, who have lived godly lives here and have departed from us in a right trust in God, should be an example and model for us, in whom we should reflect ourselves and follow their faith. Likewise we ought to praise and glorify God in them, who has wrought such great grace in them, and preserved them out of mercy, but not to call upon them for mediators, helpers, and intercessors; for thereby the blood of Christ would be despised, other gods would be set up beside God, and God's glory (which he would not give to any other) would be withdrawn and robbed; but this would be the highest blasphemy. I believe and confess that Mary, the Mother of God, was and remained a pure virgin before, in, and after the birth of her blessed Son; that she also, as a noble creature, whom God by grace has preserved and chosen to be the mother of his only begotten Son, our Lord Jesus Christ, is full of all honor and praiseworthy."

"I believe and confess that in matters concerning the conscience of men, nothing is good, right, or necessary, except what God Himself has prescribed, commanded, and ordained for us, which no man on earth can change or forbear; nor is anything evil or unjust, except what God has forbidden, and which no man on earth can permit or forbear; as, then, the same divine commandments have been given to us by the Lord.

I believe and confess that the things which God has neither commanded nor forbidden by the holy word remain free, and are not subject to any human constraint, law or commandment, as a service of God. I believe and confess that the things which God has neither commanded nor forbidden by his holy word remain free, and by no human compulsion, law or commandment, as a service of God and necessary to salvation, shall ever be made necessary, nor shall the consciences be forced in any way to a guilty attitude toward them. I believe and confess that God wants to impart and daily imparts the treasure of his divine graces, namely the knowledge of his Son JESUS Christ, also the forgiveness of sins, which Christ acquired through his blood, and his Holy Spirit, by a public, external means, namely the oral word and the ministry of preaching, in which he has set such a treasure rich in grace; Therefore I contradict the harmful, erroneous spirits, who despise such outward preaching ministry, and want to push the handing of the oral word out of the church altogether, thinking as if God would act with them and give the Holy Spirit by a special light or revelation inwardly in the heart, without the outward preaching and sacraments."

"I believe and confess that all the works of man, if they be otherwise Christian, good, and pleasing to God, are for God's ears only, for the thanksgiving of benefits received, for the killing of the old Adam, for the benefit of the neighbor, out of love, and not at all for the sake of merit or future reward; and what works are done apart from this opinion, and do not proceed from faith, cannot please God, but are rotten fruit of the evil tree. I believe and confess that infant baptism is powerful as a sign of divine grace, by which God joins himself to us and promises to be gracious to us through Christ and to forgive our sins; for which reason I also strongly contradict the insanity of the red spirits and Anabaptists, who base this salutary covenant sign and sacrament on man's faith and not on God's promise, which nevertheless remains constant and unchangeable. I believe and confess that, as baptism is God's work, in which sins are forgiven and taken away, and we are born again to righteousness and spiritual life: So also the dispensation of the body and blood of Christ in the holy supper is the work of God, whereby spiritual life and righteousness, as bodily life by daily meat, is preserved, nourished, and strengthened, unto the union of Christ with his members, that he may live in us, and we in him, that he also may abide to the end of the world. I believe and confess that in the Most Holy Sacrament of the

The body and blood of Christ are truly eaten and drunk faithful God, who has graciously called me to the light of heites. With Christian patience and surrender to God's at the Lord's supper, under bread and wine, because not this same faith, and has miraculously delivered me from will, however, he suffered these painful illnesses and only does the old man die in us, but also the new man, the darkness of many great errors, in which I have lain looked forward to his end with longing. Once, when he who is one with Christ, must be planted in us, for which deepest before others, I intend to remain steadfast until had recovered a little from a fatal illness, he wrote to his bread and wine could not be of any use; wherefore I also my death and into the pit, I also want to die in such faith, heart's friend, the preacher at the Sebaldus Church, Veit wholly contradict the manifold opinions and "insanities" and to appear before the righteous judge, my only Ditrich, to whom he always opened his whole heart: "I of them that take away the flesh and blood in this supper Saviour JESUS CHRIST, in his last future, I also know have been in the Lord's school of discipline and have of the Lord, and presume to make Christ a liar by an alien that I am certain of my faith from God's Word. And if, in learned there how sweet, how kind and full of mercy the and unfounded mind."

my life, or in the anguish and distress of my death, I Lord is towards all who call upon him in confidence, and "I believe and confess that the use of the sword is should hold, say, and confess anything contrary to this what great comfort, joy and refreshment it is where God lawful and divine, and that authority is a servant of God, confession of mine, (which God, as a faithful Father, will, sustains a Christian in his word until this hour. To the and that the sword is to be used by no one but those who I beseech you from the bottom of my heart, never again Father of all comfort and mercy be glory and honour for have been chosen and ordained for it, in a just and inflict upon me, nor permit me to do,) I will contradict it a sever and ever. As God wills it with me, so let it be done; Christian way; therefore I also contradict the public a public insanity and admission of Satan, now as then, only that it behooves me to submit myself as a clay harbor insanity of those who conclude against God's word and then as now, and never again consent thereto, which to my faithful God. If he wills that I should longer profit and think that a Christian may not be a ruler or wield the hereby testify before God and all men. And although serve other men, then I am ready; but if he wills that this sword. I believe and confess that God, through his Wordsome articles of this confession of mine might be old jar of broken pieces should fall to pieces, then let his and Spirit, governs his members to righteousness, so considered unnecessary, yet for good reasons, lest my favor be done. I ask you most fraternally to entrust me to that he also compels the ungodly by temporal power and adversaries might justly accuse me of any knowing error my lord and faithful patron, Doctori Martins, in his prayers, the sword, so that they do not harm their neighbor, and in any Christian article, I have not omitted to report and and you yourselves to pray God for me. For what power so that the innocent are protected and shielded, although confess them out of necessity. Call thereupon upon God and effect *communio sanctorum* has, I have well felt in the ungodly are not corrected by this, but remain ungodly. my Lord, who is faithful and true, from the bottom of my this my fatal illness. I also want to tell Mr. Philippo And because the pious also remain imperfect in this life, heart, to mercifully impart to me his divine grace, that I Melanchthon and Provost Jonas of my willing service, and they are governed in part by God's Word and Spirit, but may continually persevere in this faith, and depart from faithfully command myself to them.... With this, I in part - and as much as they are still flesh and blood - hence, that I may await the future of my Saviour JEsu commend us all to the protection of Him who said: Fear they are subject to the temporal power that is outwardly Christ with a cheerful, unafraid conscience. Amen." not: the hairs of thy head are numbered." When at last the necessary to them; for although they are not promoted to Spengeler's end of life and farewell from this world. last sickness came upon him, and he felt the approach of divine righteousness by such power, yet Christians, his death, he found the greatest comfort in the words, according to divine rights, are to render obedience to The time was now approaching when our dear Spengeler "The Lord shall deliver me from all evil, and shall help me temporal authority in all things that are not condemnable. was also to go the way of all flesh; the harbingers of to the goodly kingdom of heaven." He passed away after I believe and confess that a Christian is not obliged to be death, namely all kinds of illnesses, already announced many endured sufferings in his hometown of Nuremberg obedient to worldly authority, where it gives him ungodly, themselves some years before his passing. The many on September 7, 1534, at the age of 55 years, 5 months damnable things; and yet a Christian should by no means labors he had greatly weakened his health. "I have now," and 25 days - deeply mourned not only by his hometown resist his authority, whoever it may be, by force or deed, he writes, "served the common city and my lord for forty and many personal Christian friends, but by the entire but suffer patiently for God's sake, or, if it can be done years, and for and for have had such inordinate labor that Evangelical Lutheran Church. without harm to anyone, give way to the force and flee." I myself wonder how it has been possible." Moreover,

"Above all things, however, I wish to contradict the from the very beginning of the Reformation he had been frightful abomination and abuse of the Mass, such as has constantly active in the kingdom of God, had taken the long been held in the Pabstry to be the right Christian use most intimate part in the weal and woe of the Lutheran of the Lord's Supper, and has been used as a good work Church, had written many important letters to honored for the living and the dead, so that the pretended persons, to great lords and princes concerning the Purgatory has been established and confirmed, and, as kingdom of God, had written many witty writings, etc.; no one can deny, a noisy merchandising and fair has and thus, in the midst of his many physical and spiritual labors, he had become ripe for death at an early age. As

"This is the ground of my faith, which I confess by this his weakness increased, the city council of Nuremberg my handwriting before God my Lord, and the whole provided him with his own carriage so that he could ride in it to the city hall, a boon he had more than earned for his hometown. In the last years of his life, severe stone complaints caused him to become fatally ill.

(Submitted.)

The Canada - Synod

...is in earnest. With what, then, with the pure confession? Nothing less than that, but with the false practice that comes from their false doctrine. - False doctrine? what incorrigible people the Missourians are! damnable, in the highest degree! How can the Canada Synod be accused of false doctrine, since it professes "without reserve" the entire symbolic books of the Lutheran Church; it also makes it its duty to "preserve the pure confession of our church." - This it does, to be sure; but "paper is patient," and it has now become fashionable to-day, if one is to gain in reputation among

The Lutherans want to win that one confesses the symbols "without reserve"; and simple-minded people have a blue haze painted before their eyes by this. - Now, that the Canada Synod, notwithstanding its confession of the symbols, 2c. practices falsely, based on its false doctrine, may be clearly proved from its own synodical writings. As may be seen from p. 29 of their last Synodical Report, it was: "Resolved, That this matter - namely, a dogmatic or doctrinal one - be here set aside, because it belonged not before Synod, but before the Ministry."

So, dear reader! The teaching subjects do not belong in the synods, but in the cabinet of the ordained preachers! Even the "licensed candidates" have nothing to do with it, much less the deputies sent from the congregations. - This, however, is not merely a hostile assertion of a Missourian, but the own of the Canada Synod. For in its Synodal Constitution, p. 13, it says in scanty, clear, and unambiguous words, that "the decision of orthodoxy and heresy has been assigned by the Lord of the Vineyard exclusively to the ordained ministers of the Word." - One can hardly believe one's eyes whether it is possible that a Lutheran Synod could so frankly and freely adopt such a genuinely Papist - even Grabauian - doctrine, which is so obviously against Scripture and symbols and Luther's private writings; and yet still be able to claim that it professes "without reserve" the symbols and wants to preserve the pure confession. If we are still to be trusted with a little love, let us judge by love that such a terribly papal leaven comes only from traditional error. But then it is certainly up to the Canada Synod to sweep out this papal, soul-obscurating leaven as quickly as possible, if it wants to lay claim to wanting to be a faithful Lutheran Synod. How much harm has come to the Church of God from this false doctrine, that the bishops alone have the right and power to judge doctrine, cannot be told. For this reason, and because this doctrine is flatly contrary to God's Word, every righteous Lutheran abhors it and flees it like the devil himself. -

Finally, we would like to ask: how the Canada Synod intends to prove that "licensing and ordination also belong to the work and business which the Lord of the vineyard has exclusively assigned to the ordained ministers of the church. For, as is well known, ordination has always been held and used in the orthodox Lutheran Church only as an adiaphoron, and not as a command of Christ; and where anything of "licensure" has been commanded by the LORD of the Vineyard is entirely unknown to us. - These lines are written for the love of truth, and with a hearty wish that the Lord of the Vineyard would bestow upon this His truth one victory after another. X.

To the ecclesiastical chronicle.

"An English Lutheran church has lately been established in our city. The members of the congregation are for the most part confessors, drawn here from the New England and other Eastern States, of this creed, which is perfectly equal to that of the German Evangelical-United Church." - So we read in the "New Gazette of the West" of May 24. Thus our dear city of St. Louis has finally been blessed with a church that calls itself Lutheran, but is in fact unchurched, and that has emerged from the General Synod, which also calls itself Lutheran, but is in fact unchurched. Hopefully, the newly established church will be honest enough to renounce the untrue name under which it came into being, in addition to the truly Lutheran congregations of this city. W. [Walther]

America. The "Evangelist" reports that in 1866 nearly seven hundred murders were committed in the United States of North America! And this is only the number that has been revealed. Verily, it is now as in the days before the flood, after which the law was immediately given. "Whoso shedeth man's blood, his blood also shall be shed by man." Gen.9, 6. Luk. 17, 26. 27. W. [Walther].

A request.

The Lutheran pastor G. von Kienbusch in Halberstadt in Prussia, a faithful confessor of the truth who is warmly united in doctrine and practice with our dear Synod, has again presented to me in a letter received these days the hardship with which he is pressed with his small congregation, and has asked me whether a helping hand could not be extended to him and his congregation from America. Now it is true that just now, even among us, while the sources of income begin to flow ever more sparsely, our own needs increase with each passing day. But the Church is One Body, permeated by One Spirit, the Spirit of Jesus Christ. Therefore, wherever one member suffers, all the members suffer and feel with it. Whether we go on pilgrimage and fight on this side and on the other side of a sea, this does not cancel out our common membership in the body of Jesus Christ; indeed, we are nevertheless members of one another. So I dare in God's name to address myself to those who already give abundantly here, but still have a mite for lacking brethren far away, and to ask them to remember the need of the poor little congregation in Halberstadt. I will refrain from describing this need in detail in order to touch the hearts of my readers, and only assure them that it is indeed a crying one. The most celebrated German poet of the world writes: "Emotion is only founded

to a dark consciousness of similar danger." The emotion and compassion which moves the children of the world to give is therefore based on selfishness. Such emotion is not necessary, therefore, to induce the Christian to open his charitable hand. He is moved to it by the love of Christ and his brethren, so that it is said of those first Christians in Macedonia: "Though they were very poor, yet they gave abundantly in all simplicity. For according to all ability, and above ability, they themselves were willing." 2 Cor. 8:1-3.

Whoever has a gift for the aforementioned, is hereby requested to send it to one of the Synodal Treasurers, if he does not prefer to send it directly to Germany under the address: "G. v. Kienbusch, Lutheran Pastor, Halberstadt, Prussia. C. F. W. Walther.

This year's Western District meetings of our Synod.

Having just returned from the same, we hasten to inform the readers of I. Lutheran. Lutheran readers, until the publication of the highly important and readable synodal report, we will briefly share a few things about it. According to the announcement, the Synod was opened on May 15, in the morning at 10 o'clock, with a solemn service in the Immanuel Church of the congregation of the Rev. P. Beyer at Chicago. As the tremendous sermon, which was preached at this celebration by our dear general president, Prof. Walther, will, by unanimous resolution of the Synod, appear in the "Lutheran" in the near future, it is sufficient here to have called attention to the same, and to have recommended it for reading and faithful heeding. When the Synod had organized itself in the first afternoon session, it turned out that 151 Synod members were present, namely 53 voting, 36 consulting pastors and professors, likewise 27 teachers and 35 deputies. The synod also had the joy of seeing 18 dear guests in its midst, namely 10 from the northern district, 5 from the middle district and 3 Norwegian brethren. Voting pastors were absent 15, consulting 16. Significantly larger was the number of absent teachers and deputies. Newly admitted were 6 congregations, 7 pastors and 7 teachers. After the synodal speech and the annual report of the honorable Mr. President Büniger had been read out, the synod arranged the time and duration of its meetings, each of which lasted three hours, and made the decision that the meetings should always be held in the morning about doctrine and in the afternoon about practical and business matters. Thus, in the five morning sessions and, much to the liking of the many guests who had to return to their congregations on Saturday, also on Friday afternoon, the discussion of the theses on the Lutheran Church, as the true visible Church of God on earth, was continued, which theses had already been presented at the previous year's meeting.

The first two theses were to be discussed in the general synod, but at that time only the first two could be dealt with because of the great amount of business and other matters that could not be postponed. This time the Lord, the faithful God, gave leisure to discuss in detail the third, fourth, and fifth theses, together with the relevant scriptural proofs and testimonies from the symbols and fathers, and the sixth thesis, together with its scriptural proof, and it was indeed a delight to the heart to see how in this way the relevant doctrines were illuminated on all sides, and what great unity of spirit was displayed among all the members of the Synod. In the remaining three afternoon sessions, the first items discussed were those which the Honorable President had recommended for discussion in his address to the Synod, namely, the invitation of the Reading Convention to send delegates to its next session, despite our refusal to join the General Church Council, in order to occasionally debate the doctrinal differences still pending, and then the celebration of the four and a half hundredth anniversary of the Reformation, which will take place this year. Furthermore, a question about the missionary work of resident preachers, who have the opportunity to do so, was settled, and a written report by our traveling preacher about his work in the latter period was read out, and it was decided to include it in our synodal report. After the sending of a letter of thanks and petition to Pastor Harms in Hermannsburg had been discussed and decided upon, the need for the establishment of higher schools for the citizens, which was felt more and more generally, was also discussed, and the time and place of next year's synodal meeting was determined, the synod closed Tuesday, May 21, late in the afternoon, with a heartfelt prayer by the honorable Mr. President. Mightily strengthened by the many spiritual nourishments and refreshments which had been offered to them by this Synod, the Synod members returned to their homes. The rich blessing which the Lord has bestowed upon these meetings will flow over to all who read it attentively and take it to heart through the detailed minutes which the synodal report contains. To the Lord alone be glory, and thanks be to his kind grace!

The Synod of Missouri 2c. Northern Districts.
Holds its meetings this year, g. e. G., June 20, and the days following, at Adrian, Mich.

The synod members, as well as guests who intend to attend the synod, should give Mr. Past. I. Trautmann (Adrian P.-O., Mich.) at least fourteen days in advance of their coming.

Conferenz displays.
The Southwest Indiana Pastoral Conference will meet, g. e. G., June 18, this year, at Bincennes, Znd. P's euel.

The Fort-Wayner Pastoral Conference will hold its next meeting in Fort Wayne from the morning of June 12 to the evening of June 13, inclusive.
L. Dulitz.

Receipt and thanks.

For poor students received, especially for the Brnnn's collected at Mr. Christian Touhsaent's wedding in Philadelphia >4. By Past. Wunderlich collected from the wedding of Herr" I. Schallr's in Town Bremen, Look To., III", >3. by Past. Lehnigk >5 in Bold. From the worthy women's club in the "Zion" - District at St. Louis 3 shirts with bosoms, 6 pairs of undergarments and 9 pieces of handkerchiefs. Bon of the widowed Mrs. Helmsoth in Past. Hahn's parish at Benton Lo., Mo. 6 pairs of woolen stockings. E. F. W. Walther.

One hundred dollars" for the purchase of clothing and linen for poor college students from dear sisters in the Fort Wayne community and from Piqua Road from January 1, 1866 to May 1, 1867. 1867, hereby certifies Fort Wayne, May 1, 1867.

Susann" Sihler.

To have received >100 from Dr. Sihler's Missionary Fund for the purchase of a "Missionary Horse", certified with heartfelt thanks Benton, 6th time 1867. H. Fischer.

Received for the building fund de" s ch u l s e m i n a r s r Don Past. Lothmann's congregation at Liverpool, O., >7.75. by Mr." E. Roschke >61.10. Bon Past. Meyer's congregation in Kankakee, Ill., >>2 75. by Jak. Kopp. Peoria, Ill, >5. Bon Past. P. Rupprecht's gern. of, Rorth Dover, O-, >6. Of Past. Wyneken's Gem. in Cleveland, >130. of Past. Trautmann's Gem. in Adrian >25. of Past. King's Gem. in Liminnati >lt>0. of Past. Aunz's congregation m Eumberland, Ind, >15. summa >365.60. Addison, Ill, May 4, 1867. h. Bartling.

To the Seminary House in Addison: From Past. Schmidt" Gem. in Elkgrove: Don W- Kirchhof's 6 sacks of grain, 1 hog and 2 piglets. Wittwe DrewcS 1 p. wheat, 1 p. oats, 3 p. grain, 3 lbs. butter, 2 shoulder pieces. H. Rresen 1j bush. Bean, ". 1 piece of bacon, 1 p. cabbage. Bro. Miller 2 bush. Wheat, 1 piece of bacon, 1 roll of butter, 1 D. Grain. E. Mödling 1 bush. Potato," 1 p. vegetables. L. Schwakr 1 pc. bacon, 1 p. vegetables, 12 lbs. flour. Bro. Hinz 2 p. oats, 2 p. cor", 1 p. cabbage. Hei". Fedrowitz 1 p. potatoes, 1 p. cabbage. F. H. Busse 1 p. vegetables, 2 p. meat. H. Möhling 1 p. potatoes, 1 s. vegetables, 1 s. cor". H. Bremer j Bush. Beans, 2 S. Corn, 2 S. Cabbage, 1 S. Potato', 1 S. Oats, 1 S. Wheat, 1 Wall. MolassrS. E. H. Engelking 4 bush. Turnips. T. Koehler 1 S. oats, 1 Lsh. Wheat, 9 lbs. meat, 2 S. grain. Lh. Wilke 1 side, 2 p. potatoes, 2 p. grain. Bro. Meier 1 p. wheat, 1 p. potato'. 2 p. cabbage, 60 lbs. meat. Bro. Wickkenkam some beans and cabbage. T. Segers 3 bush. Potatoes. Bro. HenningSmeier 1 p. potatoes, 1 p. corn. Bro. Trute 8 lbs. of bacon. H. Riechert 1 p. potatoes, 1 p. cabbage. H. Hutopp 1 pc. Meat. W. Bul- brand 4 lbs. meat, 111 lbs. flour. H. Hasselmavn 4 lbs. coffee, 6 lbs. baked apples, 6 lbs. sugar. H. Oehler- king >1st F. T. Senne 2s. Grain, 25 lbs. meat, 1 gall. Syrup. T. Nieder">I. N. N. 2 p. grain. Eh. Nacke 1 bush. Potatoes. Bro. Schmidt 4 p. turnips, 4 lbs. meat. W. Brand 1 p. potatoes, 2 lbs. meat, 6 lbs. flour. C. Senne 1 p. grain, 4 lbs. meat. H. Oehlerking 20 p. flour, 1 p. oats, 1 p. grain. H. Senne 20 p. bacon, 1 p. vegetables, 15 p. flour. Mr. Garbisch >2.45. Bro. Busse 1 p. grain, 3 bush. Oats, 1 S. Cabbage, 1 Gall. Molasses, 1 side piece. 40 lbs. flour, 1 p. turnips. H. Busse 1 S. grain, 7 Pounds butter, iz Gall. Molasses, 40 lbs. mebl, 8 sausages. W. Deeke 1 p. grain, 1 p. oats, 1 pc. Meat, 15 Pounds of Flour, Bro. Tbies 1 S. Cor', 1 S. Oats, 1 Shoulder, 1 Gall. Molasses, 20 lbs. of flour. Th. Henjes 1 p. corn, 1 p. oats. C. Stumme 1 bush. Oats, 15 lbs. of meat. L. Rehling 1 p. grain. Eh. Grupe 1 p. grain, 1 p. oats, 1 pc. bacon. R. Wlebr 1s. Kor." Fr. Brauns 25 Pf.

Sp-ck. 1 pc. Meat. L. miller 1 p. cor", 1 bofh. H". fer, 15 lbs. flour, 7 lbs. meat. W. Blume 4 book. Beans, 1 p. grain. M. Bar I S. Potato', 1 S. Vegetable, 20 Pounds Flour, 5 Pounds Meat, 1 Book. Oats. H. Thake 3 bush. Potatoes, 25 lbs. flour, z Bush. Turnip," 1 peck of twine. Wittwe Wille 4 book. Flour, 10 lbs. meat. H. Brinkmana 2 p. cor". Br. Nebel 5 psd. meat, 2tj psd. flour. Br. Lvhring 1 p. kvhl, 1 p. grain, 2 gall. Molasses. Eh. Busse 2 S. corn, 2 E. Oats, 1 p. vegetables, 42 lbs. flour. L. Busse se". and jui. 2 S. grain, 2 S. vegetables, 1 S. potato". Fr. Jiten 1 hog, 1 gall. Molassrs, 2s. Oats, 2s. Cor". Au" of Dunton ward of H. Sirburg 1 S. Mrhl, 1 S. Turnips, 1 St. Meat, 1 p. Oats. L. Katz 3 book. Potatoes, 1 S. Vegetables, 12 Pch. Flour, 1 g. Oats, 1 p. grain. E. Gerten >I. 1 Load Lebensnittel and >9.50 cash by Bro. Nrber. From Past. Bkses Gem. in RuffelSgrove 2 S. oats, 2j S. cor', 1 S. m.hl, s Bush. Beans, 4 Pch. dried Aepfrl, 7 St. Fletsch, 2 St. Soap, 2 Rolls of Butter, 2 Gall. Molasses, 12 cabbages, and 12 LtS. From Fr. Graue in Addiso" 200 Pch. Fletsch, 2 Ferkrl and >10 baar. Bon Pak. Bryer" Ge", in Ehieago >10. Bom Jünglingsverein der Immanuel"-gemeinde there >20. H. Vehrke.

Received in the Raffe of the Western District:

To the synodal treasury "vestl. Dißric-t-r Bon Past. M. Meyers Grm. in Leaveuworth, Aass. lost. >11.03, by Past. M. himself >1st Bom Loneordia District in St. Louis >15.73, Bon Past. Markworth's Ge', at Danville, Ill, >7.40. Bon Past. Hoppes ZtonSgem. tu New Orleans >50th Don Past. Dörmann-St. Petrigem. in Nandvlph Eo., Ill., >11.05, St. Pauligem. >11.91. By Past. Miracle in Ehieago of Mrs. N. N. >1, vou Joh. Bahnhofs >1, by Joh. Fehd >1. Past. FrrrderkingS Gem. in Palmyra, Mo., Easter - Toll. >7.88. Past. Allwards Ge", at Shields, WiSc. of, >5.20. Whose Gem. at Princeton, WiSc. of, >3.80. Past. Wagnr's Gem. tu Pleasant Ridge, Ill, >17.25. Past. Heinemaus Grm. at New Gehlenbeck, Ill, >28.16. Past. Schvensens Gen. ja New Bielefeld, Mo., öfter-Eoll. >18.75. Drßgi. of Past. Roesch's Gem. in Swetts Prairie, Madison E", Ill, >18.55. Past. Biltz's Gem. at Lafayrtte Lv, Mo, >12.30. whose branch gem. there >2.85. Past. Sapper's congreg. at Earondelet >12.13. By himself >5. Past. Joh "s congreg. at Diffen, Mo. >6.35. Bon himself >1. Past. Duprrnrl "s Gem. in Wallace, E. W., >6. Don Teacher Jung in EollinSville >1.

ToLollegeMaintenanceS Fund in St. LouiS: Bon Past. Ficks Gem. in EollinSville >13.90. Bom ImmanuelS Distr. in St. Louis >11. Past. LoderS Gem. in Thornto" Station, Ill, >19.

For inner mission, Do" Past. Ficks Gem. in EollinSville, >7.90. Past. Stephan-Gem. in Ehester, Ill, >8.40. Bon an unnamed" by Past. Schwensen i" New Bielefeld, M", >1. Past. Biltz's Ge", in La- fayette Lo., Mo., >10. Past. F. Schaller's Gem. in Red Bud.Ill., >16.15.

To the Lollege household i" St. Louis, Bon Fr. Rasche by Past. Wagner at Pleasant Ridge, Ill, >5th Don H. Thumau by Past. Roesch, Madison Lo. Ill, >5.

For Past. Brunn's Anstalt: "eburt-sest- Loll. of Joh. Weudler at EollinSville >4.15. Bon Rik. Oellrich, Akron, Summit Lo., O., >2.

To the Lolle Building tn FortWayne: Bon Past. Ficks Gem. tn EollinSville (first broadcast) >49th Past. Ways Gem., Augusto, Mo., >5.15.

To seminary building in Addison, Rev. Schwensen's congreg. in New Bielefeld, Mo. >50th Rev. Hoppe" ZionSgem. tn New Orleans >50th Rev. SapperS Gem. in Laroudelet >42. Past. Biltz'Gem. in Lafayrtte Lo., Mo., >50.75. Drssrn Filialgem. there >27. Past. Ficks Gem. tn EollinSville (first mission) >49.

For poor students: Wedding--Collecte at I. Martin in EollinSville >5.40. On the building of churches in Philadelphia: By Past. Kleist tn Washington, Mo., by Bettkötter, Weh- müller and W. Frieke each >1. Bon Past. Biltz's Filialgem. in Lafayrtte Eo., Mo., >5.70. For Past. Birkmann's Frau Wittwe: Kindtauf.Eoll. bei W. Hesterberg t" Neu Gehlrmbrck, Ill., >4 55. E. Roschke.

Durck vo" ". Wiebusch ". Soh". St. Louis, M".



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23. St. Louis, Mo. the 15th of June, 1867. No. 20.

<p>The latest defense of the Iowa Synod by one of its professors.</p> <p>"Will ye defend God with unrighteousness, and use guile before him?" Thus Job cries out to his dishonest opponents Cap. 13, 7. According to this, it is already reprehensible to make use of dishonest means in defending God and his truth; it will therefore be doubly reprehensible if one makes use of such means in defending himself and his error; but it will be triply reprehensible if one does this in the fight against others. He who undertakes to defend what he has acknowledged to be true and right, or to refute and combat what he has acknowledged to be untrue and wrong, has the sacred obligation to observe even the strictest truthfulness and justice in doing so; if he does not do this, he not only makes himself a reprehensible instrument in God's eyes, but also makes the best cause, which he defends instead of recommending, suspect, and his attacks on the opponent a justification of the latter. But he who, with a conscience that bears witness against him, seeks by stealth to cover up error and injustice before the eyes of men and to make them accept it, commits a most terrible sin. The most frightening example of this in history is that of the "Christian", who was therefore notorious all over the world and was often accused of it by their own co-religionists.</p>	<p>expelled Jesuits. As in many other circumstances, so also in their defenses, as in their attacks, they pay homage to the principle: "The end justifies the means," so that it has become proverbial throughout Christendom to call this principle the "Jesuit" principle.</p> <p>Alas! it cannot be denied, however, that the Jesuits, though they are the real masters in the application of this abominable principle, have more or less obedient disciples even outside the Papacy. There is no need to say how often truth and justice are violated and deceitful cunning is used even in polemical articles dealing with matters of religion and church. In order to assert oneself against experienced irrefutable attacks, one changes one's erroneous opinion, but presents oneself as if one had never cherished it. In order to mislead the reader in his decision as to who is in the right, one conceals or misrepresents the actual point at issue. In order to bring at least the ignorant or those who lack the ability to think sharply and to see through fallacies to one's side, one makes use of all kinds of easily confused sophistries, uses ambiguous words, opposes what does not form a contradiction, places next to each other what is subordinate to each other, compares with each other what has a similarity,</p>	<p>but not in the very point that is to be proven 2c. In order to make the opponent appear as the conquered one, one fights against him what he does not deny at all, nor has he ever denied. In order to be taken for the victor, at least by the short-sighted, after having been defeated, one adopts the boldest language of the victor and speaks of the victory supposedly won over one's adversary as if it were so obvious and so shameful and humiliating for the adversary that one is moved by pity and therefore wishes oneself not to have to pillory the adversary before all the world. In order to be regarded as just and fair-minded in spite of all one's own vituperations of the adversary, one intersperses among the accusations of the worst immorality a well-limited praise and a certain recognition. Yes, in order to save oneself from particularly great embarrassment, in which one finds oneself placed, one returns the opponent's accusation, or probably even helps oneself by falsifying decisive documents. -</p> <p>These thoughts, we do not deny, forced themselves upon us when we read through an essay by Prof. S. Fritschel in the April, March, and May numbers of the "Church Journal of the Lutheran Synod of Iowa," which bears the superscription: "Prof. Walther and the Iowa Synod." We do not mean to say that we have found all the enumerated sins of dishonest polemicists in this essay,</p>
--	--	--

as in Jesuit products; but the same reminded us of them, In this way he tries to help us out of our embarrassment, are antichristian or antichrists in a broader, general sense, and thus belong to the realm of antichrist; our steel and iron over his former so light garment, and now symbols also confess this. But this is precisely the hereafter become apparent by itself.

As much as we would have liked to remain silent on he calls out to us like a hero of the faith, armed on all the essay referred to and to avoid all further public sides and well guarded against every stroke: "It is quite the pope, as a collective term, is not only in a broader, disputes with the Iowa Synod in our papers, the essay is certain that the Pope is the Antichrist; this is not merely general sense, but "in the strictest sense" the Antichrist, written in such a challenging and confusing way for stated in passing, but ex professo and in detail in the that is, that Antichrist of whom Daniel, Chapter 11, and unsuspecting readers, that a reply is virtually forced from Schmalkaldic Articles"-but at the same time he presents Paul, 2 Thess. 2, prophesied. Let us let our symbols speak of this for themselves.

us, if we do not want to leave truth and justice in the lurch a doctrine of the Antichrist actually so called as his own, In the fifteenth article of the Apology, "Of Human and become jointly responsible for the damage that such and that of his Synod, which is in the most direct Statutes in the Church," we first read the following: "The kingdom of Antichrist is actually such a new worship, a voice can cause within our dear church, if precisely contradiction with that of the symbols and of all the devised by men, by which Christ is rejected, as those against whom it was directed remain silent. orthodox teachers of our Church, but which harmonizes Mahomet's kingdom has worship of its own choosing, about his Synod, the Synod of Iowa, 1. its position on this point!

symbols, 2. its chiliasm, and 3. its doctrine of the The following is, in fact, the confession pronounced and pious for God, and do not hold that one is justified Antichrist, in such a way that he uses every piece of their the May number of the "Kirchenblatt" by Prof. S. by faith alone in Christ. Thus the papacy also becomes defense at the same time to attack our Synod. Fritschel, as his doctrine and as that of his Synod: "That a part of the kingdom of Antichrist, when it teaches to obtain forgiveness of sins and to reconcile God by the Lord the adversary has concluded, and thence return conception of the Antichrist as a collective term, but as a commandment of men." Furthermore, since in the 4th personality." Further: "The Antichrist in the strictest sense article of the 3rd part of Luther's book Part of the

(1) The first point on which we have to deal with him, is an individual and will appear at the end." The sentence Schmalkaldic Articles, written by Luther, under the then, is the doctrine of the Antichrist. of the Schmalkaldic Articles: "The pope is the right heading: "Of the Pabstacy," it was said: "until the Pabst

The first thing that fills us up here is that the Antichrist," the Iowa Synod therefore accepts in the sense lifted up his head over all," so it continues: "This piece gentlemen of Iowa earlier, among other things in their that the same is, "more precisely" expressed, "a piece of shows most powerfully that he is the true end-Christ or synodal report of 1865 and subsequent statements in the right Antichrist, that is, quite Antichristian!" antichrist (*papam esse ipsum verum antichristum*, that

their church bulletin, rejected our attacks on their The doctrine, then, of our opponents of Antichrist is is, that the pope is the true antichrist himself), who has unsymbolic doctrine of the Antichrist by saying that this: one must distinguish between antichristian and the set and exalted himself above and against Christ, doctrine did not belong to the fundamental articles of the real antichrist, between antichrist in a broader sense and because he will not let the Christians be blessed without his power, which is nothing, not ordered or commanded by God. That is, to set oneself above God and against Christian faith; indeed, that in former times they antichrist in the narrower or strictest sense; antichristian God, as St. Paul says in 2 Thess. 2:4. Yet neither the themselves went so far as to assert that the principle that and, indeed, quite antichristian for indeed the pope, but God, as St. Paul says in 2 Thess. 2:4. Yet neither the all doctrines occurring in the symbols belong to the not the real antichrist; an antichrist in general, or a piece Turk nor the Tartar do this, as they are great enemies confession seemed to have been invented by us "for the Of it, he certainly is, but not the antichrist in the strictest of the Christians, but let whoever will believe in Christ, sake of the doctrine of Antichrist" (f. "Lutherans," Vol. sense of the word; the real Antichrist is not a collective and take bodily interest and obedience from the XXI, No. 15)-and now? - Now they put themselves on the term, namely, the whole series of popes, and what Christians. But the pope will not let them believe, but high horse and declare that not they, but we Missourians, belongs to them, taken together, but a personality or an saith, Let men obey him, and they shall be saved. We departed from the symbols in the doctrine of Antichrist, individual; this Antichrist in the strictest sense, therefore, will not do this, or die over it in God's name. All this and that we, "who in this question should add to the is not yet present at all, and never has been, but is yet to comes from the fact that he should have been called confession as well as take away from it," nevertheless be expected, and will appear only at the end. supreme over the Christian church by divine right. For

want to accuse them, "who neither take away nor add, That this is not the teaching of our symbolic books, but this reason he made himself equal with Christ and but take the confessional statements as they read, of is in direct contradiction with it, is so clear that it seems above Christ, making himself the head, then lord of the almost foolish to try to prove it. This is known to every church, and finally also of the whole world, and badly Lutheran confirmand who is only reasonably wellboasting of an earthly God, until he was also able to schooled, and whoever takes a glance at the passages command the angels in the kingdom of heaven. in our symbols dealing with the Antichrist will see this Therefore as little as we can worship the devil himself in a moment. for a lord and god, so little can we suffer his apostle, the

I have said, it is only a side-piece to this; for our It is true, not only Luther and all orthodox pope, or" ("*seu*," that is, or what is equivalent to) "end- opponent, it is true, now presents himself as if he had theologians of our church confess on the basis of the Christ, to be head or lord in his regiment. *) For lying never attacked the symbolic doctrine of the Antichrist, holy scriptures. Scripture 1 John 2:18 that all heretics and murder,

and as if he had never in this connection been concerned and spiritual tyrants, especially the Turk, are not to be condemned.

*) This passage is repeated in the Concordia formula of the repetition of the 10th article.

between fundamental and non-fundamental

*) How much we would rather present here the doctrine of the Antichrist from Scripture itself, but the Iowans compel us to show first only what our symbols and our church teach about it. We reserve a thorough proof of Scripture for another time.

To spoil body and soul! that is his papal regiment actually, will remain a subject of false worship until Christ the Lord. Rejecting both the Old and New Testaments, baptism, as I have proved the same in many books." comes in public to judge, let all Christians be warned to the sacrament, the key or forgiveness of sins, the Lord's

Furthermore, in the first appendix to the Schmalkaldic beware of such idolatry." Prayer, the faith, the ten commandments, and even the Articles, written by Melancthon, it says: "Of the power From these quotations from our symbolic books, marriage state, and teaching vain murder and and supremacy of the pope," thus: "Thus also all the anyone who can read can see that the kingdom of fornication? But the pope with us is the right end-Christ; vices, which are prophesied in the Holy Scriptures of the Antichrist is spoken of and taught in a twofold sense, he has the high, subtle, beautiful, glittering devil, who sits Antichrist, rhyme with the pope's kingdom and his namely in a broader and in a narrower sense. In inwardly in Christendom, let the holy Scriptures, members. Scripture are prophesied of the Antichrist, with broader sense, according to the passage of the Apology baptism, Sacrament, and the Holy Spirit, and the Holy the kingdom of the pope and his members. For Paul, first quoted, the kingdom of antichrist embraces all that Spirit, and the Holy Spirit, and the Holy Spirit, and the when he describes the Antichrist in 2 Thess. 2, 4, call teaches "new divine services invented by men," "by Holy Spirit, and the Holy Spirit, and the Holy Spirit, and him an adversary of Christ, who exalts himself above all which Christ is rejected," by which one "supposes to the Holy Spirit. He lets Holy Scripture, baptism, that is called God or worship, so that he sits down in the become holy and pious," and denies justification by faith sacrament, keys, catechism, and the marriage state temple of God as a god, and pretends that he is a god 2c. in Christ. In this broad, general sense, therefore, remain. As St. Paul says, "He sitteth (that is, reigneth) in Here Paul speaks of one who reigns in the church, and according to the Apology, "Mahomet's kingdom" and all the temple of God," 2 Thess. 2:4, that is, in the church or not of worldly kings, and calls him an abominable man of the heretics and sects fighting against Christ and against Christendom, that is, in such a people as have baptism, Christ, because he will devise another doctrine, and that righteousness in him also belong to the antichrist the sacrament, the keys, the holy scriptures, and the word he will arrogate to himself all these things, as if he did kingdom, and in this broader, general sense, therefore, of God; and yet he sitteth (that is, reigneth) in the temple them by divine rights." In what follows, these four also according to the Apology, the Pabstium is not the of God. Scripture, and the Word of God; and yet rules so characteristics of Antichrist are demonstrated in the case whole, but only "a piece of the kingdom of Antichrist!" But masterfully, that beside this he exalts his filthy tal, his of the pope, and then concluded: "Since this is the case, to the question, who is the Antichrist "in the strictest alcoran, his doctrine of men, so above the Word of God, all Christians should take great care not to participate in sense," of whom Daniel Cap. II. and Paul 2 Thess. 2. that baptism, sacrament, keys, prayer, gospel, and Christ such ungodly teaching, blasphemy, and unrighteous prophesied, our symbols declare, according to the himself, are of no more use to Christians, but must by rage, but should depart from the pope and his members passages cited, that this is none other than the pope. For, their own works believe to be saved." XX, 2841.

or followers, as from the kingdom of Antichrist, and curses say the Schmalkaldic Articles and their appendix Johann Gerhard writes: "After the apostasy, the it, as Christ commanded: Beware for the false prophet." repeatedly, the pope is "the right end-Christ or antichrist," Roman Pontifer is the great Antichrist of whom Daniel, *) Hereupon the antichristic heresies and abominations of Latin: "ipsum *verum antichristum*," that is, the true Paul and John prophesied. .. The name Antichrist is taken the pope are enumerated, and finally declared, antichrist himself, who, according to 2 Thess. 2. actually in Scripture either in a general or in a specific sense. In a "Wherefore, though the pope by divine rights had the sets himself above God and against God," which even in general sense this name is given to every one that fights primacy or supremacy, yet let no obedience be rendered the "Turk does not do," that "all the vices prophesied in against Christ: 'Children, it is the last hour; and as ye have to him, because he would maintain false services and Scripture (and especially in 2 Thess. 2.) also rhyme" with heard that the antichrist cometh, and now are become another doctrine contrary to the gospel; yea, let necessity the kingdom of the pope, whose "nature Daniel also has many antichrists; therefore we know that it is the last set you against him, as the right antichrist." The Apology painted," therefore the Antichrist is not to be expected at hour." 1 John 2:18, 'Many deceivers are come into the also, after giving a definition of the Papal Church in the first, but "will remain until Christ the Lord comes publicly world, which confess not JESUS CHRIST, that he is article on the Church, concludes hereupon with the and judges. *)

words, "This definition, which does not rhyme with the This doctrine, then, has always been known by all 2 John 7. In a more particular and proper sense it is used right Church at all, but with the Roman Pontiff's being unsuspicious, pure teachers of our church as the doctrine of a certain distinguished antichrist, and peculiarly wob! is found not only in the Canonists' (papal canon of the same, and has been thoroughly and extensively peculiar among all antichrists, who is called in a distinct lawyers') "books, but Daniel the Prophet paints the expounded from God's Word.

Antichrist in this way." Finally, in the 24th article of the Thus Luther writes to 1 John 4:3: "All other heretics antichrist cometh." (Confess. cath. fol. 581.) The Apology, it says of the abuse of the Mass: "But such are only in certain things antichrists; but this one (the objection of the Papists, that the Apostle calls 2 Thess. 2, idolatry remains in the world as long as Antichrist reigns pope) is the only and true antichrist, who is against the 3. the Antichrist in the singular with the definite article, and remains, for as in Israel a false worship was whole of Christ." IX, 1014. The same: "I do not consider" the man of sin and the child of perdition," that therefore established with Baal, even unrighteous worship was Mahomet to be the" (right) "end-Christ; he does it too the Antichrist must not be a collective name, but a single under the appearance of worship, which God has roughly, and has a knowable black devil, who can person, Gerhard meets, among other things, with the ordained, so Antichrist in the Church has also made a deceive neither faith nor reason, and is like a heathen following words: "'The man' with the article is also used false worship out of the supper of Christ, and yet, as God who persecutes Christianity from without, as the Romans by many Match. 12, 35. Marc. 2, 27. 2 Tim. 3, 17. and 3 nevertheless among Israel and Judah has kept His and other heathens have done. For how can he deceive Mos. 4. the word 'the priest' occurs thirteen times, 'the Church, i.e., some saints, so also has God kept His a Christian who has not read the Holy Scriptures? high priest' three times, and yet not a single person, but Church among Israel and Judah, i.e., some saints, so Scripture, every high priest is meant." (A. a. 0.604.) Glassius still

God has nevertheless preserved his church, that is, some refers to Ebr. 9, 7. where also "the high priest" with the saints, under the papacy, so that the Christian church has article denotes all the high priests succeeding each other in office at the time of the Old Testament, (klilol. s. p. not entirely perished. Although now the Antichrist with the doctrine of the Antichrist. Innocence. Nachrichten. 1725. S. 743. 701.) The objection of the Papists, that the Antichrist will come only in the last times, is beaten by Gerhard

*) Cited in the same place.

*Compare the splendid speech which Gerhard delivered at his doctoral graduation, wherein he shows, among other things, that the Schmalkaldic Articles and the Apology do not, as the Jesuits say, contradict each other in the doctrine of the Antichrist. Innocence. Nachrichten. 1725. S. 743.

The Pope, with his own weapons, writes: "From the fact that it is said of the Antichrist that he will come in the last times, it cannot be concluded that he will reign only a few years before the end of the world, for that it is said in 1 Tim. 4, 1-3, that in the last times there will come some who will forbid to be married and to avoid the food which God has created, this the Papists themselves refer to the Carpocratians and Encratites, who, after all, lived several centuries ago." (Op. cit. 613.)

Quenstedt writes: "The term Antichrist is used in Scripture either in a general and broader sense, or in a more specific and strict sense. Taken in a general and broader sense, it denotes one who, as the same Hülsemann says in his Breviarium, deliberately shakes the character of the person and doctrine of Christ, or who, especially in doctrine, sets himself against Christ and denies him either according to his person or according to his office. Of this kind was Ebion and Cerinth, whom St. John was compelled to write 1 John 2:18 & 22, where that word is used in this sense; also 4:3, and 2 John 7. But in a more particular and strict sense it is taken for that audible and excellent deceiver, or great Antichrist, 'whom Daniel describes as 'doing what he would, and that he would 'exalt and exalt himself against all that is God,' Dau. 11, 36. that he will "honor his God Mausim" 2c., v. 37-39. whom Paul calls 2 Thess. 2, 3. 4. ff. in a rewriting manner the "man of sin, the child of perdition" and the "repugnant one", St. John calls in a precise way the Antichrist or Antichrist and of whom he predicts that he will come 1 John 2, 18. 22. 28. The same is described Rev. 13, 17. and 18.... The Roman Pontifer, after the apostasy, is that great Antichrist of whom the prophet Daniel, the apostle Paul and John the Theologian prophesied;

since everything that those holy men of God attribute to the Antichrist is most accurately attributed to the Roman Pontiff. . . We are not speaking here of the Antichrist so generally called. For commonly or generally every one is called Antichrist, who opposes with obstinacy the doctrine of Christ, as the follower of which he professes to be, in regard to the foundation, in which sense this title is common to all heretics with the Roman Pontiff; but the question here is of the Antichrist specially so called, that is, of a certain excellent and peculiar Antichrist among all Antichrists, who is called in a precisely defined manner the Antichrist 1 John 2:18.... St. John takes the word Antichrist in two ways: 1. from

That great and excellent adversary of Christ, of whom Paul writes 2 Thess. 2; 2. Of all the adversaries of Christ and arch-heretics, as the forerunners of that great ver-...leader. . . We conclude thus: To whom not some, but all and every of the real characteristics and signs, which the Holy Scriptures ascribe to that great and excellent Antichrist, belong. Scripture ascribes to that great and excellent Antichrist, he is the *kat' exochen* so-called Antichrist. But now to the Roman Pontiff belong not only some, but all those and every mark, which the holy Scriptures ascribe to that great and excellent Antichrist. Scripture ascribes to that great and excellent Antichrist. Thus the Roman Pontifer is the *kat' exochen* so-called Antichrist. *)

Again, it should be noted that by the Roman pope we do not mean a single person, but the whole series of Roman pontiffs, especially those who have sat in Rome from the time of Gregory the Great onward. The first sentence of this conclusion is admitted by the Papists. The other sentence is our doctrine, for it is asserted not only in the Schmalkaldic Articles several times, but also in the Apology in the articles "on the invocation of the saints, on both forms of the sacrament, on the mass," and elsewhere, that the characteristics of the Antichrist are absolutely due to the papacy and Roman pontiffs. to the pope." (Theol. did.-pol. IV, 16. col. 1688. sq.)

Now, just to let one of the latest orthodox dogmatists of our Church speak, Hollaz at last writes, as follows: "The name Antichrist is taken in Scripture in a twofold sense: 1. In a general one, for every kind of heretics, who spread false doctrines, contrary to the teaching of Christ, and obstinately advocate the same. Of these John says: 'And now are many antichrists,' 1 John 2:18, which are commonly called the little antichrists; 2. in a more particular sense, and *kat' exochen*, for that eminent adversary of Christ described 2 Thess. 2. which is called, for distinction, the great antichrist. Some authors distinguish between the Oriental and Occidental Antichrist. For the latter they consider Mahomet, for the latter the Roman Pontifer.

*) When one says of a thing or person that it is there-, If the name of a person is "*kat' exochen*", *this is* to say that it is what its name expresses, not because of any analogy or resemblance it has to the thing or person of that name, but in the proper sense of the word, whereas all other persons or things are called the same only because of a certain analogy or resemblance; e.g. in the Holy Scriptures the believers are called "*kat' exochen*". Scripture the believers children or sons of God only because of a resemblance which their relation to God has to that of a child to its father; but Christ is the Son of God. not for the sake of such an analogy, but *kat' exochen*, that is, he alone is the own (Rom. 8, 32.) or actual, the right or true Son of God (1 Joh. 5,10.) himself. When, therefore, Quenstedt, in the above passage, calls the Pabst the Antichrist *kat' exochen*, he means to say that the Pabst is the Antichrist in the proper sense of the word, while all the others, who are also called antichrists, namely the heretics and the Turk, these are only because of an analogy or resemblance which they have with the pope, as the right, true antichrist himself.

We admit that Mahomet has some of the characteristics of the Antichrist, but not all of them. For the great Antichrist sits in the temple of God, 2 Thess. 2:4, that is, he rules in the midst of the church, and he does not, like Mahomet, want it to be completely overthrown, but to be preserved and ruled by him through monarchical power.... By the Antichrist is understood in the Holy Scriptures not a certain individual human person.... Scripture, the Antichrist is not understood to be a certain individual human person, or a single man who is without a successor, and within a few years fulfills all his wickedness.... This is proved by this: 1. The Antichrist was to come, as Paul teaches 2 Thess. 2, 6. 7. when that which held up the establishment of his kingdom, the Roman empire, namely the occidental, would be done away, and he was to last until the glorious future of Christ, according to v. 8. But a human individual cannot remain alive during so many centuries, which lie between the overthrow of the occidental Roman empire and Christ's glorious future. So the Antichrist is not understood to be a specific human individual. During the lifetime of a single human being, the kingdom of the Antichrist could not be planted, nor could the things be "set up" that are foretold in Scripture to be set up. So the Antichrist is not a single human person. That the conclusion is correct is evident. But the antecedent is thus proved: a. Because the kingdom of Antichrist was not to be planted by manifest force of arms, but by false doctrines, which, however, had to be covered up with much cunning under great appearances, and at the same time confirmed by lying signs and wonders, according to the working of Satan to make it appear, 2 Thess.'2, 9. 10:

b. because the deception of the Antichrist was to spread far and wide through the whole world, so that peoples and nations everywhere would be led astray from the truth, Rev. 17:1; all of which cannot happen during the lifetime of one man. *) The great Antichrist is the Roman Pontifer." (Lxnm. IV, 1. cj. 54.55. p. 1327. s.)

This is what our church teaches about the Antichrist according to its symbols and the testimony of its orthodox scholars. Now compare this with what our opponents in Iowa teach. They admit, as we have already stated, that "The Pabstry is

*Others, like the Leipzig theologian Scherz, give the following reasons, that the Antichrist is not a single person, but a collective concept: "That preparation and that secret stirring of the mystery of wickedness, which to a certain extent already began in Paul's time, 2 Thess. 2, 7, the delay of the execution under the still heathen rule, the removal of that opposing obstacle by the transfer of the rule to the Christians, the initial time point of the revelation of the Antichrist, the final time point of the overthrow of the Antichrist on the great day of Christ's future. The beginning of the time of the revelation of the Antichrist, the end of the time of the overthrow of the Antichrist on the great day of the future of Christ. . this cannot (as the Papists say) be included in four and a half years before the last day. Then also the time of the last day might be known with certainty, which Christ denies." (8M. th. p. 845.)

Antichrist and a piece of the kingdom of Antichrist!" but at the same time they assert: "But Antichrist in the strictest sense is an individual and will appear at the end." Of what our Church teaches of Antichrist according to her symbols, they thus teach the very opposite. Our church teaches that the pope is the right, the true antichrist himself, which is precisely nothing else than, as our theologians also expressly say, the antichrist in the strictest, in the narrower, in the proper sense of the word, or *cat' exochen*; the lowaians, on the contrary, teach that the pope is only a piece of the kingdom of antichrist, or antichrist in a general sense. Our Church combats the notion of the Papists that the Antichrist is a single person, and teaches that the right, true, or great Antichrist is a collective term, that is, the whole series of Roman Popes since the great apostasy that took place in the Roman Church; the lowans, on the other hand, deny that the Antichrist is a collective term, and maintain that he is a single person. Our Church teaches that the right, true Antichrist in the strictest sense, the proper, great Antichrist, has already come and been revealed to Christendom by the Reformation; the lowans teach that the Antichrist in the strictest sense will not appear and be revealed until the end. *)

How is it possible that the lowans claim that they agree with our symbols? This is what they try to accomplish: they write: "Because p. 209 of the Apology calls the papacy also a part of the kingdom of Antichrist, and the Apology is just as much a confession of our church as the Schmalkaldic Articles, we combine both passages, explain the more general by the more specific, and say: the pope or the papacy is the right Antichrist, more precisely a part of the right Antichrist, thus quite Antichristian." A clumsier sophistry has hardly ever been made. In the first place, the Apology, in the passage referred to, does not say at all what, according to its doctrine, Pabstism is in general, but it speaks hypothetically, conditionally; it says, after having shown what Antichristianism is in general: "Therefore Pabstism also becomes a piece of the kingdom of Antichrist, so (si) = when) it teaches to obtain forgiveness of sins and to reconcile God by the commandment of men." The Apology, therefore, does not say here at all what it considers the papacy to be, but in order to convince even the papists how frightening it is to obtain forgiveness of sins by the commandments of men, it gives them to consider that the papacy (not the pope, as the lowans falsify the sentence) is then a piece of the kingdom of Antichrist.

*) That the Antichrist has not yet come, but will not appear until shortly before the millennial kingdom, is held by all Chiliasts as firmly as their expected new kingdom. Chilianism is the real reason why all decided Chiliastes reject the doctrine that the pope is the real Antichrist and that he has already come.

Christ, if they taught that. Only a man who does not know how to think clearly, or who is blinded by his bias, will conclude, when a writer says what a thing or person is in a certain case and under a certain condition, that the writer necessarily considers this thing or person to be nothing else and wants to explain it. But if, finally, the writer no longer spoke hypothetically about the same thing or person in another place, but spoke directly, and ascribed more to it there than in his previous hypothetical judgment, only a thoroughly illogical head or a knowing sophist could interpret the direct judgment by the hypothetical one, and want to subtract from the former what was said more in the direct judgment for the sake of the hypothetical one, under the deceptive pretense of "explaining the more general place by the more specific one. Let an example make this clear. Christ saith unto the Jews, "If he (God) called them gods, unto whom the word of God came; and yet the scripture cannot be broken: say ye then unto him whom the Father sanctified, and sent into the world,' Thou blasphemest God, because I say, I am the Son of God?" John 10:35, 36, which the rationalists use to invalidate all the many passages in which Christ declares himself to be the Son of God in the strictest sense; for, they say, Christ here declares that it is not blasphemy when he says, "I am the Son of God," because even men, namely, the authorities, are called gods by God himself through David. That Christ in that passage did not mean to deny that he was in a much higher, in the proper sense the Son of God, that he only makes a so-called conclusion a *majori*, and means to say: if even the authorities, to whom God's word came, can be called gods without thereby committing blasphemy, how much less will it be blasphemy if I, whom the Father has sanctified, call myself the Son of God? - the rationalists do not care. This is just how the lowans deal with symbols. The Apology says: if you papists want to be saved by the commandments of men, the papacy is a piece of the kingdom of Antichrist. With this, the Apology does not want to deny that the pope is the actual Antichrist; indeed, it at the same time gives to understand that, if the papacy bears all the marks of Antichristianity, the pope is of course not only a piece, but the true, real, bodily Antichrist. But even the Apology, like Christ's true divinity in that passage, not only allows this to be concluded, but also expressly states it in other passages. But our lowa opponents do not care for this either. But illogical as it is to extrapolate from the hypothetical proposition of the Apology that the papacy will become a piece of the kingdom of Antichrist if

(2) If the Apology teaches that God is to be reconciled by human commandments, to conclude that the Apology declares the papacy to be only a part of the kingdom of Antichrist, *) it is quite impossible for an intelligent man really to believe that, because the Apology calls the papacy "a part of the kingdom of Antichrist," the confession of the Schmalkaldic Articles that the pope is "the right, true Antichrist himself" means nothing more than that "the pope is a part of the kingdom of Antichrist." Therefore, the confession of the Schmalkaldic Articles that the pope is "the right, the true Antichrist himself" means nothing more than: "the pope is a piece of the right Antichrist, thus quite Antichristian"! He who can produce this conclusion must either be unable to connect or separate the simplest concepts, or only want to fool certain readers with a blue haze, or take all his readers for chickens and geese. He who has even a small degree of understanding, and is able to comprehend simple human speech, knows that by the addition of "the right, the true itself," it is signified that something is what it is called in the proper, narrowest, strictest sense of the word, while everything else that is also called so, is so called only in an "inauthentic," subordinate, derived, general sense. Thus, for instance, Christ says, "I am the right true vine" (H 2/tire^vr H John 15:1.; further, John writes of Christ, "This is the true God" (ö Se<r?) 1 John 5:20. According to Iowa exegesis, therefore, this would also be interpreted thus, "Christ is a piece of the right vine and of the true God, thus right vine and right divine"! Truly, a neat exegesis, which leaves us nothing of Christ but the rationalistic "sage of Nazareth", a quite divine man! **)

But, say the lowans, is not the matter quite different here? Does not the Apology really say expressly that the papacy is "a part of the kingdom of Antichrist"? We answer: First, it is not true that the Apology, as the lowans seek to portray it, says this directly; rather, as has been repeatedly reminded, it says this only hypothetically: "If it teaches by the commandment of men," 2c. On the other hand, she does not, of course, thereby pronounce an error, but an irrefragable truth, since the hypothesis is correct; but what is the truth which she thereby pronounces? - She had said before what in general the kingdom of Antichrist is, in the following words: "The kingdom of Antichrist is really such a new worship, invented by men, by which Christ is rejected, as Mahomet's kingdom has worship of its own choosing, its own works, by which they pretend before God to be the kingdom of Antichrist.

*) According to the well-known" logical axiom: *Conditio nil ponit in esse*.
 **) At any rate, we ascribe to Prof. F. so much sagacity as to see that his alleged union of the Apology and Schmalkaldic Articles is nothing but a sleight of hand; but now that he could not accept the doctrine of the Schmalkaldic Articles, why was he not so honest as to confess this, and to declare that he could only "accept" at best what the Apology hypothetically says?

to become holy and devout, and do not think that one writes: "Truly, it is a distressing business to have to pillory becomes righteous by faith in Christ alone." Now after the Prof. Walther by this confrontation and to convict him of Apology has thus described the antichristian kingdom in the grossest violation of truth. Can we suppose any other general, to which Mahomet's kingdom also belongs, it intention of such mendacious slander than that of making continues: "So also the papacy is a part of the kingdom the large circle of readers of the Lutheran believe that of Antichrist, if it teaches to obtain forgiveness of sin by which Prof. Walther knows is not true, in order to fill the the commandment of men, and to reconcile God. Here, people with abhorrence of the u. s. w. lowans?" - What is then, the simple truth is made known, that of the kingdom it? - Wind, wind, and quite a poisonous wind at that!

of Antichrist in general, the ministry is only a piece. But What is it, furthermore, when Prof. F. writes: "We, who who in all the world will deny this but a Papist? Who will take the confessional statements as they read (!), maintain, for instance, that in Muhamedanism, in the confess with the Schmalkaldic Articles: the pope is the Socinian and Unitarian sects, nay, in all sects, there is Antichrist, and not merely in the figurative sense, but in nothing that belongs to the kingdom of Antichrist? Who the actual sense in which the Holy Scriptures understand will maintain that there is nothing antichristian apart from the term. Scripture understands the expression, he is the Pabstism, that in this sense Pabstism is not a part of the right end-Christ. But because p. 209 of the Apology calls the kingdom of Antichrist, but the whole of it? No one who the papacy also a part of the kingdom of Antichrist, and knows God's word and believes it. But it follows as little from this, that therefore the pope is not alone the actual, the Apology is as much a confession of our church as the right, true Antichrist himself, but only a piece of it; as little the Schmalkaldic Articles, we combine both passages, from this, that the believing Christians are only a piece of explain the more general by the more specific *) and say: the Christendom in general, does it follow that the believing the pope or (?) the papacy is the right Antichrist, more Christians are not alone the right Christians, but only a exactly (!!) a part of the right Antichrist, thus" (probably piece of the right Christians; but: As the believing this is to be still more exact) "quite Antichristian. Our Christians are only a piece of Christendom in general, Missouriian opponents, however, confess even according and yet alone the right Christians and the right to the wording of the doctrine of symbols, that the pope Christendom; so also the Pabst is only a piece of is the antichrist, but they deny the more exact symbolical antichristianity in general, and yet the Pabst is the right, determination, that he is a piece of it, and while they thus true, sole antichrist in the narrower, strictest sense, do away with the more exact (!) indication, which stands Hence, in that passage of the Apology where the in the symbols, they add their more exact determination, kingdom of Antichrist in general is spoken of, Mahomet's which does not (!) stand in the symbols, namely, that the kingdom is included in the kingdom of Antichrist, but in the pope alone and exclusively is the antichrist, and in this the Schmalkaldic Articles, where the kingdom of way corrupt the whole sense of the symbolical Antichrist in the narrower sense is spoken of, the right, statement." We ask: what is this? - Wind again, wind, and true Antichrist himself, is expressly excluded from it. a rather sophistical wind at that. **)

When, therefore, Prof. Fritschel writes that the symbols What is it, finally, when Prof. F., suddenly playing the teach that the pope is "a piece of the right Antichrist," this role of the pacifist, writes at the end: "Wouldn't it be better if our opponents would agree to cooperate with us?"

is an unwarrantable perversion and falsification of our confession. If, to be sure, Melancthon had not been a better logician and such a confusionarius as the

*They do the exact opposite, by explaining the more specific place of the Schmalk. Article by the more general one, or rather by misusing it to distort it.

**"We have seen that only he recognizes the Pabst with our symbols for the right, true Antichrist himself" who recognizes that the Pabst alone and exclusively is the Antichrist in the proper, strict sense. Whoever, on the other hand, thinks that the Pabstium, according to the symbols, is only a piece, not of the kingdom of Antichrist in general (for that is what it is, indeed), but of the kingdom of Antichrist in the narrower sense, is either a born confusionist, or he does not speak his better conviction, and if, in addition to this, he expects Antichrist only in the future, before the dawn of a new glorious dream kingdom, he is a dreamer to boot. - We have already mentioned that in 1561, in a "conception" or memorandum signed by 51 of the best theologians of the time, it is declared: "that the suspicious Lutherans no longer want to consider the Pope as the Antichrist. (Fortges. Sammlung von theol. Sachen von Löscher. 1742. p. 402.)

What is it, then, if Prof. F., after answering our charge that Iowa teaches unsymbolically of the Antichrist, the unsymbolical omissions of his Synod on this Punct

to convene in conferences.... In any case, such an attempt at unification would be more Christian and beneficial than a legion of articles of controversy which, as a rule, make no impression on those against whom they are directed, but only worry and frighten the minds of the simple-minded to whom they come? What is this? - Does Prof. F. really believe what he has written here, why did he not suppress his own article of controversy full of the most sneering outbursts, and rather apply to a "Conferenz"? - Wind! Wind! and what a wind! Guess for yourself, gentle reader.

Incidentally, the way the Iowa interpretation of the symbolic passages dealing with the Antichrist is a characteristic proof of what our opponents understand by "historical understanding," namely, such an understanding according to which the words are not to be understood historically, that is, not as they were understood by the authors and the entire Lutheran church in its best days, but rather are to be reinterpreted by all kinds of sophistical arts according to newer views. For that we despised and reviled Missouriians take the symbolic passages which deal with the Antichrist in the true, good, historical sense, there is no doubt about this even among our opponents, in spite of all the bravado with which they proclaim their victory over us Missouriians.

(To be continued.)

Afterthought.

After the foregoing had already been handed over to the press, we received (as it seems, through the kindness of Prof. G. Fritschel) the "Opinion of the Dorpat Theological Faculty", which the Iowa Synod requested and received. Although the vote turned out as we had to assume, since we already know the most influential Dorpater professor, Dr. Kurtz, according to his peculiar theological direction from his writings, the report was nevertheless very interesting to us. As our readers know, the lowans formerly sought to justify their departure from the Antichrist in the doctrine of the symbols by declaring that one must distinguish between the fundamental and the non-fundamental in the symbols. But the Dorpat professors do not want to know anything about this; they write: "It is true that these articles, according to their relation to the material principle of our church, occupy a different position . . in the whole of the confession. But from this we can in no way derive any justification for distinguishing between any fundamental and non-fundamental articles of the Confession with respect to their significance for the faith and fellowship of the Church. .. The scope of the ecclesiastically valid confession, essential to the faith of the church, can be determined by no other measure than the confession itself." Certainly excellent! Would that the gentlemen of Iowa would take it to heart! What is strange

Furthermore, the Faculty writes: "As far as the doctrine of corpse should be pushed into the oven (!) and left there the Antichrist is concerned, our Symbols, as is well known with constant firing until his body had turned into ashes. (!), do not contain any particular doctrinal article about it. To be sure, they frequently commemorate the relevant prophecies of Daniel and Paul, but not in order to make ahas, however, had reservations about the use of such a confessional statement about them." In this respect wemethod, which is not permitted by the regulations for church. At the same time the two new churches of these themselves more correctly, in that they most decidedlyan inquiry was addressed after the death of theof the Triune God. Unfortunately, Pastor Bernreuther, concede that the doctrine that the Pope is the Antichristandowner in question, however, had misgivings aboutwho had been visiting the aforementioned congregations "is not merely incidental, but *ex professo*" (that is, with theapproving such a procedure, which deviated completely from Eden, did not arrive for the beautiful double intention of symbolically establishing this doctrine) "in thefrom the Christian customs prescribed for burial of celebration. Schmalkaldic Articles." We have here, therefore, a corpses, and accordingly forbade the consideration of Now our dear Lord Jesus Christ, who is highly praised for all the wonders of His goodness and faithfulness which He does for us daily, give His Word to our dear brother Leemhuis with all gladness to speak it, and through his ministry build up the dear congregations to glaring proof of what would become of it if the churchthe deceased's wish. (Sächs. Wöchenbl.) So happened the praise of His glorious name. Amen. were to leave it to those who sign the symbols to excludeAnno 1865 in Christian Saxony. (Pilgrim a. S.) Buffalo, N. Y. F. C. Th. Ruhland. Address: Rsv. L. lieemkuig, ^skkort Llollov V. 0., 6s.tt "r "uZus 6o., R.?. in thought what they, the signers, think is in the symbols, Winkelschänkereien. The Chemnitz Court Officethe Reverend Presidency of the Northern District. Bay City, Mich. on May 31, 1867. John C. Himmler. but is not therein "confessedly" expressed. Just as the lowans find the doctrine of the Antichrist confessedly(Court Officer Friedrich is a man known in wide circles for The address of the l. brother is: Rev. 6. LpeokdLrät, Ledsvainx, 8uron Oo." Niok. expressed in the symbols, and the Dorpatians do not, sohis zealous efforts for the true welfare of the people, L. ieemkuig, ^skkort Llollov V. 0., 6s.tt "r "uZus 6o., R.?. also in regard to innumerable other doctrinal matters, theespecially for the care of the poor) has issued an appeal The Teachers - Conference of St. Louis and vicinity will meet, God willing, July 10-12, at Collinsville, Ill. one would count this out, the other that in. That is enough to the local poor associations of his district to counteract Those who intend to attend are requested to notify Teacher L. Jung, Collinsville, Madison Co, Ill, in advance. for this time, concerning the Dorpat expert opinion.with all possible vigor the evil of the Hopefully, we will find time in another place to"Winkelschänkereien" (taverns) and "Spielgelage" demonstrate in the new Dorpatian theology how the(gambling parties) in grocery stores that has broken out St. Louis, May 27, 1867. A. C. Burgdorf. theory of the "expert opinion" is put into practice. since the new trade legislation came into effect. It says in the appeal: "They secretly and unnoticed undermine family life, they trample on the duties towards wife andsolemnly installed by me at his Lutheran Immanuel child, as well as towards state and community, instead ofcongregation at Sebewaing, Huron Co, Mich, by order of the Reverend Presidency of the Northern District. peace they bring discord, quarrel and strife into the house, ruin health and the ability to work and lead Bay City, Mich. on May 31, 1867. John C. Himmler. inexorably to physical and moral ruin. They are a veritable curse in a community. People complain of diminished earnings and of the insufficiency of their income to meet the needs of the family, the rent of the house, and the taxes; but they often forget that the taverns not only kill many an hour of work, but that many a penny is wasted unnecessarily and taken from the family. Here is an enemy against whom the whole community must stand out as one man; here is a place, where self-government is in its place. Preferably, however, the poor-law societies are called upon to do this; they are composed of the most respected persons in the community, and are as much bound as entitled to seek out the source of moral and material impoverishment, and to block it up as best they can 2c. They will; thereby acquire the approbation of all the better, but they will also acquire the thanks of numerous-families. Therefore with God to the work! Success cannot fail."

To the ecclesiastical chronicle.

A New "Saint". The "Christian Messenger" at Cleveland, the paper of the so-called "Evangelicals," in fine number of May 24, under the heading, "The Albrecht Church," writes: "It will be known to some of our older readers that a church was built years ago in honor and memory of our blessed Albrecht, founder of the Evangelical Fellowship, at his grave on the Mill Brook, Lebanon Co, Pa. It is a decent, good, and durable church, yet perfectly suited to the character of the man of God." So also the sects imitate the Papists in building churches in honor of their saints. This is indeed something new to us, that so-called Protestants do this. How would we "Old Lutherans" of the sects fare if we built a church in honor of our Luther! This would, of course, be censurable to us as wicked popery; but is it anything else with the sects? W. [Walther]

Saxony. On the history of customs. A landowner in O. had expressed the wish in an appendix to his will that after his death his body should not be buried in the usual manner, but should be cremated, and after being turned into ashes, the latter should be put into an urn, but that this should be sunk in a certain place, for which end a retort of iron plates should be made immediately after his death, and such should be covered with fine

Church consecration and introduction.

After Rev. Edo Leemhuis, formerly a preacher at Wolcottsville, Niagara Co., N. Y., and a member of the Buffalo Synod, had, by hearty assent to the result of the "Buffalo Colloquy," manifested his entire unity of faith and doctrine with our Synod, the same subsequently followed an ordinary call made to him by the two Lutheran congregations at Town Ellicottville and Ashfort, Cattaraugus Co., N. I., to the pastorate there, at the same time accepting his

Conferenz - Ads.

It has been decided that a general teachers' conference will be held in Addison on August 7 and 8 in the seminary building, and the brethren in office who intend to take part in it are hereby kindly requested to inform Teacher H. Bartling in Addison of this in good time. H. Leeser, Secretair.

The Teachers - Conference of St. Louis and vicinity will meet, God willing, July 10-12, at Collinsville, Ill. Those who intend to attend are requested to notify Teacher L. Jung, Collinsville, Madison Co, Ill, in advance. St. Louis, May 27, 1867.

A. C. Burgdorf.

Christian F. Junii's ^{brief} history of the Reformation, drawn together from Seckendorf's *Historia Lutheranismi*.

Finally, the 13th issue of this magnificent work has appeared in a beautiful layout, with which issue the first volume of the same is now completed. There is now no doubt that Mr. A. Schlitt will carry out the project of completing this great work. May more and more be found who will take advantage of the opportunity offered to them herewith to put themselves in possession of the best history of the Reformation that has been produced in our Church. The editor now intends to complete the second volume in a shorter period of time, about 6-7 months.

Receipt and thanks.

With gratitude, I hereby certify that Dr. Sihler, out of the funds for inner mission.

5150 for the purchase of a horse and for 'made Autlagen on MissionSreisen erhalten zuhabm.

Larver Eo, Minn. H. Sprengeler, Rev.

To Lollge-H aush alt inFortWayne: From Past. Bode's parish: Bon Kern 2 Bush. Turnips, 17 cabbages. From the branch: Don H. Busse 2 gall. Sy- rup. From Past. Dulitz's Gem. 1 hog. From Rev. Zage's comm.; Bon H. Frofch 1 calf. From Past. Fleischmann's parish r Bon H. Griebel 100 lbs. of pork, 1 bag of oats, 1 p. of grain, \$3 cash. Bon S. Adam 1 pc. of pork. Bon W. Adam 1 pc. of pork. Bon L. Scheerer 1 pc. do. Bon Ph. Dudenhofrr 1 pc. do., 1 p. oats. Bon W. Müller 1 pc. of pork. Bon F. Sost 2 pc do. Bon H. Volker 1 pc do. Bon B. Dokter 1 pc do. Bon Wittwe Gchlaudreff 1 St. do. Bon H. Steiner 1 st. do., 4 peck beans. From Rev. Stock's parish from H. Schaper 6 sacks of grain, 1 piece of pork. From Rev. Stecher's parish 3 barrels of flour, 2 barrels of peas. From Past. Müller's parish in Pittsburg; Kindtauf-Loll. b. Rittmüller *7.50. WeddingS- Collecte at A. Simon 55.65. Deßgl. at D. Kosten 55. Bon H. for the Lutheran Hospital and Asylum in St. Louis; By Past. Lehman" Stahlmann in New York 1 barrel of lentils. From Past. Bernreuter'sfrom Mrs. Friedr. Aschen- brmver thank-offering for happy delivery 51. parish from H. Bauer 53, from L. Bauer 51. from Past. Reichardt'sFrom Past. Schäfers Gem. 52.50. From Past. Besel's congregation Loll. comm. from H. Brueggemann 2 S. wheat, 2 S. grain, 1 S. potatoes, 256.35. More often - Loll. in the Gem. Bethalto 53.30. Deßgl. in Past. sides of bacon, 1 ham. From Past. Schumann's parish 56.50 for theNützels Gem. 52.75. Don Herr" W. A. F. in Minden 510. pupils Goehringer and Fricke. From Past. Köhler's parish 514.50. From It is further acknowledged with hearty thanks for the following gifts: E. G. Frllwock, Kimmundy, Ill, 1 cask of syrup. By Past. StubnatzyBon Mr. W. Barth in St. Louis coffee and sugar to the value of 52. Don weddingS-Toll, at Heeper 53.28, deßgl. at F. Trgtmeier 56.20. Bon Eh.Mr. Heinrcke L Estel 1 set of knives and forks, 1 dozen soup spoons, 4 Diehm 52.-From Past. Michael's parish 2boxes of meat, against 500 lbs,dozen coffee mugs and 2 large soup bowls. Kaffermugs, 4 doz. small some clothing. Don Mrs. Reiz 5 shirts. From P-st. Schaefer'sbowls and 2 large soup bowlsS. From Mr. Steinmeier L Lo. 13 lbs. congregation, Lanesvillr, Ind. 55.

B eri ch ti g un g to No. 14 of the "Lüiheraner": Instead of "vomcomm. in Altenburg, Mo., 1 bush, dried fruit, 1 ham and sausages. Frauzyysrein in Fort Wayne" read "Frauen - Verein, in Past. Stock'sFrom Mrs. G. G. Berg in St. Louis, 4 doz. Pillow cases, 4 pc. sheets. congregation. W. Reinke.

For poor pupils: Hurch PaH. Wryel 520 Easter Eollecte. Dom Frauenverein der ImmanuclSGem. in Rock JSland, Ill, 515. for A. Pohle through Past. Geyer HochzeitS-Eoll. at I. Junghans 55.50. For G. Kröning Loll. by Past. H. Hanser 510.80. For A. Gräbner by Past. Lemke by G. Streeb 53rd Don W. Schroeder 51.50. Bon H. Hafer, Eh. Shaak, F. Engel, Eh. Place each 51st by I. Schroeder 52nd Bon Lh. Goerlach 50 LtS. For G. Ernst by H. Busche 55th For D. Walter by Past. Niethammer 55th For K. Groß by Past. Stubnatzy by Lh. Rose 55 as an offering of thanksgiving for happy delivery. Mr A. Sieving Kindtanf.Eoll. by C. Dettmer in Seeor, Ill., 56. for H. Stürken by an unnamed 55. for E. Dulitz Wedding - Loll. by Scharpenkerger 52.50. Bon Herr.Treichler 52. For the budget; In No. 16 at the end of the receipt, corrigir instead of "displayed"; "sent in" and add 51 more. G. Alex. Saxer.

Received

for the building fund of the s ch u l se m i" a r S: From dm congregations of the following Herrm pastors; Schaller, RckBud, Ill.,Amrein 52. 519.40, Koehler, Leon, Kansas, 521.50, Muller, Lake Ridge, Mich., 55.50, Mennicke, Rock JSland, Ill., 518, Werfelmann, Ledarburg, WiS., 57.66, Sauk- ville 55.44, Grafton 516.67, Bartling, Springfield, Ill., 550, Böse, St. Louis, Mo., 5100, Holls, Lentreville, Ill., 511, Loeber, Thornt. Station, Ill, 535, Schuricht, Petersburg, Ill, 522, Reisinger, Pekin, Ill, 523, Seidel, Quin- ey, Ill, 530.75, Schlechte, Shelbyville, Ill, 59.55, Th. Mirßler, Eole Camp, Mo, 512.25, Tebo 58, Richter, Egg Harbor Eity, N. I., 54, Schürmann, Homestead, Iowa, 510, Keyl, Philadelphia, Pa., 520, Hügli, Detroit, Mich., 540, Sievers, Amelith, Mich, 55 (M. Dollhopf, M. Lutz, G. Lichinger, Ad. Lutz, 51 each, L. Hip, H. Lauglaß, 50 EtS. each), Frankenlust, 510 (B. Koch, 55, W. Heitzig, 51.50, Ehr. Boß, M. Arnold Sr., Joh. Neumeyer 51 each, P. Pound 50 EtS.). From Mr. Past. Reisinger at Pekin, Ill, 51j). By Mr. Kassirer Eißfeldt in Milwaukee, WiSc., 549.60. Summa 5544.32. Addison, Ill, May 25, 1867. h. Bartling.

I, the undersigned, hereby acknowledge receipt of contributions from ToTil t u n s e r G e m r i n d e s ch u l d by dm congregations of the following gentlemen pastors: Mueller, Lake Ridge, 54.15, Hahn, Lake Creek, 515, Stephan, Ehester, 510.50, Hoppe, New Orleans, 518.15, Ottmann, Plymouth, 55°. 14, Sheboygan Fall-, 54.86, Rohrlack-Oshkosh, 514, Reisinger, Pekin, 511, by himself 54, Heitmüller, Rodenberg, 56.60, Weisel, Williamburg, 520, Gross, Richmond, 5.50, SchwankovSki, Lumberland, 510, Saupert, EvanSville, 521.45, Mirßler, Tebo, 56.35, Weyrl, Darmstadt, 513.50, Ebendick, Strattenport, 510-50, Kunze, Lumberland, 56, Fricke, Indianapolis, 535.10, King, Lincinnati, 525, Traub, Trete, 520.89. By Rev. Oestermeier of Morhart 51. By Rev. Brügemann of Heidbränder 51, collected by same at wedding of Ohrrinicke \$2. Philadelphia the 27th of May, 1867.

S. Keyl, Pastor.

Received:

for the Lutheran Hospital and Asylum in St. Louis; By Past. Lehman" from Mrs. Friedr. Aschen- brmver thank-offering for happy delivery 51. From Past. Schäfers Gem. 52.50. From Past. Besel's congregation Loll. in the Gem. Bethalto 53.30. Deßgl. in Past. theNützels Gem. 52.75. Don Herr" W. A. F. in Minden 510. It is further acknowledged with hearty thanks for the following gifts: Bon Mr. W. Barth in St. Louis coffee and sugar to the value of 52. Don Mr. Heinrcke L Estel 1 set of knives and forks, 1 dozen soup spoons, 4 dozen coffee mugs and 2 large soup bowlsS. From Mr. Steinmeier L Lo. 13 lbs. coffee, 12 lbs. sugar, 8 lbs. pearl barley, 7 lbs. porridge. From the L. E. Ed. Bertram.

Received tn the lasse of the eastern district:

For inner mission: Don of the congregation in Philadelphia 524. John William in Iohannisburg 55. For heathen mission; Of the congregation of Philadelphia 54. Bon the school children there 65 LtS. To the synodical treasury: from Mr. Teacher Fecht- man" 52. from the congregation at Washington 512.50. congregation at Strattonport 55.87. Mr. Rev. Sommer 51. For Past. Brunn's Anstalt: Kindtauf-Toll. at Mr. P. Ebendick 513. Bon P. Ebendick 52.35. Bon I. Trapp 55. For poor students: Kindtauf-Loll. at Jak. Ehms 53. Don I. Trapp 52.50 (for St.LouiS). Kindtauf-Loll. at F. Schneider 56.50. (for Fort Wayne). Wed. loll. at F. Schmidt 511.65 (for A. Booth). By Past. T. Körner by some members of the New York Gem. ges. 533 (for L. Hiller). To build a church at Acridentr Don to the congregation at Strattonport 55.85. On "college" construction in Fort Wayne: Bon I. Trapp 52.50. To the Synodal Debt Retirement Fund: Kindtauf-Loll. with Mr. Amelith 54.58, tn Sand- Creek 510. To church building inYorkville: comm. in Frankenlust 510.70, in Amelith 54.58, tn Sand- Creek 510. For Past. F. Rufs; Bon Past. Bermeuther 52. To the Hospital tn St. LouiS: Don N. N. 52. Don Wittwe Fielm 52. To the Lollge maintenance fund in St. LouiS: Gem. New York for March 58.90, for April 5A>85. I. Birkner. New Zfork, May 1, 1867. no. 92 WMam St.

Received tn the lasse of the Western District"-

To the synodal treasury wrstl. District: Bon-er Gem. of the Past. Rauschert. Dalton, IIS., 55th Bon Past. R. Rirdel's ZionSGem. of, Jefferson Lo. of, Mo. of, 59th Bon Past. Baumgart's congreg., Venedy, IIS., 531.03. Bon Past. Gräbner's congreg., St. Charles, M", 524. Bon Past. HollS Gem. of, Lentreville, Ill-., 55. Bon Past. Meunikes Ge",, Rock JSland, Ill-., 510. by Past. Richmanus Gem. of, Schaumburg, IIS., 525. of Past. Heid's Gem., Peoria, Ill-., 517. Bon Past. Eirich's Gem. of, Minden, Ill-., 530.15. Bon Past. Seidels Gem., Quincy, Ill-., 522. Bon Past. Schürmann's Gem., Homestead, Iowa, 54.55. Boa Past. Muckels Gem. of, Staünton, IIS., 513.53. Von Paft. Th. MirßlerSGem. of, Eole Eamp, Benton Eo. of, Mo., 55.W. Don Past. HeitmuellerSGem. of, Rodenberg, Ill., 56.95. rude ring bag of Paft. L. Lochner's Gem. of, Rich, Ill-., 57.50. Easter coll. of the same, 512.50. Of Past. Klocke- meyers Gem. of, Eisleben, Scott Co. mo. of, 55. Lo" Rev. Pvlack's Gem. of, Trete, IIS. of, 524.50. Thanksgiving offering of Lath. Tatje by same, 55th Bon Past. Köstering, Frohna, Perry To. by the same, Mo., 57th by Past. Metz Ge",, New Orleans, La., 513. by the Women's Club in Rev. PwpS Gem., Wasaw, IIS., 52. don Mr. Seitze there, 52. by Mr. Andre" there, 53.75. collected at the wedding of Herm Gerhart Görk in Looper Lo., Mo., 54.30. Bon the Gem. in Central Township, St. LouiS Co. mo., 55.10. Dom ImmanuelS District in St. Louis, mo., 517.75. Don the Revs: Hoppe, Heid, Streckfuß, Mertens, Fick, Mennicke, Geyer, Wagner, Schliepfiek, H. Löber & Wunderlich G 51st; Gräbner, Köstering, E. Nickel, Schürmann, Johannes, Döderlein, Reisinger, M. Eirich, G 52, Früchtenicht 52.50, together 533.50. V. d. teachers': F. Winter, M. Bryer, Krumsieg, Th. Bünger, Ph. Müller, F. Müller, Lhr. Linke, Fathauer, G. Karau, Haase, L. Stein- bach each 51. Köhnke "nd Härtel each 52, together 515.

To the Lollge maintenance fund: Bon Rev. Hahn's cross congreg., Bmton To., Mo., 515. From the Gnn. of Past. Streckfuß, Grand Prairie, Washington Lo., Ill., 518.55. of Daniel Stork by dmselbm 53. of Past. Way Ge",, Augufta, Mo., 55.15.

To the S-nodal - M issionskasse r of Past. Gräbner's congregation, St. Lharles, Mo., 59.15. Of the school children of Teacher Bünger, Chicago, Ill-., 54.35. Of the school children" of Teacher S-Lücke in Chicago 52.75. Of Past. Metz' congregation in New Orleans, collections from December 1866 to May 1867 543.65.

For inner mission: from Rev. Gräbner s congreg. in St. Charles 510th Boa Jak. Kopp by Rev. Heid, Peoria, Ill-., 55th Bon dm school children of teacher- Bartling, Addison, IIS., 54.78th Collected on Aug. Gravelmann s infant baptism, Marshal Co., Iowa, 53.10.

For Paft. Brunn's institution: Bon N. N. by Paft. Graves, St. Lharles, Mo., 52. collected to Wilh- Messenger's wedding, Rich, Ill-., 56.

To" seminary building in Addison; Don Paft. Metz' Gem., New Orleans, La., 558.

To the Lollge household treasury at Fort Wayne: Bon G. Topper, Mobile, Ata., 51.45. Bon Past. Heitmüllers Gem. of, Rodenberg, IIS., 57.36. Boa Past. Metz' Ge",, New Orleans, La. debit, from deck. 1866 to May, 1867, 519.95. Vo" W. A. F. at Minden, Ill-., 510.

For poor pupils inAddison: Of the same, 510.

For poor students: Bon Mrs. Joh. Meyer, Looper Lo., Mo., 51st Ges. on Karl Harte"-Wedding, New Well-, Mo., 55.10.

On the building of churches in Philadelphia, Bon Rev. Metz's Gem., New Orleans, La., 531.25. Of Rev. Baumgart's Gem., venedy, Ill-., 527^1.

For Rev. Lange's Gem. inHumbold: Don Past. Heiarmann's Gem, New Gehlrnbeck, IIS., 57.10. Sd. Roschke.

Changed address r

"s. 1". Limmlsr, Iravkeiüusd, Laßivnw Oo., Nioü.

Drnckby A. Wiebusch & Son. St. Louis, Mo.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23.

St. Louis, Monday, July 1, 1867,

No. 21.

(Sent in by Dr. W. Sihler.)

Which congregations should be supported in their church building?

Now, more often than usual, requests come from younger and smaller congregations to older and larger ones to help them with their church buildings. Now these latter, according to love, should always be willing to grant the requested support; but, as wisdom is the eye of love, it is no more than right that the circumstances of the requesting sister congregation should first be carefully considered.

For these circumstances are not infrequently of such a nature that it would be unwise, indeed, if viewed more closely, even contrary to true love, to grant the help sought. Thus, for example, it is sometimes the case that the congregation which seeks assistance knows no other reason for its request than that it is still small and poor. If this be the case, let them do as the older, more numerous, and comparatively more prosperous communities did when they were still small and poor. These first built log houses in the country, perhaps making do at first with thick boards resting on trestles instead of benches with backrests. Instead of a pulpit and an altar, they were content with a raised platform and a simple table covered with a blanket. The pure

Word and Sacrament also sanctified these places, and the petition, prayer, intercession, and thanksgiving of the faithful also found and struck the heart of God from here, for his eyes look after faith, and he does not look at the building, but at the heart. Yes, some of the older brethren have certainly experienced that those times of poverty and hard work, when their church children gathered in the poor little log church on Sundays, were rich for them through the spiritual blessing in heavenly goods, and that they were much more joyful, receptive, and thankful for God's word then than later, when they became more numerous and wealthier and built themselves beautiful churches.

But if the narrow log church could no longer hold the number of listeners, they built a larger one, depending on their circumstances, and made it somewhat better, depending on their good or bad ecclesiastical taste. But it did not occur to them to call on the help of other older and wealthier sister congregations. After all, if a single farmer could build a larger barn, stables and a better house for his own needs after he had won more arable land from the jungle, how could forty to fifty or more not be able to build a new, more spacious and better church?

To such an example, then, have the now

The churches in the north and west in particular are smaller and poorer congregations, and they will do better than if they were to try to acquire beautiful brick churches through outside help. For it is a matter of faith and honor that each congregation, on average, builds its own church according to its circumstances, and that each individual member of the congregation does his best to do so. It would not be in keeping with pastoral love and wisdom for the pastor to direct the attention of his parishioners to outside help. Rather, it is his duty to encourage individuals in an evangelical way to take this work of faith into their own hands; and it does not behoove him to become sensitive or despondent if, in doing so, he encounters from time to time fearful, small-minded, worldly-minded, even coarse and disruptive people; These are usually rather brittle when the congregation has decided, because of the increasing immigration into their region or because of their visible increase from within, to build the new church larger than the present population of the congregation requires.

Just in such a case it would be very badly done if the pastor turned away from those who were brittle at first, or led out angrily against the rough ones, or went away in badly concealed sensitivity and offended self-love. There-

It is in accordance with the love of Christ and the evangelical nature that he should neither be angered nor despondent by such a demonstration, but should seek to put them to a salutary shame by his suffering over the naughtiness of their flesh. Many a one, as experience proves, is already won by this means, and made willing out of an unwilling one. And if the pastor knows how to paint the love of Christ for their souls and the glory of the gospel and their Christian vocation before their eyes and put it to their hearts, some will be won over even more than the contribution they willingly make.

If, without urgent and compelling need, a smaller and poorer congregation too hastily takes recourse to larger and more well-off sister congregations for its intended church building, in order to support them in it, this is not beneficial, either for itself or for the congregations approached for help. For as far as the former is concerned, the faith and love of the congregation in question are deprived of the opportunity to be more vigorously active and to attack more sharply the lazy, timid, stingy flesh. And this is especially the case when the congregation, in anticipation of outside support, plans from the outset to build its church more expensively than necessary. Then these and those members of the congregation, according to the traditional virtue of the old Adam, for whom taking is more blessed than giving, immediately turn their eyes to the expected contribution from outside, instead of acting in faith in procuring their own contribution, trusting in the living God and, contrary to the arithmetic of the old Adam, offering something more than they can comfortably spare or have in their pockets. Thus they are not strengthened in faith and love, but weakened.

As far as the addressed congregations are concerned, the petitioners often do not consider that these larger and wealthier congregations also have larger current expenses; for partly they have to "maintain" several ministers in the preaching and school office, to prepare new buildings and to keep the old ones in good condition, and partly it is primarily incumbent upon them to take care of the salaries of the teachers at the church educational institutions of our synod.

However, there are cases where it is in accordance with Christ's will and love that especially the larger and better-off congregations are obliged to give strong support to the distressed sister congregation for the building of a church.

One case is where, in so-called unirite or evangelical congregations, the originally Lutheran but smaller part, by God's gracious providence, comes to recognize the pure Lutheran doctrine and the Scriptural unrighteousness of the Union, and the previous Lutheran congregation, by God's gracious providence, comes to recognize the pure Lutheran doctrine and the Scriptural unrighteousness of the Union.

The church is a community, and the parish is a community, so the parishioner spends, but thereby also loses his right to the church building, and no less to the school and parsonage, if these are available. This happens mostly in cities and often in larger ones. There it is usually impossible for those who have returned to their orthodox mother church to build their own church from their own resources, after they have purchased the usually already expensive building site. Since these Lutherans have voluntarily given up their share of the former church property only for the sake of the confession, it is in accordance with faith and love for the Lutheran sister congregations to assist them in obtaining their own church; on the one hand, in order to strengthen the faith of these needy brethren through such a work of love, and on the other hand, to help them gain possession of their own church as soon as possible. Here it is important for the congregations addressed to be cheerful, quick, and abundant givers, and not merely to sympathize with the suffering member, but to lift up the suffering through active love and transform it into well-being and joy.

Another case is as follows: It may happen, for example, that in a large seaside city in the East, where many immigrants land, a small Lutheran congregation has an awkwardly situated little church that is barely sufficient for its own needs and is not suitable either to attract Lutherans living nearby or to offer Lutheran immigrants who do not travel on immediately the opportunity to hear the pure Lutheran doctrine. In such a case, it is also in accordance with love to help such a small sister congregation to gain possession of a larger and better situated church.

Similarly, a smaller and poorer orthodox Lutheran congregation in a larger city, in the midst of larger and richer so-called Lutheran congregations, which are not particularly strict about doctrine and discipline and have a good portion of lodge brethren among them, could be pressed down by an indebted debt burden that it cannot completely throw off by its own strength. In such a case, too, it is in keeping with love to willingly and cheerfully assist the suffering sister congregation, according to the words of St. Paul: "Bear one another's burdens, and you will fulfill the law of Christ." Gal. 6:2.

But where no such or similar case takes place, there it is not sinned against love, as already proved above, not to give the help sought.

after we have been so devastatingly carried away by the leaders of the Ohio synode. Our little pamphlet published a few years ago was followed by the annihilation sentence from the pen of the Columbus theological Goliath: "We deny everything that has reference to us in the sense in which the writer evidently wants it understood."

Our last historical advertisement in the "Lutheran" set the whole Columbian scholarly world in motion, and that thus, from two firesides, the "Kirchenzeitung" and the "Standard," death and ruin strolled against us. Prof. Lehmann made me a "thanmaturge," a miracle-worker, probably in order to cover himself with all the more fame by destroying me. With their own erudition, both professors passed over the facts and treated only my motives in order to get to the root of the matter as deep thinkers and to destroy me from the bottom up. In the process, Prof. Lehmann made fun of my lack of erudition, so that whoever had the damage got the mockery on top of it. So after I had been hacked, stabbed, smashed, and torn to pieces, another knight suffering through active love and transform it into well-of sad shape came from Indiana and gave loud testimony that I had been taken away, and began to kill the slain man again. Moreover, like a second Shakespeare, he had put the matter, as well as the affairs of my community, into dramatic form, with which he carried away everything, although he strongly slandered my community.

As for what is now to be communicated, it is certainly difficult not to write a satire. And old Horatius, if he were still alive, could certainly not refrain from doing so on this occasion. But we leave it to another, a scholar; since "Prof. Lehman," because he can write competent theological treatises, as the "Kirchenzeitung" shows, likes to measure himself only against such. Whoever, therefore, wants to and must write the satyr, let him write it after all, but it must be a scholar, so that a scholar can also answer.

The matter against secret societies had gone so some time ago in the Ohio Synod, as the reader will well remember, that the English District felt its rights infringed because it should not admit preachers belonging to secret societies into its Synodical Union, which made it somewhat intractable. In order to bring the matter back into the same, a delegation, consisting of Professors Lehmann and Loy, was sent to the same by the General Synod. This delegation now made the following report to the General Synod at its last meetings, as contained in the "Lutheran Standard," May 15, 1867:

... "The District as such received us with brotherly kindness. What happened ... can be seen from the attached resolutions,

(Sent in by Rev. K. Eirich.)

Testimony against secret societies on the crab walk within the Ohio Synod.

The reader will probably wonder that we should dare to go any further into the above matter.

which are taken from the negotiations. We would have been pleased if the resolutions had been clearer and more direct, but we are of the opinion that, if they are well understood according to their letter and the personal assurances we have been given, they say what is desired, and although they are not decisive, they nevertheless lead to the right result. These resolutions, however, are thus: "As the connection with secret societies on the part of a few members of our district gives a cause of offense to many brethren of the General Synod, among whom are to be reckoned some of our own Synod, and also of contention between us and that body; and Since we desire that peace and unity and brotherly love may prevail among us, and since we believe that said brethren of our district are willing to refrain from the exercise of any such right as they claim under the law of liberty, if they are persuaded that it will trouble the conscience of the brethren or annoy them; therefore Resolved: That by divine grace, and in the spirit of the Gospel (this is learned and genuine Lehmannian), we will do all we can to induce them to withdraw from those societies. And further, with all fidelity, we will arrange our conduct in all relations according to the principles contained in this debate."

After these documents had been read and discussed before the General Synod, the following resolution was passed:

"Resolved, That we heartily rejoice that the English District has now taken a decided step in the cause of secret societies, that we entreat and exhort its members to persevere in this good course with Christian earnestness; and to assist them therein, we do the following debate.

"Resolved, That we, as a General Synod, do hereby publicly confess that the secret societies are in opposition to the Holy Scriptures and our Confessions, and those who belong to them make themselves partakers of a great sin, in which we will have no part."

Now these resolutions make a different, but on the whole very sad impression. Admittedly, the learned introduction says that if they are understood correctly according to their letter and the personal assurances given to the professors, then they say what is desired, and this makes us think that a secret key belongs to them, and that we probably do not understand them correctly. The warning certainly wants to say something. But as far as we can grasp it with our thick minds, the resolutions of the English district say what the professors wanted them to say, although they say afterwards again that they were not

Crucial. This is again the Janus idol with a double face, which has many admirers in the Ohio Synod. To the lukewarm the face is that the resolutions say what is desired, but to the more serious the opposite, that they are not decisive. So everyone can find in it what he wants.

Now, however, read the resolutions of the English District again and see whether they do not declare the secret societies to be an intermediate thing. Not a single syllable is used to imply that they are in themselves sinful or reprehensible, but only because their association with them gives offense, so love and the spirit of the gospel are to be set in motion to induce the members of the secret societies to leave, just as Paul, for instance, will not eat meat if it annoys his brother. So to declare a sinful thing, rejected and condemned by God's word, to be a middle thing, is saying what is wanted to the Columbus professors, to whom the instruction of youth is entrusted, and who are to educate ministers of the church. Accordingly, if someone considers murder and adultery to be a middle thing, which, however, he wants to leave out in order to avoid annoyance and for the sake of peace, these scholars would be satisfied with this. And if, furthermore, the connection with secret societies in a congregation gives no offense, then it is no sin, and the matter may be let alone nicely. It is hard to believe that Prof. Loy, in particular, would have fallen back into such grave error if divine judgment had not been executed upon him, because he has so often, where it applied, lacked the courage of a witness. But that it does not at all trouble the consciences of these gentlemen that the truth does not want to be bound, but rather freely and openly proclaimed and preached from the housetops! That it does not fall upon their hearts at all that they "confess" the truth freely and cheerfully, plainly and distinctly, even in this piece, for the glory of God and the benefit and piety of their neighbor, even if what does not want to stand were to break, and the Ohio Synod were to go to pieces! But there again is the sad traditional, much-vaunted church policy and human "fixers" to give counsel and do. For the upholding of the Ohio Synod is there once the pope before whom truth must bow and be trodden in the dust. Just as many always excuse all uncalled intrusion into our congregations by the fact that the congregation was formerly served by an Ohio preacher, that the congregation formerly belonged to the Ohio Synod 2c. The human institution of the Ohio Synod stands much higher to such people than the divine right of the church.

But what crowns this whole affair is the fact that the General Synod considers the wretched machination of the resolutions of the English District, and that in spite of better knowledge, as is evident from the well kept second resolution, to be a "decisive step" against the secret

Societies declared. One must think, indeed, that words have no meaning in the Ohio Synod, and that Mau speaks merely to have said something.

(Submitted.)

The first German Lutheran Trinity congregation of unamended Augsburg Confession at Buffalo, N. Y.

This is the name that the now united congregation of Pastors Chr. Hochstetter and Fr. Ruhland gave themselves on the evening of Easter Sunday, April 21 of this year. The congregations on both sides, both that of Mr. Past. Ruhland's congregation, which hitherto had its church property on Williams Street, and the Buffalo congregation, which had been driven out of its old church a year ago, had gone through many eventful times and meetings until they reached this result of a Christian union. - As soon as the minutes of the proceedings of the Colloquium appeared in print, the same were presented point by point by Rev. Hochstetter to his congregation, proved from God's Word and the symbols, and explained with examples. On the first Sunday after Epiphany, after three hours of discussion, the final question was put to the assembled congregation, at which all the members (including the women and virgins) stood up in agreement and confessed the doctrines presented by the 11 Colloquium members with regard to the questions of church and ministry. When the counter-question was put to the assembly that there should be those who did not agree or who should bear misgivings, no one rose. The blessing which the spiritual fellowship with the Missourian brethren and the whole orthodox church must bring was emphasized, but further steps were indicated by the fact that it was announced to the assembly that everyone would agree if the church boards of both sides now held meetings. Mr. Rev. Ruhland proved here, as he did later in the congregational meetings, that under the present circumstances it would be unhealthy if these congregations, now united in faith, did not also aim at a real union into one congregation. The spirit of partisanship, which had taken deep root on both sides as a result of more than twenty years of strife, was still felt frequently. On the other hand, the Synod, which met at the end of February at the local Martin Luther-Collegio under the chairmanship of Mr. Pastor Zeumer, exerted a particularly beneficial influence. Zeumer. The cordial unity and the conciliatory spirit with which the ministerial brothers from the two synods of Missouri and Buffalo met here did not fail to inspire new confidence. It had been considered whether a geographical pa

The church members on both sides live so much together In addition to the common service in the other so-called and in such close proximity to one another that no upper church, the confirmation of the children presented peaceful separation could be hoped for in this way. If one itself as the most suitable entrance. We began by wanted to avoid becoming Cephic and Apollonian, a real publicly examining the confirmands in the church on merging was the only way out. In addition, each of these Misericordias Domini, but on the following Sunday we two congregations was thinking of building a new church. took these 38 children in public procession to the French If one did not want to work to the detriment of the other, church, where they were blessed together by both the conviction that the united force would accomplish pastors after a confirmation speech. It was a blessed something better than the isolated one, became more Sunday on which the happily united children, leading and more urgent. The most beautiful fruit of the now each other arm in arm to the shame of many an adult, concluded reconciliation would be the joint building of a made their entrance and exit, for they had grown fond of spacious church! Thus one heard some say, and since each other as children of the church. The fact that on the such an undertaking had to be preceded by the local day of Confirmation the space in the church was used up unification into one congregation, each congregation now in an extraordinary way led to the plan to buy a larger elected a larger committee, which was to consult with the church together, if possible, and to move into it in a short members of the other congregation and present the time. By God's providence a prospect for this has result again to the congregational assembly. On the part opened up to us. - Up to this point the faithful Lord and of the congregation of Mr. Rev. Ruhland's congregation, Saviour has helped his congregation here. There are still when, after many previous conferences and negotiations, difficulties of many kinds to be overcome; there are the first vote on everything concerning the union took displeasures to be regained, suspicions to be calmed, place on Palm Sunday evening. There was a majority of many hearts to be strengthened in the right unity of faith, two-thirds in favor, and even those in the minority which is active through love. Therefore, let us finally presented their concerns in a Christian manner, so that entrust this matter, which is certainly not ours but we dared to hold a joint meeting of both congregations in Christ's, to the faithful intercession of all our brethren in the French church as a result of the resolutions passed. the faith; and may He Himself, the faithful Archpastor of In the same local in which on Nov. 20 of last year the His faithful, ward off all the cunning and violence of Satan, and graciously hear us!

(Sent in by Past. P. B.)

Also a fruit of the preaching of the holy. Passion.

The farmer Johann Isebund promised his wife with hand and mouth On Thursday before Easter r Listen, wife, I see now for myself, So it can't and mustn't go on; I'll have the children baptized And won't drink any longer.

Early was Mr. Johann on the dam, Before the servant from the ground came, On quiet Friday morning.

The brown ones that stand in the stables are astonished to see the lord, And neigh with pleasure, as once in better days.

Lord of my life, he murmurs, Where that would have gone, And looks around the room. The most beautiful hay lies high and dirty, It now serves the horses for litter, And under the manger and the trough There is a green heap of oats.

Here, behind the broken door, lies a colourful harness of horses, on which the tomcat sits cunningly. There the cock crows with flapping wings His whole household awake

And with proud looks swings himself from the horse's back.

That is a sin and a disgrace! Johann thinks, and runs his hand over his eyes and cheeks.

O God, forgive me my sin, And punish me not as I deserve; Thou "fillest my heart with mercy; I will counsel the stable already.

Then he rises up with alacrity, lays pure hay before the horses, and to each his oats; Fetches brush and curry-comb from the bench And cleans the two browns brightly; Before a man has seen it, he thinks, it's already done.

But already, when the day dawned, His pale wife watched him There behind through the cleft.

Then she crept back, thanksgiving and courage in her eyes, To her little children, and wept once for joy After many heavy sufferings.

A maiden and a pair of brothers, The eldest will soon be six years, Awake from sleep. With them, little mother prays: O dear Saviour, thank you very much; Protect ourselves and all people today.

Then she wanders to and fro in the little house with a lively mind, A woman in the most beautiful sense. She washes the children, dresses them, There lies the festive state for'n husband, Nor has she forgotten the breakfast in the meantime.

Now the father comes out of the stable; The little ones always ask as soon as they see him: Will you take us to church today? Yes, he says, if you are good. Then he already has the little ones by the arm and the legs.

There the wagon drives out of the gate. Shaking his head the servant stands in front of it. He shall close it again. But he almost forgets his duty, The Lord's deeds he does not understand; He can't see any benefit from going to church Gar.

But Johann drives with his wife and his children through the meadows to the distant house of God. He sighs, he's all introverted. Because remorse grows in his heart; He hasn't been down that road in years.

At the crossroads comes the way to the jug And greets with a crude curse An old brandy brother. Come, saith he, leave off the fluff, And be not mixed with priests; We're sure to have some very nice guests at the party.

And Johann thinks of schnapps and beer,- But he says: Lift yourself away from me; And weather rolls the wagon.

The church welcomes him. Then he opens the hymnal and sings - he has it healthy: "O head full of blood and wounds."

Oh how it burns in his soul, When he confesses in the fourth verse, He weeps and cannot let it go: "And what you, Lord, have endured. Is all, all my burden." He becomes so anxious, so tight; But on the crowd sings.

And now the singing stopped, but from the holy place the sermon came to his heart, how Jesus Christ, the Lamb of God, took the sins of the whole world upon himself, how he died on the cross and earned our salvation.

In particular, the pastor immediately emphasized in the first part - he means me, Johann thought -, How we tortured the Lamb of God with sins untold on the cross. His blood that flowed there, That we have shed.

But further on, oh, how already! The sinners be comforted. That's me, thought Johann. God, out of mercy, has thus delivered us from eternal death; What God's Son bore, Can sue us no more.

Now, sinner, take heart, your ransom is Christ's blood. "It's for me again," said Johann. If thou hast long indulged in sin, If thou hast mocked God with word and deed, Thou needest not despair: the sin of the world is borne.

If he had known, the preacher, Who was in church today, He could not do better. There was John Jezebund, a sinner, sore in conscience, Who dared in Jesus' name And said from his heart, Amen. -

Two years have passed since then And again the Easter egg colors The hare in the bushes. If you come to our prairie, I advise you, never fail to get off at Johann's, if you can only reach him.

There you find a new house, It almost looks like an estate, Amid rich fields. Beer horses stand in the warm stable, And there before the crack of the whip The horned cattle go to pasture With abandoned joy.

And when you enter the house, Everything is nice and clean, You feel quite comfortable. The housewife, stately, round and red, Fetches butter, home-baked bread And milk in blank cups; You can forget it.

Then just ask Johann: Dear man! How dost thou assail thy host, that all is so in process? So he says, Praise be to God, I will tell you as I know, God's word have I heard, And it hath converted me.

I was a drunkard, I lived rough, And my business went like this, Like horses without reins. Then God took from me my first child. In my heart I said: You deserve it; You won't have one baptized; You won't run away from God.

Like fire it burned in me, No brandy and no beer helped, It was like hell for me. Then broke my ungodly stubborn mind. Fortunately I went to the church; Now I have found rest And diligence and happy hours.

The old servant is also still there, And, he does not know how it happened, Is like his master. Is faithful in the house, in the stable and in the field, Loves God's word much more than money, And can see no use at all in going to the inn.

To the ecclesiastical chronicle.

Archbishop Spalding on the Education of the Negroes. On the eve of his departure for Rome, we will lose for the Church a large part of the colored Archbishop Spalding of Baltimore issued a pastoral population; we can see this in the forces that are now so letter to the clergy and laity of an archdiocese, in which actively at work. Moreover, the attention of the prelates he speaks, among other things, about Negro education assembled in the last Plenary Council was most in the following way: "The education of our colored emphatically called by the Holy See itself. Moreover, the brothers. - There is no respect of person before God. attention of the prelates assembled in the last Plenary Faithful to the spirit of this principle, the holy Catholic Council was most emphatically directed to this matter by Church has never known any distinction of color or sex the Holy See itself, and they took the most active interest in the exercise of her heavenly office for the salvation of in the execution of this special commission which all those who have been redeemed by Christ, her divine emanated from the center of unity, for which reason each Founder. Jew and Gentile, Greek and barbarian, slave one, according to particular needs and circumstances, and free, have all in like manner experienced her tender began to work in his diocese in this matter. In order to motherly care. She alone understood the art of obtain greater unity and more emphasis in the execution combining the liberation of the slave with his elevation in of these important improvements, We hereby invite the the social ladder. In her churches and around her altars, Most Reverend Angelo Paresce, S.J. Provincial of the the masters and the servants are gathered, and all share Society of Jesus, in whose well-considered zeal and equally in the heavenly gifts and privileges. As long as prudence We have the greatest confidence, to take upon slavery still existed, the master and mistress were himself the whole object in the Archdiocese, and we presented with the high duty incumbent upon them as exhort all pastors, both secular and religious, to consult Catholics, to instruct their servants in their religion, and with him and to report to him, as circumstances seem to at the same time to keep the customs from danger. demand, in this matter.

Liberation greatly altered this relation, and deprived the colored population of the services which had been thus rendered to them by their nearest natural teachers. Now that this is the case, a still greater responsibility rests upon the pastors, for they must see to it that this portion of their flock is not alone not

forgotten, but are more tenderly cared for. Therefore, in the name of the Prince of Shepherds, We exhort them to develop and apply all the powers of an enlightened zeal

in the Christian instruction of the colored population under their direction, especially for the instruction of the youth. And then We exhort them, as soon as possible, in their several parishes or districts, to establish schools for We would be very pleased if the number of churches for the colored population were increased, especially in cities where they are most needed. It would also give us great pleasure to increase the number of churches for the colored population, especially in the cities where they are most needed. We must confess, to the great honor of our colored children, that, in proportion to their means, they have acted very liberally and magnificently in establishing schools and churches for their benefit. This has been sufficiently proved in a church in Washington, and in the erection of six or seven colored schools in the Archdiocese lately. The pastors who decide to work zealously for them will always find willing and zealous co-workers in them. We will also endeavor, as soon as possible, to organize a regulated system of missions for the special benefit of this poorest part of our host, and we have no doubt that the execution of all these measures will receive the hearty cooperation of our beloved clergy of the Holy See, of the religious orders and congregations, of our dear Daughters in Christ, who belong to the various religious cooperatives of the archdiocese. All of them will help Us, of that we are quite sure, as much as their powers allow them. We are convinced that if we do not begin to

(Submitted.)

Since Mr. J. H. Baden, second preacher at St. Matthew's Church, 79 Walker Street, in New York City, told me on May 11, 1867. May, 1867, told me that the General German Evangelical Lutheran Synod of Missouri, Ohio, and other States is a sect; that it has this in common with all sects, and that it shows itself to be a sect just by the fact that it always wants to be right alone, and that all others are to be wrong; it has this in common with the Baptist sect, that it alone holds itself to be the right church, and with the Methodist sect, that as the latter talks incessantly of repentance, so it talks incessantly of pure doctrine. Matthew's congregation and its preachers, he said, called themselves with full right ev. Lutheran, and were in the Evangelical Lutheran Church; - as I have it on good authority that Mr. C. F. E. Stohlmann, Dksol. Dr., pastor of St. Matthew's parish, has represented that synod to members of his congregation as a sect, and indeed as a sect in which a ""Christian spirit prevails; since the same has said in my presence that he hopes and desires that the spirit of the Missourians may never penetrate St. Matthew's congregation; - since a sect is such a fellowship, which, though it still substantially retains God's word, errs stiff-neckedly in fundamental doctrines of God's word, and is therefore, in so far as it does so, heretical: I hereby, in the name of JESUS, and in the face of the whole Christian church, solemnly call upon the said two gentlemen, pastors at St. Matthew's congregation in New York City, to publicly prove where the general German Lutheran Synod of Missouri is, and where it is not, in the name of JESUS and in the face of the whole Christian church.Lutheran Synod of Missouri, Ohio, and other States, by its doctrine and application thereof, contradicts the Holy Scriptures. I make this public request because Pastor J. H. Baden, in response to my verbal request, was unable to provide me with any scriptural passage with which that synod contradicts Scripture by its doctrine and its application, and yet did not retract his above assertion, but repeated it. If he will also publicly give no scripture, he will, I hope, retract the accusation made against that synod, because he must then recognize it as a false accusation. G. A. Witte.

Kirchweihen
in and around Milwaukee, Wisc.
(At the same time as a contribution to mission history).

"You come late - but you come!" will probably be the thought of many of the brethren who have so far searched in vain for the following one among the Kirchweihanzeigen appearing in every issue of this newspaper. Well, even if it is no longer the joy of the Kirchweih day that dictates these lines, it is still the joy of the Kirchweih success - and that is so good in the end. To the north and south of the city of Milwaukee now stand two handsome large, in

gothic style built of the local yellow brick and in the interior, as in the exterior" look similar to each other like two sisters - the Immanuel church and the St. Stephanus church.

Both are anck sisters; for the congregations that worship in them have emerged from the Trinity congregation located in the middle of the city, and the latter, as the older daughter, to which members of Pastor Dulitz, who was active here at the time, belonged from the beginning, runs its own household, i.e., it is a congregation that has existed on its own from the beginning and is now headed by Pastor Fleischmann since the spring of 1858. It is a congregation that has existed on its own from the beginning, which was first served by Pastor Fleischmann and which has now been presided over by Pastor Steinbach since the spring of 1858, while the younger daughter is still in the pile at the Mntter, i.e. is currently and as long as it is most conducive to the Kingdom of God, supplied with Word and Sacrament by Pastor Reinsch as the second district of the Trinity congregation. By the Lord's providence, both sisters began their construction under the direction of one and the same local architect, both laid the cornerstone on the same Sunday afternoon in summer, and both consecrated their new churches on two consecutive Sundays in winter.

On the 3rd Sunday of Advent in the past year, Immanuel's church was consecrated. The sender held the introductory consecration speech and the consecration prayer and Pastor Link of Town Lebanon the consecration sermon; in the afternoon, however, Pastor Engelbert of Racine preached and on Monday evening Pastor Moll of Mequonriver; in addition, the pastors Steinbach of here and Präger of Granville also acted with the pastor at the new church, Pastor Reinsch. The night before, one of the heaviest snowstorms of this winter had made even the city streets difficult to pass; nevertheless, the church was filled with festive guests. And since then it has not become any emptier. Including the chancel, it is 103 feet long, 44 feet wide and 25 feet high, and cost about tzll.000 for the unfinished tower and interim pulpit (a parishioner gave a baptismal font made entirely of marble for Christmas). Some thought that the church would be too big for a long time; but, lo and behold, the seats are already full every Sunday, in spite of the fact that not a rifle shot away, in the same front, stands a church of the Wisconsin Synod, which was erected soon after the beginning of our missionary work in this part of the city. When the sender considers that, where this church now towers over the houses around it, 16 years ago there was still almost no bush; how especially since a year ago this northern starting point has been growing and the German immigration has been growing around our Immanuel Church; when he sees the monthly growth of the district through the admission of new members and looks at the prosperity of the school, which still needs a teacher since the consecration of the church, and each of the two classes under the teachers Dreyer and Hoppe already counts about 80 pupils:- his heart certainly smiles with joy. But "serve the Lord with fear and rejoice with trembling".

And the same is also the case with regard to the church of St. Stephen's parish, which lies in the southern part of the city and is separated from the Trinity parish by the Menomene River. With the already older, but in the last two years astonishingly growing part of the city, the church organized in 1854 also grew in the same proportion.

The little church they had built in 1855 had long since become too small, until they finally came to the present respectable church. It is 105 feet long, 45 feet wide and 32 feet high, including the altar. High, airy classrooms, in which three teachers teach a class of 70-100 children each, and a special room for the confir- mand instruction form the lower room of the church. As with the Immanuel church, the tower is still awaiting completion. On the other hand, apart from the baptismal font, the pulpit and altar are also completed; the pulpit is represented on the right, the baptismal font on the left and the altar in the middle by beautiful gothic carvings. The building costs amount to more than tzl8 000. That here, as in the Immanuel district, the costs were and are raised from own funds, hardly needs mentioning. This church, too, is already filled every Sunday. Not far from it stands a church of the Wisconsin Synod.

Since the dedication of the Immanuel Church took place on the 3rd Sunday of Advent, that of the Stephanus Church had to be moved to the 4th Sunday of Advent. As a result of the more beautiful weather that had returned, the crowds of festive guests were all the greater; however, since the Christmas sausage was in front of the door, it was not possible to obtain the desired participation of other neighboring ministers. On receiving the invitation, Prof. Selle from the school teachers' seminary in Addison, Ills. preached the sermon and, in the absence of an external speaker, the afternoon sermon, while Pastor Steinbach, as pastor loci, preached a consecration speech and the consecration prayer, taking into account the history of the congregation. In addition, Pastors Reinsch and Präger, as well as the pastor of the Norwegian congregation here, Mr. Huistendahl, took part in the celebration and the communion associated with it.

In 1847, the small group of Pomeranian and Silesian Lutherans, who had been expelled from the Buffalo Synod, received the first pastor of the Missouri Synod in the person of Pastor Keyl 8. When, after three years of fundamental and organizational work, he was called to Baltimore, the successor found a congregation that had already grown to some 60 voting members. As the reader can see, in spite of all hostility and counteraction, by God's grace the growth of the orthodox church has not lagged behind the growth of the Metropolis of Wiscousin. And now we may even experience the joy that the local St. Paul congregation of the Buffalo Synod, as a result of the blessed Colloquium, is beginning to see in us their fellow believers, and through the appointment of one of the co-signers of the Unification Declaration, the corresponding brotherly intercourse of the Buffalo congregation with the local Missouri congregations is in prospect. If, as a result of what has become of history, there are still unevennesses in the parochial demarcation between the congregations of both sides - in comparison to the miracle of the heart-directing power of God through unification in doctrine, they are a trifle, which the empress of all laws and orders, love, can easily bear. Yes, the Lord has done great things for us, and we are glad of it. To him alone be the glory. By all these things make us more faithful, more zealous, and more humble.

However, not only in, but also at Mil

rvaukee there were a couple of church consecrations around this time.

On Wednesday, between the dedication of the local Emmanuel and Stephanus Church, the pastors Steinbach, Moll and the undersigned consecrated the church of the congregation in Granville, 7 miles from Milwaukee, together with the local pastor Prager. It is true that the Missourian congregation there celebrated its church consecration as early as Advent of the year 1858; but a party in the same congregation, which abused Christian liberty and the sayings of Dr. Luther to that end with regard to the dance question, seized the sole possession and use of the church after only a few years and forced the then Pastor Ruff and those who wanted the use of such liberty to be restricted by love, to hold their services in a private house again. For the fact that they endured the robbery of their church property the Lord has amply compensated them with a more beautiful and better church. It is a nice little church, 40 feet long and 26 feet wide, surrounded with bricks and provided with a little tower. Before entering the church we gathered on the morning of the consecration day in the private house, which was quite a distance away and had been used for church services until then, where the pastor held confession and said goodbye, and then we went in procession to the church - not on foot, but on sledges, because the snow was deep and the roads were still unpaved. The consecration took place in the usual manner, with Einsender preaching in the morning and Rev. Moll preached in the afternoon. The congregation, which weaves in harmony and peace in its new little church, has grown since then. It now counts 25 members who are able to vote. May the Lord let it continue to experience the blessing of unity!

From Granville the pastor there serves a branch on the Washington Road, which has only been gathered for 1^ years, and already consists of 32 families, as much senders know, mostly Mecklenburgers, and in which God's work seems to flourish delightfully. Even women could not resist assisting in the ban of the 38 foot long and 28 foot wide log church. Unfortunately, we pastors from the city could not participate in the dedication of the church, since it was scheduled for January 6 and we received word of it too late to cancel the orders made for our churches. Therefore, the pastor loei felt obliged to perform the consecration alone in the morning; in the afternoon, however, pastor preached. -

Following these notes, the sender finally takes the liberty of pointing to the growth of the work of the inner mission in Wisconsin in general. At the time of his inauguration and still some months after it he was, like his predecessor, the only pastor of the Missouri Synod in Wisconsin. But already in the autumn, Pastor Geyer, who had been appointed to Watertown and the surrounding area since 1844, and who belonged to the Saxon immigration, came to a complete agreement with the Synod, and in the spring of 1851, the congregations Jmva, having received and accepted a regular call from at Freistatt and Kirchhayn, which had hitherto been my Fmal congregation at Wilderten, Fayette County, served from Milwaukee and had gone out from the Illinois, the same was installed in his office by order of Buffalo Synod, received a new pastor in the person of the Reverend President of the Western District on Pastor Fürbringer, who was subsequently elected Sunday Trinity by the undersigned. May our dear Lord Jesus Christ make this dear brother a blessing for many.

The Wisconsin church, however, was given in him the blessed instrument by which the fractures then existing were gradually healed, new divisions controlled, Missourian doctrine and practice sourly permeated, and remained a blessing to the Wisconsin Preaching Conference even after his appointment to Michigan in 1858. The journeys made from Milwaukee in the course of time resulted in the planting and staffing of churches in Grafton and Cedarburg, in Town Hermann and Sheboygan, in Oshkosh and Winchester in the north, as well as in Racine in the south and Whitewater and Janesville in the west, from which places missionary work continued and churches were gathered and staffed with preachers and more and more with school teachers. And so, by God's undeserved grace, in the short period of 17 years in Wisconsin, 29 pastors with 19 school teachers from our synod are now building God's kingdom, and when the 4 congregations that became vacant through callings are filled again, we count 33 pastors.

"Show thy servants thy works, and thy glory to their children; and let the LORD our God be kind unto us, and promote the work of our hands with us; yea, let him promote the work of our hands." Amen.

F. Lochner.

Church News.

On the second holy day of Pentecost, June 10. On the second day of Pentecost, June 10, Rev. F. R. Tramm, who had hitherto ministered in Laporte, Ind. and had to desire a smaller sphere of activity on account of physical ailments, was introduced by the undersigned to the congregation in Holland, Dubois Co, Ind, by order of the Presidium of the Middle District.

May the faithful Archpastor of his Church make the dear brother there a blessing for many, and restore him to health.

F. W. Scholz, Pastor.

The address of the Past. Tramm is:
kov. U. R. 1^rumm,
Dollunck, B. O. Dubois Oo, Inck.

Mr. George Endres, hitherto pastor at Fort Dodge, Jmva, having received and accepted a regular call from my Fmal congregation at Wilderten, Fayette County, Illinois, the same was installed in his office by order of the Reverend President of the Western District on Sunday Trinity by the undersigned.

May our dear Lord Jesus Christ make this dear brother a blessing for many.

Ge o r g Streckfuß, Past.

*Dear Brother's address is:
Bov. O. Lockres,
Vuncksli," Illinois.

Notice.

The Lutheran Synod of Missouri, Ohio and other St. Middle Districts will assemble, God willing, in the congregation of Mr. Rev. Fricke in Indianapolis, August 7 of this year.

All who intend to attend the Synod must immediately notify Mr. Past. Fricke of this, so that quarters can be procured for them.

The subject of the discussion will be the further theses of the paper, that the Lutheran Church is the true visible Church of God on earth.

Th. Wichmann, Secr.

The Order of the Odd Fellows

Strange brothers.

Examined in the light of the sacred Scriptures and reason. Scripture and reason by

Jos. T. Cooper.

Translated from the English by I. A. DarmstLUer, Lutheran preacher at Columbia, Lancaster Eo., Pa.

Mr. Schlitt has just informed us that this booklet has been out of print for quite some time and that he is in the process of procuring a second edition of it, which should be ready by the beginning of July. As we recommended the first edition to the readers of the "Lutheran", so we now recommend this second edition to those who do not yet have it. The anti-Christian so-called lodges, or secret societies, are now so rampant in America that few Lutherans remain unchallenged by them. Everyone should therefore be armed against this dangerous enemy of the Church and Christianity. An excellent aid is Cooper's Scripture. The fact that even a non-Lutheran can prove the unchristianity and harmfulness of the secret societies from God's Word makes the book especially valuable. The price of a copy, handsomely bound, including postage, is 80 cents, per dozen -7.50.; the book may be obtained at the address: blr. Ledlitt, Baltimore, Nck.

Subscriptions - Invitation

Dr. Martin Luther's Church Postil.

Krue Avlis-e.
Erlanger Ausgabe in 9 Volumes (A -1.00.
Published by Heyder and Zimmer. Volume I. has already been published.

Siemon L Co.

* * Fort Wayne, Ind.

Indication.

By L. Volkening, St. Louis, Mo. has just been published:

The spiritual folk song. Collection of sacred songs for extra-Godly circles in four-part settings, at the same time as an accompaniment to the "Little Missionary Harp". 60 Cts.

Conference display.

The Springfield Pastoral' and Teachers' Con- ference will meet, God willing, July 23, at Jacksonville, Ills. at the residence of the undersigned.

F. Lehman", Secr.

Receipt and thanks.

To the seminary building hold received from crane Wittwe Nagel from the parish of Red Bud I Scdinkrn. 1 Sebnlter, I side piece. From Past. M. E richs Gem. in Minden, Ill, 3"" Barrel of flour. From Mr. Haas of the ImmanuelS District in St. Louis, 2 boxes of Sfrfr. From Mr. Emmerich, teacher, in Lcwell, 81.

For poor students: By Past. I. M. Hahn Palm Sunday - Loll. from fine congregation 812, by R. N. 85. by Past. Povv vo" Krtting 81, Sertz 81, Aatz 81, by himself 82. From God's box of Elkgrove congregation 813 85 for Änlich. By Past. Engelbert 816 forThurrow and Engeldrecht. By Rev. Rohrlack Kindtauf-Collerte at F. Wille for Henkel and ASbrand 84. By Teacher Gotsch in St. Louis from his school children 85 for Tdrcbald Walter. By Past. I. M. Sauer from H. Buse 81. by Past. Stürken of the Frauen- u Jungst anenverein of his parish 815 for Hannarrald. By Rev. Svndhaus HochzeitS-Loll. b. H. Müblendrnc 82.75. By Past. Sievrss Lollerte in grankenlust and Amelith 84.50. A. Crämer.

Received in the treasury of the northern district:

To the Synodal Casser Harvest Festival - Loll. of the congregations at Lalrdonia and Winchester, WiSc., 89. to Bloom- fird 87.91. By Past. I. F. Mueller in Lake idgr 82. by Pak. F. SieverS: Bon Fr. Kcith in Frankenlust for the Allg. Pres. 82; Wed- - Loll. bri P. Sturm das. 87, by A. Deneke 53 LtS., I. Weiß 82, A. Götz 81, Fr. Keith 81.12, Kindtauf-Eoll. bri Ehr. Reutrr A2 W, Hoch zritS-Loll. bri Tob. Engrrrr 88 iis. Lollrctr on i. Advrnt 814.14, in Amrlith 814 83, Kindtanf-Loll. bri W. Hrrtzig in Frankenlust 81 80, at A. Koch dasrlbst 81 67, Wrihn.. Loll. 817.57, at Amrlith 82 66. wedding- - Loll. bri G. Gerhauser at Frankrnlust 82 91. child- - Eoll. at L. Huchtel 8t.50, bri I. G. Fischer 75 LtS., at I. I. Eschen-dacher 82.60, by Past. F-S>rvers 88th Hvch;eitS-Loll. at I. Schwab 87.66. Lollrctr at Sibiwaing, Mich. collected, 814.76. At Frankenmuth by Past. Fürbringer collected: by Lottrr82, John Bernthal 82, Gottfr. Oertner 85, Strigmann81, W. Schulz and Brriter each 50 lts, Wolfg. Rauh 81, Geger 82, Frisch and Held each 81, John Mütterlein Sr. 82, Simon 85, John Birrlein 81, John Rüffelt 82. Kindtauf - Loll. bri H-Böhnrr in Saginaw Lity 84. Past. Hrrzers Grm. in Strlle Lo.. Minn., Christmas - Loll. 84. ludw. meyer's that. 81. pastor Markworth's comm. in WaufaU, WiS., 83.50. drririnig- ceitSgem. in Drtoit 826.15. comm. in Sbrbovgan Falls, WiS., New Year's. Loll. 84, Easter Monday Loll. 84.25. comm. in Plymouth, WiS., Lbristfest loll. 86.5.0, East Rr- frst Lvll. 86. don Gottl. Buettner, Mequon Rirrr, WiS., 85th Collecte of.Gemrinde dasrlbst 85.M.

For Mrs. Past. Röbbelen: By Rev. Sievrss of L. Lange in St. Louis 83.19. Bon Rev. Steegr's comm. in Ida, Mich. 82.60.

To the synod school redemption fund: Bon Mrs. Stelling at Grand Havrn, Mich. 25 LtS.

Past. Daib 81st comm. to Watertown 822nd Past. Sterges Gem. to Ida, Mich. 83.

For inner mission: Collecte in Frankenlust 813.76, in Amelith 84.75. From I. G. Fischer 75 LtS. Gem. in Frankrnblif, Loll. 84.05. Past. Huegli's Trinity congreg. in Detroit 87.35.

For heathen mission: Bon Mrs. Wipplinger in Saginaw Lity for missionary Liöter 85. Epiphany feast coll. in Saginaw City 814.25. Mrs. Wolf from Immanuel congregation in Detroit 82. I. Nevermann from Wyandotte, Mich. Nevermann of the Wyandotte, Mich. congregation 81. I. Lolln there 82. Don to the Sunday School children 83.

For Rev. v. Kienbusch, Bon I. Deeg Lake Ridge, Mich. at 81.

To the Lollrge household in St. LouiS: Bon Frau olf from d. JmmgnE^jgemrinde in Detroit 81. Past. Himmler's Gem. in BaWWy, Mich. collecte 86.

To LollegrhaushaltinFt. Wayne: By Past. Sievers from an unnamed in .Franken- muth 81.50. Bon Mich. Beyerlein there 82nd Bon Kaiser 81st Don Joh. Rüffelt 81st Bon several Lutherans in Town Ealrkonia & Town Lowell, Mich. 86.50.

For poor students in Fort Wayne: Don of St. John's congregation in Grand Haven, Mich., 85.61. from a little daughter of his. Gem. contents of her piggy bank 56 LtS. From Past, Daib there, 8 I.33.

To the seminary household in Addison: from Mr. Phil. Dvibel in Saginaw Lity 88.

For Teachers' Salaries: By Pastcr SieverS Eolk in FrankenlustGrm. 870. past. Schuster-Gem. 81M. Past. Strrckfuß's Grm. 8230. past. 817.40, in Amelith 87.15. Pastor Lifts Gcm. in Town Sberman, Often Viltz's Grm. 820. past. J-r'S Filial in Pern 8150. pastor Bngts Grm. 8100. Eoll. 811.50.

To the orphanage at St. LouiS: Don Fr. Stelling at Gr-'nd Haven 25Multanowekos Grm 875. paft Harttro parish 822. past. M. Sirichs Grm. LtS. Pak. Daib 81 Kindtauf - Lollrctr at Gottt. Scholz in Town Sberman 8510. past Weyrls Gem. 8150. past. Engeldrrs Grm. 850. past. W. Lange's parish 826. Past. Markworths Grm. 8100. P st. Schumann-Gem. 880. Past. Stock- Gem. 892. Pak. Lrdnrss Ge". 84V. Past. läbkrrs Gem. 8300. Past. Stegers Gemeiade 3400 ft. Lumber. Past. Flirschmann's Grm. 5500 feet of lumber. Paft. Bvdes Grm. 8167 werth in lumber. Past. EverS'S Gem. 8170 thrils in money, theil- in Lumbrr. Past. Sallmann's Grm. 834. past. Hahn's Grm. 825.

For students of the poor inAddisvn: From Pb. Deibel in Saginaw 8300. Past. Stegers Gemeiade 3400 ft. Lumber. Past. Flirschmann's Grm. 5500 feet of lumber. Paft. Bvdes Grm. 8167 werth in lumber. Past. EverS'S Gem. 8170 thrils in money, theil- in Lumbrr. Past. Sallmann's Grm. 834. past. Hahn's Grm. 825.

To the parish widows' and orphans' fund: Bon Mrs. M. M. Müller, thank-offering for happy delivery 83.65. Don Past. Markworth in Wausau 81.50. Past. List in Town Sberman 82.

To HoSpital in St. LouiS: By Grm. Lakr Ridge, Mich. in New Year's shall 82 35. by Past. F. Sievrss Toll, at Frankenlust 86 W, at Amrlith 82 59th Don Fr. Burk at Amrlith 81. By Mrs. Cars line Junk, in Oshkosh, by Past. Rohrlack 85.

To the seminary building in Fort Wayne: Collected in the Triinigkirts District of Milwaukee 85.

On the building of churches in Philadelphia: Eoll. of the ImmanuelS Distr. in Milwaukee 817. Eoll. of the congreg. at Mrquon R'ver. WiSc., 83.06.

For Past. Keyf's congregation in Baltimore: From I. Deeg in Lake Ridge, Mich. at 81.

For Mrs. Prof Biewrnd: By Past. F. Suvers Eoll. in Frankenlust 83 18, in Amelith 81.29. By A- Götz there 81. Bon Past. Sievers 83.

To the seminary building at Addisou: OftenEoll. of the Triune Critique - Distr. in Milwaukee 835. by Joach. Dumstrey, Mrquon River. Wis , 82nd William Oumstrey81. Comm. Eascadr. Ms, Easter Toll 84.90. Teachers: H. Bartling, W. Lartling. P. Beyer (81.00), Böse, Brackhage, K. Brauer, Prof. (82.00), Brohm, Burgderf, Conzelmann (82.00), Dorn, Döderliu. M. Eirich (83.00). Fick (50 Cts.). Fa "baurr, Fricke, Fruch zw.: Kindtauf.Loll. bri Mich. Gottfried 81.15, drßgl. bri Kroll 50 LtS., enicht, G. Grüber, Hahn, Härtel, Heid, Hermann, Jüngel, Jung, König from Lehrrr Simon 81 52, from lungfraurnverrin there 85.55, from (82.00), Kappri. Kuchle (82.00), Karau sen. (82.00). Köhnkr, Prof. Lindemann (84.00), H. Löber, Lücke, Metz (85.00). Th. Mießler, Pd. Müller (82.11"), F. Nützet (83 ">"), I. G. Nützet, Rauschert Reißinger (85.0"), E Riedel, R. Rietet, Riepling. Rolf. Roschke(82.11"). G. Schallrr, Schliepsick, Schneiror (82.1>0). Schumm (82.00), Schörmann, Selle, Dr. Sihler (-2.00), L. Steiudach, Stephan, Siegert, Sandvoß, Ulrich, Aa "er, We-U, Wichman" (82.00), Wunder, Zitzlaff (82.0").

For W. & I. Hattstädt: From the congregation at Monroe, Mich. n. Döderliu. M. Eirich (83.00). Fick (50 Cts.). Fa "baurr, Fricke, Fruch zw.: Kindtauf.Loll. bri Mich. Gottfried 81.15, drßgl. bri Kroll 50 LtS., enicht, G. Grüber, Hahn, Härtel, Heid, Hermann, Jüngel, Jung, König from Lehrrr Simon 81 52, from lungfraurnverrin there 85.55, from (82.00), Kappri. Kuchle (82.00), Karau sen. (82.00). Köhnkr, Prof. Lindemann (84.00), H. Löber, Lücke, Metz (85.00). Th. Mießler, Pd. Müller (82.11"), F. Nützet (83 ">"), I. G. Nützet, Rauschert Reißinger (85.0"), E Riedel, R. Rietet, Riepling. Rolf. Roschke(82.11"). G. Schallrr, Schliepsick, Schneiror (82.1>0). Schumm (82.00), Schörmann, Selle, Dr. Sihler (-2.00), L. Steiudach, Stephan, Siegert, Sandvoß, Ulrich, Aa "er, We-U, Wichman" (82.00), Wunder, Zitzlaff (82.0").

Milwaut" , 3 May 1867. L. Eißfeldt.

Received

to the college construction in Fort Wayne:

From Past. Zagef's parish, 815th Past. Gross's Grm. at Richmond, Da. 830th Past. Körner's Gem. 810. past. Ricbmann's Gem. 87.05. By Prof. Lindemann (84.0>), C. Meyer (83.00), H. Meyer (81.50), Mennickr Rev. Ruhland by Mrs. Wittwe August 81. by Past. Dnlitz by Hartmann (81.50), Nickel (82.0t"), Pollack (813.00), Richmann (81.50), L. Strinbach 85, Jung 83, Strcdrl 82. Endres 82, Duhlr 81.50, Milan 81, DLnssngtzl,(81 50), Prof. Selle (81.5>). Schürmann (81.50), Stephan (81.50), Ulrich Dick" 81, Schlöffrlmann 81, Salge81. Stbäckrl 81, by arm Unnamed "1,(81.5"), ""rof. Walther (84.5t").

Ehr. Schäper25 LtS, Meyer 82, H. Sondermann 81, Lh. Maas 81, Mrs. Reichhardt 81. past. Micharl's parishes 858, Paft. Trautmanns Grm. Collecte on the wedding bG Mr. H. Stange in Humboldt, Kans., 84M>. 835.' Past.'Aübns Grm. 844. past Senrls Gern. 828.03, by himself 82.St. in Franklin Eo., Mo., 81.50. Bon Hrrv^Ji^t<Mel Guenther in St. Louis

paft. DeyrlS "em. first mission 850 Past. List-Grm. 82nd Past Mirßlrrs81. "0. Collecte on deffHindtaufe at Mr. Rev. Frederking 84.30. Bon Herr" Gem. 815th Past. Schürmanns Gem. 810 1.0 Past. Arendt's Grm 810.Horst i" St. Loui-82.0"". Don W. A.F. at Minden, Washington Eo. Ill, 810. past. Löbrss Gem. 835. Past. Bartling's Grm 850. Past. Sprenglrllrs in the Grmrinde gort Wayne issder PassionSzrit collected 82631". Bon Grm., 817. By Past. Hahn by Mrs. Lollmrirr 81, Oestrllrin 81.Mrs. Wittwe vo" Strohr in Indianapolis 50 LtS. Eollrcte at wedding drs Bernlvchr81, Mrs. Weisel 51" LtS., Past. Hahn 81.50. Past. EverS^Mr. W. Rösener for widtwrte Mrs. Past. Dollf 85.00. From Hrrrrn Past.

Grm. 823. by Past. Jor von Schlächter 85, I. Grunrberg 81/"^Past.Poops cmrinde of Lace, Bricklayer, Gätrnrr each 81, of Hrrru pair 82. Sauer-Gem., rrste Sen düng 836. past. Marmortbs Gem., e>str Srntnngfrom de" northern Synodaldistrirt by Mr. Kafsirer Schuricht 89 65. from 85<". Past. Schumann- Grm. 818. Past. Fick- Grm. 849. past. Wgrs the eastern Synccaldistrict by the same 824.25. collecte on drr wedding Grm. 85.15. Past. Zaget- Gem., zwrite consignment 873. Past. Stocks de-Herrn W. Flander- mrier 83!30. collecte in the Matthi rSgrmrindr in Grm. 817.50. Past. Wüste- mann's Grm. 819, by him srlbst 81.50. Past. RuffrlS- grove tz8 20. from three Ungmanntn 81. from R. R. in Herr Past.

Schöne- brrgs parish 816. by Past. Hörnicke of L. Preacher 85. Dorns Gemeindr 82 50. Coll. on drr infant baptism bri Hrrrn A. Franke in Brmdy 82.60. Don Fra" Halbritrtr in Nrw Orleans 85. Of an "unnamed" by Herr Past. Metz there 86.

Also signed for the same ZweA are: Bon Past. Gross's Gem. 862.75. ^)ak. Steger's Gem. 833.50. Past. by Herr Past. Metz there 86.

Hansrrs Grm. 875. Past. Jung- GP" 890.25. Past. HuSmann's Grm. 8tt>9. Past. Michaels Grmrindrn 8125. Past. Jüngels Ge". 84Ä). Rev. Kühn's Grm. 8120. past. Tramms Grmrinde in Laportr 8218. Past. Fritze- Gem. 82>"0. PaU WüstemannS Gem. 860. Past. Keyf- Gem. in Philadelphia 840. parish > i meroy 815. parish in St. Charles 8100.

past. Sallmann's Gem. 834. past. Wagner- parish 8300. past. Dörmann's Grm. 8100. past. RuhlandS Grm. 8150. past. Flirschmanns Grm. 862. Past. Eben- dick- Grmrinde 850. Past. King's parish 8700. Past. Schumms Grm. 880. Past. Strphane's Grm. 8150. Paft. Saurrs Grm. 83^8. past. Reisingrrs parish 82>"t". Past. A Riedel- Gem. 8100. Past. Hcinemaans Gem. 82IV. Past. Hritmüllrrs Grm. 840.50. Past. WkerS

J. F. Bünger.



Her ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 23. St. Louis, Mo. the 15th of July, 1867. No. 22.

The latest defense of the Iowa Synod by one of its professors.
(Continued.)

Two and twenty years ago Professor Dr. Delitzsch could write: "that now there is hardly a believing Christian who does not share the chiliastic view of the last days", which is "branded in all the old dogmatic textbooks as heterodoxy (false doctrine) (*). And he was right. When rationalism had come to full dominion in the Church, and it therefore seemed as if it were impossible for the Church to blossom again in the ordinary way of preaching the Word of God, or even to be preserved from complete ruin, almost all the remaining believers, like timid doves surrounded by birds of prey, took refuge in the hope that Christ would visibly return, would miraculously crush the enemies of his church who were drunk with victory, would convert the Jewish people, his own people, who had rejected him, would disperse the night that still lay on many pagan nations and pour out his spirit in torrents on them, and after raising all martyrs or even all believers who had fallen asleep until then, would establish a millennial kingdom of victory on earth. Weak in faith, as these

In the apparent shipwreck of the church of their time, they clung to these chiliastic hopes like to a last plank in order not to sink. When, in the first quarter of the present century, things began to get a little better, and thousands and thousands again, in order not to pine away, turned away from the wells of rationalism, which were full of holes, and again quenched their burning thirst for the soul from the living fountain of the Gospel, then, of course, they too, like the Union, had inherited chiliasm from their nearest fathers in the faith. But where there is true faith, there is also hunger for healthy, strong soul food, desire for certainty and growth; and since this did not find full satisfaction in the new faithful writings, the believers began to seek out again the writings of the old Lutheran divine scholars, which had hitherto been buried in dust. But the more the believers of our time have sought and found nourishment in them, the more, like unionism, chiliastery has also become suspect to them. It is an undeniable fact that especially in the last decade chiliasm, which until then had become almost fashionable among believers, has become more and more objectionable, especially in the Lutheran Church. *) At first it seemed as if the

*) In the making of the Erlangeners who pay homage to chiliasm...

While chiliasm used to be the hallmark of true faith in our church, it has now become quite different. The new adherents of chiliasm are becoming fewer and fewer in the Lutheran Church, and those chiliasts who formerly appeared as great victorious heroes are now in many cases appearing more and more quietly, cautiously, and fearfully. Already they thought they had won; already they hoped that chiliasm would at last be established as a symbol of the church, and that all antichiliasts would thereby be stamped as false believers, yes, as unbelievers: but now they must see more and more that this hope was a vain dream. The old Lutheran Church has awakened again and has again opened its mouth to testify against this dangerous fanaticism; this has made the Mr. Chiliastes rather fainthearted and meek. When our synod ten years ago expelled the obstinate chiliasts Pastor Schieferdecker from their fellowship, there were few even in Germany who condemned this, except decided chiliasts. On the contrary, some publicly approved of our procedure in an unapologetic way. Pastor Diedrich, for example, wrote in his "Lutherische Dorfkirchenzeitung": "As far as the

*S. Die biblisch-prophetische Theologie. Leipzig, 1845. p.6.7.

In the first edition of the Lutheran magazine of 1861, the strange confession is made: "Through wide circles of the Lutheran Church there is at present a terror of chiliasm, as it is in conflict with the fundamental doctrine of our confession, with the doctrine of justification by faith.

As far as the matter of the Missourian pastor The Lutherans, who were trying to help themselves by glossing over their earlier errors and trying to attribute the fight they had waged against them to heresy or to misunderstandings, were trying to recant honestly and openly and thus to regain the full confidence of the faithful Lutherans as soon as possible. When the chiasm and have not granted it any toleration. Whoever Zwinglians also dealt with this, Luther testified to the all knows the thunderous chiliastic haze in America to some too peace-loving Bucer in 1537: "That would be the best thing for the matter, if your people taught right, and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine, let us now become wiser, be careful and teach rightly. For it cannot be done by covering up and concealing, neither can one satisfy his own conscience nor that of other people. For such circumlocutions are not pleasing to God, who especially for the sake of doctrine will require a sharp judgment of us. Therefore we must not forgive God and his word in our office and life, be it ever so glittering, beautiful, glorious, powerful, artificial, clever, as can be thought and put forward." (Walch's edition XVII, 2593.) Already three years before, when a colloquium was to be held for the settlement of the Sacrament controversy, Luther had given Melancthon, among other things, the following instruction: "We must not at all admit that it should be said of us that neither of us had before rightly understood the other. For we will not heal such a great wound with this remedy, since neither of us believes it to be true, and others will think that we have only invented it, and thus we would only make the matter more suspicious or rather quite doubtful. Wherefore I would rather the controversy were so settled, that we should abide by those two opinions (of the true presence of Christ, and of the mere signs of him), than give occasion to endless questions, which must at last lead to the denial of all religion (*ad epicuræismum*)." (Centifol. Luth.. by J. A. Fabricius. p. 454. f.)

Unfortunately, we were prompted to make the above remarks by what Professor S. Fritschel wrote in his essay on the justification of chiasm, which is considered justified in his synod. Professor F., too, is evidently one of those who, in the present time, have lost the courage to come forward with crude chiasm. Instead of recanting it, however, and declaring, as Luther demanded of the "Zwinglians," "Dear friends, God has let us fall, we have erred, and taught false doctrine," he distorts in a truly lamentable manner the point of controversy hitherto, and thus seeks to make it appear as if nothing else had ever been said in his Synod,

Now, gratifying as it is to see chiasm losing ground and falling into disrepute in our Church, it is a saddening perception that those who, at least formerly, were in gross chiasm, instead of having the same

as what is no actual chiasm at all, was tolerated and, contrary to the practice of our orthodox church, fought and condemned by us in a heresy-like manner. Prof. F. writes: "What in the world do Mr. Missourians want of us? We are to put, that is their desire, into the 17th article of the Augsburg Confession: that every supposition is condemned which puts the 1000 years of Revelation Cap. 20. into the future." Yes, the aforementioned does not abstain from even writing: "What, then, is heretical about his (Pastor Schieferdecker's) doctrine of the 1000-year kingdom, for which reason Missouri excluded him? Only that he declares that the 1000 years can hardly already be fulfilled." So this modest opinion, which is to be regarded only as a private opinion, which does not want to make itself into an article of doctrine and faith, nor to impose itself on anyone, which does not concern the nature of the 1,000-year kingdom, but only the question: whether the prophecy of Apoc. 20. is already fulfilled or not, is the chiasm condemned by Missouri. And if any one taught rightly in all things, the one thing, that he expected the 1000 years yet future, would be sufficient to exclude him from ecclesiastical communion."

We must confess that we have already had to deal with many opponents who, when they saw themselves refuted, were bold enough to deny what they had previously clearly enough really asserted, but Prof. F. surpasses them all in this by far. Apart from what we have been told about the "gross" chiasm rampant in the Iowa Synod by those who were in its midst for years and fled from it for the sake of this plague, urged on by their consciences; apart from the atrocious chiliastic ravings of those with whom the Iowa Synod stands in intimate fraternal and ecclesiastical communion, the publications of both the Iowa and the Missouri Synods are still available, and they lie to Prof. F.'s face. F. to his face and show irrefutably in black and white that both are a gross distortion of the facts, both what the Iowa Synod alone has up to now represented and what our Synod is supposed to have condemned.

First of all, it is untrue that the Iowa Synod only asserts the future of the thousand years mentioned in Revelation 20, and that it does not want to be heretical about them. In a report of the proceedings and resolutions of the Iowa Synod in 1858, it is said of the millennial kingdom: "But it must not be believed that it will be such a kingdom, when all the holy and pious will have a worldly kingdom and destroy all the ungodly. Nor that in the millennial kingdom there will be no more sin, no more hypocrites, no more ungodly, no more suffering, no more death;

All this will still be present. Nor must it be believed that in only that the Antichrist has been thrown into the lake of fire, the devil himself has also been bound for 1000 years. Even more crass, however, was Past. Schieferdecker than by grace alone for Christ's sake through faith." With The holy prophets prophesy of this in many places. The spoke even more crassly about the nature of the these first words, taken from the 17th article of the Holy Prophets prophesy of this in many places, *) and the millennium kingdom, claiming that it would be preceded by the "removal" not only of "the Antichrist and all his kingdom," but also of "all the powers that have resisted the kingdom," and that then "the kingdom of God would celebrate a final victory over the Antichrist world powers on this side as well. (Ninth Synodal Report of the General Synod of Missouri 2c. p. 34. 43.) If, therefore, the removal of all powers that have resisted the kingdom precedes the establishment of the new kingdom of Christ, and if this consists in a celebration of victory over the antichristian world powers, then it is irrefutable that the Iowa Synod is justified in its view of the alleged millennium kingdom of Christ, according to which all the world powers resisting this kingdom will be swept away, their armies defeated, their accomplices exterminated, and in the place of the resisting world rulers overthrown from their thrones, Christ and his saints will take over the reign in the world. This, however, is the Jewish doctrine, which is rejected and condemned, among other things, in the 17th article of the Augsburg Confession: "That before the resurrection of the dead, the vain saints, the pious, have a worldly kingdom," or, as it is said in the Latin text, "that the pious will seize the kingdom of the world" (*pii regnum vniuersi oecumpani diut*) "and destroy all the ungodly."

Compare with this what Prof. Fritschel writes: "They (the Iowans) have therefore not only kept within the limits set by the Confession of the 17th Article and have not led any contradictory doctrine, but have only repeated and said about the form and nature (!) of the kingdom of Christ in question what the Confessions have said about the kingdom of Christ. But if we have done nothing away from (!) and added nothing to (!!) what the Augsburg Confession teaches and says about the form of Christ's kingdom, what on earth do the Missourians want from us? We are to put, that is their desire, into the 17th article of the Augsburg Confession: that every supposition be condemned which puts the 1000 years of Revelation Cap. 20. into the future." - If any one had reported to us that the Iowans had somewhere secretly spoken this orally, we would never have believed it. It would have seemed to us a mere moral impossibility that they could be so bold as to believe of them formerly not only verbally uttered, but in

the millennium kingdom one can be saved in any other way than by grace alone for Christ's sake through faith." With the Holy Prophets prophesy of this in many places. The spoke even more crassly about the nature of the these first words, taken from the 17th article of the Augsburg Confession, the Iowa Synod evidently seeks only to shut the mouths of those who might reproach it for teaching against the Augsburg Confession according to other declarations. But this is a vain effort, for immediately before these words, the report of what the Iowa Synod "set forth as the doctrine of Scripture" reads as follows: "1. One shall once more come forth, and he shall be called Antichrist or Counter-Christ. He is in all things the antithesis of our highly praised Saviour Christ. Scripture calls him the man of sin and the child of perdition, which indicates that he must be a single personality. He will exalt himself above all that is called God or worship, and pretend that he is God. He will take dominion over the whole world, but will keep it only a short time. *) During his reign, those who will not pay homage to him, but will remain faithful to the LORD, will be terribly persecuted. This persecution is called the great tribulation in the book of prophecy. But the Lord Christ will come down from heaven and put an end to the Antichrist by the appearance of His future. **This is the imminent second future of Christ, for which the first Christians also waited. It can happen at any time, because the Antichrist can come out any day. 2. In this time also the children of Israel as a people will be converted to their God and Lord. 3) At the Second Coming of the Lord for the destruction of the Antichristian kingdom, the resurrection of those who have given their lives for the sake of Christ, the martyrs, as they are called, will take place. This is what the Revelation of St. John calls the first resurrection. These resurrected ones reign with Christ for 1000 years, and this is called the millennium kingdom. The time of the duration of this kingdom will be a "time" of rest and 'refreshing from the presence of the Lord" for the Church. †) For not

*) In the synodal report that came out later, it says, "It is also said of the (Antichrist) that he will last 3-1/2 years."

**The appearance of the future of Christ, which the apostle speaks of in 2 Thess. 2, 8, is therefore declared by the Iowans to be Christ's future not at the end of the world, but at their millennium kingdom! By the way, in the synodal report itself, which we have not received, it expressly says, as we see from a quotation: "We expect a visible future of Christ at the end of the antichristian kingdom."

†) These words, with which Acts 3, 20. describes the kingdom of eternal glory in heaven, thus refer the chiliastic Iowans to their millennial kingdom on earth!

*) Alas! the gentlemen of Iowa do not "indicate" to you "many passages" of the prophets which 'they point to the joys of the millennium kingdom."

**) Even Crusius, who otherwise incorporated many chiliastic elements into his theology, does not go so far. Delitzsch writes of him: "It is true that Crusius rejects the expression millennium kingdom as contrary to Scripture, because the Apocalypse does speak of a millennium (Jahrtausend) of the kingdom of the martyrs in heaven (20, 4.), but, like the whole Scripture, knows only an eternal kingdom of Christ (11, 15.). On the other hand, Kurtz (Lehrbuch § 143) justifies the expression: kingdom of a thousand years, by thinking of the invisible, heavenly reign of the first risen with Christ as visibly working down upon the church hereafter." Op. cit. p. 136.

The Synodal Journal, in its latest editions, is now before us in black and white. And yet we must now believe it, for the denial is before us in black and white in the latest numbers of their synodal bulletin! Consider, they deny the abiding of Antichrist until Christ's return at the end of the world; they teach a visible intermediate - return of Christ before his visible return at the last day; they deny the resurrection of all dead only at the last day (comp. Apology Art 17.), by teaching a bodily resurrection of all martyrs already more than 1000 years before; they teach a reign of Christ, who has visibly come from heaven, with the resurrected ones on earth; they teach the establishment of a new kingdom of Christ of only a thousand years; they teach a reign of Antichrist of only four and a half years, who is not to be the order of the popes, but a single person, and since after the removal of him the so-called kingdom of a thousand years is to begin and shortly after the resurrection of Christ is to begin. They also teach that the Christians will not only know the time of the beginning of their millennial kingdom, but also the time of Judgment Day 1000 years in advance; they teach that their millennial dream kingdom will be preceded by the removal of all powers that have resisted the kingdom until then; they teach that the new, temporal kingdom of Christ, which they have invented and which is to last only a thousand years, will consist in a thousand-year victory celebration over all antichristian world powers*), they teach that all this belongs to the counsel of God, that it must therefore be preached to the congregations in its time, because otherwise one would only be proclaiming the same counsel of God to them - and yet Prof. Fritschel asserts that by them, the lowans, "no contradictory doctrine of any kind is led, but only that is repeated and said" "which the confessions have said of the kingdom of Christ," that they "do not know from that what the Augsburg Conf. teaches and says about the form of Christ's kingdom," that they "have done nothing away from it, nor have they added anything to it," that in them "condemnation of the mere future of the 1000-year kingdom" has been carried out by us. We confess, such a boldness, yes, impudence, to publicly deny what one has publicly written out into all the world in documents published by printing and still in the hands of friends and enemies, has not yet occurred to us, †)

*) Therefore also the lowans admit "sufferings" during their millennial kingdom, but keep silent about "persecutions" of the Christians against 2 Tim. 3, 12.

†) It is true, at times our opponents have so spoken of the kingdom of Christ even in the future, that one would think they could not be gross chiliasts, but other statements of theirs occurring beside it

Who would rejoice more than we if the lowans had at last come to the point of not wanting to be heretical about anything but the assumption that the 1000 years of Revelation Cap. 20. might still be in the future? But how can we rejoice over a declaration to that effect, if our opponents do not at the same time honestly recant all that, but boldly deny what they have formerly publicly asserted to be flatly contrary to this declaration? If what they formerly asserted is to stand beside the new declaration, who can then believe that their words are to be taken as they read? Who then must not fear that with the new declaration they only want to help themselves out of momentary needs, to gain for their entrance into the new General Synod the testimony that they are orthodox Lutherans, and to plead in due time that they have by no means given up their former (grossly chiliastic) views, but must insist on them? No, you gentlemen of the Iowa Synod, in view of your former crude chiliastic manifestations, speak as Luther desired of the Zwinglians: "Dear friends, God has let us fall, we have erred and taught false doctrine, let us now become wiser, be careful, and teach right," - then our struggle against you as dangerous enemies of the Lutheran Church and of the jewel of its golden doctrine is at an end. May you then still carry yourselves with the hope that the thousand years of the Revelation may still lie in the future, that would not separate us. What whimsical hopes do not some Christians, even righteous ones, cherish; but so long as they do not thereby deny or corrupt and weaken articles of the Christian faith, so long may they be tolerated with their whimsical hopes, and only sought to be healed of them as brethren. So we too might well bear your millennial hopes to you, you gentlemen of the Iowa Synod, if you would but renounce, without all equivocation, the grossly chiliastic reveries which you formerly presented to Christendom as outlines of the sacred prophetic word, and as a proof of the progress-theology of which you boast. And if you hoped that Prof. Fritschel might yet be appointed professor of logic in Germany, we could bear it; thinking of the famous conclusion which he has so inventively made in regard to the doctrine of the Apology and the Schmalkaldic Articles of the Antichrist.

Yes, joking aside. Before we destroy OURS this favorable assumption again. Prof. Fritschel himself seems to have felt that the so contradictory declarations of his Synod must give the impression that the one correct declaration is cancelled out by another incorrect one. He therefore writes of "his" synodal comrades: "And they have not in any way invalidated or rendered illusory and doubtful this assent to the reprehensible contradictions of the 17th article by propositions set up concerning the character and nature of the so-called millennial kingdom." This, however, as we have seen, has only too evidently been done.

In concluding our recollections on this point, we must put another question to Prof. F. In your attempt to prove that your Synod does not teach against the "historical" sense of the 17th Article of the Augsburg Confession, you cite the same, and write: "The passage in question reads: Item, hie werden. Confession, you cite the same and write: "The passage in question of the 17th Article reads: Item, here are rejected some Jewish doctrines, which now and then are thought to be, that before the resurrection of the dead the holy, pious ones will have a worldly kingdom, and will destroy all ungodly ones." I ask you, why have you mutilated this symbolic text? Why have you omitted the little word "also" which is so important here? Why did you not quote the German text in the Concordia Book that you quoted: "Die sich auch jetzund eräugen"? By omitting the word "also," did you intend to create in the readers the thought as if in the 17th article, as the chiliastes usually say, only the bestial Müustcrian chiliasm were rejected and condemned? Your omission is, however, highly suspicious, since you otherwise reproduce the text diplomatically and exactly down to the orthography. But we want to leave the matter to your conscience, but we could not pass it over with silence, since just the omitted little word and the addition in the Latin text "*et alios*" (and others) irrefutably shows that in the 17th article just not only the chiliasm of the Reformation time, but also this one, and therefore with it the chiliasm of all times, both of the earlier, as well as the still coming, is rejected and condemned. *)

How Prof. Fritschel now further accuses our Synod, completely against all truth, of having condemned what is sometimes called a subtle chiliasm, and which our Church has always rejected, but not condemned as a heresy, and of having excluded Pastor Schieferdecker "solely for the sake of it, because he had declared that the thousand years can hardly already be fulfilled" - we reserve the right to prove this in the next number.

(To be continued.)

(Submitted.)

Not out of any personal consideration, and just as little out of any uneasiness about the change in the place of my activity, but solely because I have been called upon to do so, I, the undersigned, communicate in the following some things about

my departure or rather expulsion from
Stringtown, Mo.

It was on January 1, 1865, when, after the service was over, a congregational meeting was held.

*) By the way, it is ridiculous to claim that in the 17th article of the Augsburg Confession only or only first the Münster Confession is meant. Confession alone or even at first the Münster one is meant, since as is known the Augsburg Confession was written in 1530 and handed over to the Emperor. Confession was written in 1530 and handed over to the Emperor, while only three years later the tailor Bockhold enacted his Turkish-Cannibalistic thousand-year empire in Münster.

The meeting was to be held. The treasurer still had some preparations to make with counting up and recounting the money, while the other members of the congregation remained outside the door. Suddenly, a leader entered and announced to me that "the great majority of the parishioners had decided not to give me a cent, but that I could look for another ministry, and that I should be given half a year to do so.

I had asked for a small allowance as a result of the increasing inflation at that time, not without first talking to several of them. I had spoken of it privately, and had received a friendly promise. Nevertheless, instead of a piece of bread, I was now offered a stone.

As is self-evident, I could not easily accept such a decision taken behind the door, which included not only a negative answer to my request, but also my complete farewell. I protested and turned to the door to call the people in, but behold, there was not a single one there. The better-minded had not wanted to make common cause with the others right from the start, and these - yes, why did they not stay, since there was plenty of material available that needed to be discussed? Did conscience or shame perhaps stir in one or the other?

The treatment I received was too ostentatious and flippant not to have had a deeper cause. And so it was. The parish wanted a man for schoolmaster, against whom I had considerable objections*) to make. There offered

I offered myself to the community as schoolmaster.

It was received rather coolly, but not outright rejected; on the other hand, it was thought that the matter would come to grief of its own accord if only the children were not sent. Most of them really did not send them at all.

Nevertheless, a small school finally came into being, admittedly not unhindered by the war unrest of the time, which I held with all fidelity and conscientiousness until the last moment before the final break. A rupture had long been in the offing. At one time someone went to the school with a circular.

in the community to get votes

stepped out of the altar-place opposite me, and gave me a boiling-hot, winged, and heroic standing speech. "You've talked long enough, now stop it," that was the introduction. "You are not appointed a newspaper reader, but a preacher of the Word of God," that was the transition. "And it is not true at all what you have said," was the main theme. He now appealed to Luther's well-known word, that he had not willed that one should call himself by his name, and to 1 Cor. 1:15. admittedly with ignorance. I made him some objections, but there was no hearing. He went back and forth with his speech, and, not being able to bring out sharply the contrast between me and him, he exclaimed, emphasizing the little word "I," with great emphasis, "And I am unrit." He later denied it, but in doing so he only indicated that he realized he had given himself an embarrassment by saying this. At last his heat increased so much that he said: "And I will have nothing more to do with this whole congregation. No" - he corrected himself - "I do not want that; but" - turning to me - "from your office and service I renounce." "Well" - I replied - "as you say, so be it." That was the end of this performance.

Now who was this hot-tempered speaker? This was the same man the community wanted to have as schoolmaster.

He was not satisfied with this verbal expectoration. Soon after, he sent me a letter in which he retracted nothing, but sought to further substantiate let a neighboring Uniate preacher preach as a substitute at any time, his judgment regarding the Lutheran name,*) and only lamented his heat as provided that the preacher did not present anything against the Augsburg a mistake. Nevertheless, he concluded with these words:

"I now command you, as before God, to whom we must give an account Either you must publicly confess before the congregation that you do not consider Pastor N. N." that was the preacher he took to his defense, to be a seducer), that you want to love him as a brother, that the congregation, if it were the case that you were absent or ill, may turn to Pastor N. N. for help,

And indeed it was so, although I did not learn anything about it in Stringtown pastor, and you will find in me as a pastor the best friend and supporter. If, however, you cannot fulfill these demands with a good conscience, or if you believe that you would do dishonor to the Lutheran name by doing so, then I call upon you to publicly exclude me before the congregation as a deceived and seductive person, and you can then call upon the congregation to remove me, as pastor, from my office. I hope that you will consider what is best for you, for me, for the whole congregation, and especially for the church of Christ, and then choose the best part. But if you should blow the horn again, see that not merely a storm comes over your little ship, but a storm that shakes the foundations of our congregation."

in regard to a change in my person, though at the time with not very happy success. At another time completely groundless rumors were blown up as if I had a prospect of another calling and would leave Stringtown of my own accord. This was one of the usual tricks of which only political agitators make use.

When I did not act according to the community's wishes in the matter of the schoolmaster, the elements unfavorable to me increased. When I asked for an allowance, they closed ranks more closely, and when my opponent generously resigned from the promotion to schoolmaster*), the odium that clung to the schoolmaster matter was removed. Neither H. nor W. is to be schoolmaster, but a new pastor who is also appointed as schoolmaster and who, in order to be able to devote more time to the school, does not have to serve a branch. Neither branch nor synod may be consulted here, for difficulties might be raised. The matter must be carried out by a swift stroke of the hand, and that happened, as told above, on Jan. 1, 1865.

At that time I not only protested, but also asked for a new and regular meeting. It was granted to me for January 30. Was there perhaps a reason for this delay? Had not a promise arrived by then concerning a new preacher? Did not the reading of the letter have a decisive influence? I learned of this only afterwards, for out of perhaps excessive delicacy I had not wished to attend a meeting concerning my person until I was called, perhaps to answer for myself. I was not called, however, but was only informed of the result of the vote in my apartment, namely, that exactly only one third of the voters had voted for my retention, but two thirds had voted for my dismissal.

I was painfully sorry that a congregation which had given its preacher a standing appointment, in communion with the branch congregation - that a congregation which had not remained unconverted about the right and wrong of dismissing a preacher, which had not remained unconverted about the right and wrong of dismissing a preacher - I had done so abundantly in the time between the first and second congregations, and had passed on a number of quotations from the "local congregation" which belonged here - should in its great majority act so arbitrarily and wantonly, and not only not have the bond between it and me, but also not have the bond with the sister congregation, which it did not even dignify with a note, either before or after the dismissal.

*) I do not mean to say that he formally applied for the office of schoolmaster and formally withdrew from his application, but only that he was generally regarded as the one who could, should and would become schoolmaster, but that he finally did not make use of this favorable mood.

*) For this man was

1. an enemy of the Lutheran name.

2. he was such a warm friend of the Uniate that he wanted to force me to me a letter in which he retracted nothing, but sought to further substantiate let a neighboring Uniate preacher preach as a substitute at any time, his judgment regarding the Lutheran name,*) and only lamented his heat as provided that the preacher did not present anything against the Augsburg a mistake. Nevertheless, he concluded with these words:

3 He himself, however, held to the Augsburg Confession only with of our speech, as well as of our silence, that you read what I write to you reservations. Confession only with reservations, because he was a decided carefully, and then decide upon it. I hereby call you to action - Either, Or. Chiliast.

4. He had publicly renounced my office and ministry.

5. he had manifested himself variously as a most presumptuous, haughty, seducer), that you want to love him as a brother, that the congregation, if it were the case that you were absent or ill, may turn to Pastor N. N. for help, biting, and incendiary spirit.

The following explanations are given in this connection. In the early that Pastor N. N., if he is found willing, may preach in our church at any time, summer of 1860 I had to preach the morning sermon in my branch one provided he proclaims the Word of God purely and correctly and does not Sunday. It was here that I was surprised with the news that this Sunday bring forward anything that is contrary to the Augsburg Confession. would also be preached in Stringtown by a neighboring uninitiated preacher. Confession. If you do this, then I can recognize you in the future as my And indeed it was so, although I did not learn anything about it in Stringtown pastor, and you will find in me as a pastor the best friend and supporter. If, however, you cannot fulfill these demands with a good conscience, or if you believe that you would do dishonor to the Lutheran name by doing so, then I call upon you to publicly exclude me before the congregation as a deceived and seductive person, and you can then call upon the congregation to remove me, as pastor, from my office. I hope that you will consider what is best for you, for me, for the whole congregation, and especially for the church of Christ, and then choose the best part. But if you should blow the horn again, see that not merely a storm comes over your little ship, but a storm that shakes the foundations of our congregation."

Of course I could not remain silent on this. The next Sunday I referred to remove me, as pastor, from my office. I hope that you will consider what is best for you, for me, for the whole congregation, and especially for the church of Christ, and then choose the best part. But if you should blow the horn again, see that not merely a storm comes over your little ship, but a storm that shakes the foundations of our congregation."

But what happened to me? The people were not yet warmly going out to church, when a little man jumped from his seat, not a head longer than anyone else in Israel, but smaller, but full of courage and tongue. The

*) I answered in writing, calmly, thoroughly, but nothing could be done with him.

†) This was an expression foisted upon me. I had avoided with caution what could have personally suspected that preacher.

afterwards, could tear so lightly - but as for me, God had made it very easy for me to bear this blow.

Two extremely comforting and refreshing experiences were given to me just in the most gloomy, and sorrowful days.

First, I received a new appointment on the Saturday before the Sunday on which I was to preach for the first time since the first meeting in Stringtown. Of course, I had reported to the Presidium immediately after the first notice, but I had not expected that I would receive a new appointment so quickly. In an accompanying letter I was admonished not to doubt that it was the will of God that was calling me away from Stringtown. I did not doubt either, I praised God.

Three days after that, the comfort angels of Benton County came to my house. These were two men, who came along with a two-horse wagon, loaded with flour, with smoked beef and pork, with hams and sausages, with potatoes and sauerkraut and molasses, with dried and green apples, with spun and dyed wool of various colors 2c. 2c. I meant the men were about to go to Jefferson City and sell there. But they unloaded it all at my place for the help and tax of my household. And after that they opened their pocketbook and counted out close to \$100 on the table - that was a free gift from my former congregation in Benton County, which had learned, not without sympathy, firstly, that their old pastor (I had been with this congregation for 14 years and had been recalled to Stringtown by the same congregation about 10 years ago) had been pretty much burned out by the passage of Price's corps - and secondly, that he had been afflicted with a kind of stroke flux*) in the pulpit. That is why she made me the offer to move to my old parish in Benton County and retire there when I could no longer preside over my ministry due to old age (I was 63 years old at the time), and that they would take care of me and my children.

That was a rich, rich allowance, worthy of all thanks and all honor, which more than compensated me for the denial of the allowance in Stringtown and for all the misfortune that befell me besides. When I consider that the people did not refrain from making the journey for which they had no other purpose, that they made it at a time when it was by no means safe to travel on account of the Bushwhackers, and that, without having the remotest idea of

*On the 25th of Sunday, after Trin. 1864, not in Stringtown, but in Zion Church, I was struck by a very strong faintness in the middle of the sermon. I not only sank down, but fell on the pulpit steps, and was carried away for dead. After that I quickly recovered, and a slight paralysis in one shoulder is the only thing I have left of it.

am still unspeakably more grateful to all the dear brethren who have contributed to this donation than I am to all the brethren who have contributed to this donation. Now I did not need to live at the mercy of a congregation that had become disparaging; nor did I believe I could make use of the invitation to come to Benton County, which was so kind and worthy of the most sincere and warmest thanks, for I had a definite vocation in my hands and, in spite of the accident that had befallen me, was by no means so debilitated that I could not have taken on a new ministry. So I followed the profession in which I am now engaged, having previously assisted the Zion congregation, which was the name of my branch, to obtain a new preacher, according to their own desire, from the Missouri Synod. The great majority of the Stringtowners did not want to know anything about the Missouri Synod; they appointed a preacher belonging to the Iowa Synod, while the remaining minority, after a short failed trial for church property*), organized themselves independently and are now served as a branch from the Zion congregation.

I don't want to say a bad word to my successor in Stringtown, but two things I ask him to "consider" whether the Stringtown congregation did the right thing according to the documents given here - and if not, whether the successor of a preacher who was dismissed unjustly does not share in someone else's guilt, even in the case when he - as I like to assume in love - knew nothing about the someone else's guilt, because he should have taken care of it.

E. J. M. Wege, pastor at Augusta, St. Charles County, Mo.

(Submitted.)

Prof. S. Fritschel completed his article, entitled "Prof. Walther and the Iowa Synod," in the main number of the Church Journal of the Iowa Synod. According to its contents, this article was to be nothing else than an apology for the confessional fidelity and Lutheran orthodoxy of the Iowa Synod, in the face of the attacks of Prof. Walther and the Missouri Synod. Now it does not occur to me in a dream to want to refute Prof. Fritschel, for I am not a scholar. But because the professor twists and turns the matter so sophistically that anyone who reads his apology cannot help thinking that the Iowans never said and taught

*Strangely enough, it came to light on this occasion that an important document - the original constitution of the congregation - in which the case of a possible division was foreseen and a provision was made as to how the church land, the buildings, etc. should be kept, had disappeared from the hands of those who were to preserve it, not only now, but long ago.

what they are blamed for on the part of the Missouri Synod, that the Missourians are therefore slanderers, who put falsehoods into the mouth of the Iowa Synod, which it neither believed nor believed itself, I venture to call the attention of Prof. Fritschel to the following:

If any sober orthodox Christian man takes the synodal report of the Iowa Synod in hand and reads there what the Iowa Synod says as the doctrine of the Iowa Synod in regard to the conversion of Israel, the Antichrist, the Millennium, the first and second resurrection, the first and second future of Christ - for what a synod presents to the public in its synodal report is, after all, its doctrine and confession in all the world; - And if any one will take the October number of the Church Magazine, 1858, and see what the Iowa Synod, in regard to chiliasm and all that goes with it, as it is expressly stated there: establishes as the doctrine of Scripture, it is impossible for him to comprehend how Prof. Fritschel can write that they have not yet taught at all what the Missourians blame them for, for they have never taught of the kingdom of Christ otherwise than the confessions of the Lutheran Church. If the Iowa Synod had not yet published anything of this matter by printing, the Professor might write such things. How he is able to do this in view of what she herself has given in black and white is beyond the scope of a sober Christian mind. Or does the professor really believe that her views on the doctrine of eschatology are those of the Lutheran Confessions? No, he cannot believe that and does not believe it either, otherwise he would not have needed to use all the arts of sophistry to cover these lowaic views with varnish, so that they should shine like Lutherans.

One word more. Chiliasm, with all that hangs on its tail, has moved from Dettelsau in Bavaria to America and found its resting place and nurture in the Iowa Synod. That which the Iowa Synod brought into being is nothing at all different from the Dettelsau Chiliasm, this testifies to its origin and its course since then. **How** faithfully the doctrine of the kingdom of Christ is taught in Dettelsau according to our Lutheran confessional writings may be seen from the following passage from the dogmatics taught in Dettelsau. This dogmatics is a dictation of Mr. Insp. Bauer and therefore probably also authentic among the Iowans. This passage in the **doctrine** "of the church" bites, § 46. "The future of the church," thus:

"After this victory, which is promised to her (the church) at the Second Coming of Christ, the church in the millennial kingdom, because Satan is bound, can also visibly form itself outwardly into a kingdom of God, which spreads out over the whole earth from a local center, and there is the time of blossoming for the visible church.

the time of its provisional completion has come. Besides Loy gives the following four: the cherishing of chiliastic the Gentile Christian Church, the Jewish Christian views, the connection with secret societies, the practice Church, degenerated by its indebtedness, also came into of mixed communion, the exchanging of pulpits with its own. Both opposites open up to a higher organic unity. false teachers, which things are found in some synods The Old Testament theocracy appears in a transfigured represented at Reading. -

New Testament form. The history of the church finds its conclusion, the confessions their unification, the church appears according to its idea as the one holy and apostolic one on earth. A final struggle leads her out of this transitional stage to her absolute perfection on the new earth, where she will be in all respects like her glorified Head and Saviour. This is her future, her consolation, and her hope." - So much for dogmatics. Anyone who reads our Confessions will find at first glance that this doctrine of the Church of Jesus Christ and that of our Confessions are as far apart from each other as heaven and earth. And if the professor so desires, I will communicate some particulars from the doctrine of "vs uovi8simi8" in order to open his eyes. - The lowans may well say that we have not taught this; but what the Iowa Synod has made public concerning these things is essentially the same as what is taught in Dettelsau.

In conclusion, I must say to Prof. Fr. that this apologue has completely missed its purpose with every sober, sincere Lutheran, and has even done more harm than good to the lowans, since every reader has received the impression of dishonesty and insincerity on the part of the Iowa Synod in this dispute. Not to deny the things that are more in black and white, but to revocir, that is the honest way when one sees that he has gone too far. - Incidentally, these titles with which the professor honors the Missourians, and especially Prof. Walther, do not fit at all for the fighter of a synod whose field cry is (peace); it reminds one of the saying: "He who scolds has lost." Let Prof. Fritschel remember that. Uranius.

To the ecclesiastical chronicle.

Prof. Lehmann reports in the "Luth. Kirchenzeitung" of July 1, among other things, about the special meeting of the General Lutheran Synod of Ohio: that this was the most numerous of all meetings of this body, over 80 pastors were present. Regarding the General Church Assembly, a delegation of five was appointed and provided with instructions. These delegates are to attend the next session of the Church Assembly, but have no right to effect the connection of the General Synod of Ohio, but must first report back to it. As obstacles to be overcome before joining the

(Submitted.)

Something about the meetings of the Northern District of our Synod.

The same assembled, according to previous advertisement, in the friendly country town of Adrian, Mich. in the beautiful and commodious church of the congregation of the Rev. I. Trautmann. Ten sessions were held in all. There were also three pastoral conferences and one meeting of the deputies. The sermon delivered by the Reverend General Praeses, Prof. C. F. W. Walther, at the opening of the Synod, is to appear in the "Lutheraner" by resolution of the Synod. The main subject of the proceedings concerned the principles of the Lutheran Church on the interpretation of Scripture, which were extremely instructive. Since the theses put forward on this subject, with their citations and the negotiations on them, are to be printed in the synodal report, and the report will appear in a short time, nothing more is to be said about it, so that the readers of the Lutheran may obtain the report for themselves and learn everything from it in the most exact manner. Furthermore, a colloquium was offered to our Synod by the Iowa Synod, which had sent a deputation, and was accepted by the Synod. The time and place of the Colloquium is to be fixed by the Reverend General Praeses, after the other Districts have given their consent and chosen their Colloquents, with the Colloquents on both sides. What else was negotiated will be learned from the report. Of the voting pastors, 30 were present, of the advisory 6, and 16 teachers. Absent were 7 voting and 17 advisory pastors, as well as 14 teachers. 23 congregations had sent deputies. Admitted were 2 pastors, one from the Buffalo Synod with letters of dismissal, 4 teachers, and 2 congregations. .r.

Church News.

On the third Pentecost, June 11, by order of the Reverend Mr. District-President Bnger, Rev. R. Khler in the midst of his congregation, the Lutheran Zion congregation on Tebo, Benton Co., Mo. which I have hitherto served as a branch, was solemnly installed by me, assisted by the Rev. I. M. Hahn solemnly inducted into his office. May the faithful Archpastor, Jesus Christ, give his under-shepherd much grace to feed the flock he has been commanded to shepherd, and may he bear much fruit for eternal life.

F. Th. Mieler.

Address: Rsv. R. Losbier,
kinooln, Venton Oo., No.

After Mr. Rev. H. Grupe had received a regular appointment from the Lutheran congregation in Decatur, Macon Co., Ills^, and had accepted it with the approval of his Lutheran Immanuel congregation in Utica, Winona Co., Minn, he was installed in his office on the 1st Sunday after Trinity by the undersigned on behalf of the Reverend Presidium of the Western District.

The faithful and merciful God, who wants all men to be helped and to come to the knowledge of the truth, may also in this so promising place, through the service of this servant of his, a numerous and inwardly healthy congregation of the pure and clean confession blossom and many plants be grown in it for the heavenly garden of paradise.

Springfield, IllS, June 26, 1867.

W. Bartling.

Dear brother's address is: Usv. 8. Orupe, k. 0. Box 92,

I^soatur, LILvon 6o., Uls.

At the Second Missionary Festival in Northern Wisconsin, held on the 4th of July of this year, Mr. Candidate Wilhelm Hudtloff, who received his final training at the Second Seminary at St. Louis, was, by order of the Honorable Vice-President Northern District of the Synod of Missouri, Ohio and other States, Mr. Rev. Lochner's, most solemnly ordained by the undersigned, assisted by Messrs. Pastors Estel and Markworth, according to the precept of our Agende, and installed in his office as pastor of my former congregation in the Town of Berlin, from which he was duly called. - God grant him victory after victory. I. I akob H o ffma nn.

Portage City, Wis. 8 July 1867.
Address: Rov. VVm. Llutlloll, Lox 56.

IVLUSIM, Ms.

Conferenz displays.

The Springfield Pastoral and Teachers' Con- ference will meet, God willing, July 23, at Jacksonville, IllS. at the residence of the undersigned.

F. Lehmann, Secr.

The Pastoral - Conference of the Chicago - District will meet, God willing, Tuesday, August 13, at the residence of the Rev. C. Meyer, at Kankakee, Ill.

G.S. Lber.

Notice.

The Lutheran Synod of Missouri, Ohio, and St. Middle District, assemble, God willing, at the church of Mr. Rev. Fricke in Indianapolis, August 7 of this year.

All who intend to attend the Synod must immediately notify Mr. Past. Fricke of this, so that quarters can be procured for them.

The subject of the discussion will be the further theses of the paper, that the Lutheran Church is the true visible Church of God on earth, starting with Thesis VI.

Th. Wichmann, Secr.

The next Synodal Assembly of the Eastern District of the German Lutheran Synod of Missouri, Ohio and other States will hold its meetings, God willing, at Johannesburg, Niag. Co., N. Zj., from the 21st to the 27th of August of this year.
By order of the Bureau,

H. Hanser, Secr.

Applications for admission to the School Teachers' Seminary for the school year beginning Sept. 1 would now be welcome.
J. C. W. Lindemann.

Books - Ad.

The camp meetings of the German Methodists.
Warning to all Christians to from the Methodists.

This booklet, prompted by the doings of the Methodists in the vicinity of our Congregations at Horricon and at Woodland, Dodge Co, Wisc. and by the pastor of those congregations. Mr. E. Multanowsky, written out of pastoral considerations, first gives a short summary of two sermons of the Horricon Methodists in 96 pages of small octavo, showing that their very approach to souls is to be rejected according to Scripture and the judgment of the church, then proves with testimonies of Scripture how Christ and the church convert people, and, thirdly, contrasts the Methodists' method of conversion in order to explain in more detail what is "partly defective" and partly false about it and contrary to the word of God, and to admonish every Christian man to beware of the Methodist preachers if he loses his salvation, and to flee and avoid them as false prophets. To those who would like to learn more about the false and perverse nature of Methodist proselytism and the weakening of the law and falsification of the gospel, we can only recommend this booklet, which was written with great diligence, for attentive and certainly useful reading. It is available from Aug. Wiebusch and Son here for the price of 15 Cts. individually or 12^ Cts. by the dozen.

A. C.

(Receipt and thanks.

For poor students received by Pastor Speckhardt on the infant baptism of Mr. F. Bauers in Sibivatg collected 95 Cts., desgl. on the infant baptism of Mr. Müllerweiß 05.98, desgl. at a sick communion 01.30, ditto 44 Ets., thank-offering of Mr. Menzet 10 LtS., desgl. on the infant baptism of Mr. I. Kundinger'S "2.42, desgl. half of a church collection on Ascension Day "5.93, from Past. Speckhardt himself 3 shirts. By Pastor Fürbringer from the Frankenmuth Women's Association "15. By Mr. Estel the surplus of the costs of the children's festival in the Trinity District here "27.10. By Mrs. Pastor I. Gotsch from the valuable Women's Association in Memphis, Tenn. 14 pieces of bust shirts and 3 pairs of socks.

For the Brunn'sche Anstalt by Pastor H. Hanser, collected -at the"3.48. Bon L. Denver at Toldwater "2nd Kindtauf-Loll. at H. Riehm at wedding of Mr. Jul. Stieg- "1.25, desgl. Mr." Petes^Ptistgau's "2.50?HillSdale 82 LtS.
Through the same from Mr. T. BekhyK 1. *
For the congregation of the Rev. v. Kien- busch by Mr. W. Wendt atFrankenmuth "25.21.
MartinSville, N. I, "1.
C. F. W. Walther. on Eonstrmation-day "15.25. By himself "1.50. Parish in Monroe "8.05. Bon I. Meier das., Thank-offering "3. Voa B. Koch and wife in Frankenlust "2. I. M. Förster there "3. Collecte " Frankenlust on March 25 "11.58, in Amelith
To the seminary household received from v. Frauenverein in Past.V.25. Bai Fr. Zill in Frankenlust Ä) Cts. Wedding-"Toll, at Steiu- bauer in Llaus' congregation "40, from his congregation "50, from Frdr. MaschhoffAmelith "3rd of Past. Wamd-gauß"- upper parish "15.69, of lower parish "11. from Past. M. Eirich's congregation "5, by Rev. Lehnigk "2, by Rev. Milwaukee, June 3, 1867, C. Eissfeldt.
Speckhardt half of the Loll. on Trinity's feast "3.70, by Rev. Sandhaus from I. Seipp 50 LtS.
For poor students: Don Frau Sophie Hermann dahier "1, from Herr Pastor Reisinger Dankopfer for his confirmands of this year "10, from the Frauenverein in Pastor Llaus' Gemeinde 36 pairs of cotton socks; by Past. A. M. W.*Kähler Hochzelts Collecte bei I. A. Schüller "5 (in the absence of Hrnn. Prof. Waltbers to me come); from Past" Llaus' parish "50 for Pastor Brunns Anstalt; from the Jünglingsverein of the same parish "20 for poor Studelkten; by Pastor Wagner voa the Franenverein of his parish "22; by teacher Winter- stein of the Hermannsauer Frauenverein \$8.
*A . Crämer.
gone to
for the building fund of the s ch u l s e m i n a r s r Bon Past. DLderlrinsJostmann, Hirte, R. Haake.
congregation inLhicago "40. Bon to Messrs. F. Bach, Dollmeier, Den 22. Jahrgang: Die Herren Pastoren: P. Heid "12, F. König, H. Bernlocher, Osterlein, and Past. Hahn, HillSdale, Mich. each "1, cns. "5. OfWunder, F. I. Witz, F. Schaller "9, F. Köstering, H. Klokemeyer, W. Hattstädt the congregations of the Rev. Weyel, Ind. first sending "15. By Past."2, I. A. Hügli "19, A. Ernst "8.
Sprengeler in Minnesota from A. Stüdermann & D. Grabmann G "1 "2. By Furthermore the gentlemen: Dr. F. Bünger, L. L. Schnell, A. Einwächter Mr. E. H. Rolf from Mr. Past. Nützel", Ohio, "2.25, of whose parish "46.25,"3, L. Lückert "7, Iutzi, E. Nagel, W. Krft- manu, H. Wendler, L. Beck, L. Lücke, of whose branch parish "7.25, together "55.75. By Mr. Roschke Kassirer ofH. Schmidt, A. Reinbote 50 Cts, H. Warnke, I. Keller 50 LtS, H. T. Bethe, the Western District, "326.75. Easter Collecte of Elkgrove Parish, Ill, "20.65.Walter, W. Frerktnng.
By N. N. there, "4. Easter Collecte of the parish at Dunton, Ill., "12.48. By Den 23. Jahrgang: Die Herren Pastoren: C. Meier 45 Lts., G. Streckfuß Mr. Past, Herzer Easter Collecte of St. John's parish at Sterte Lo., Minn., "10.50, E. Smith "1, P. Heid "3, S. Bächler, H. Jüngel "40.50, Th. Wichmana "7. By N. N., "1. By R. N., "2. By Mrs. Muller, "1, zus. "11. By Past. Brndts "19.50, F. König "4, I. List "11.50. G.Dorborg "1. H. Hansrr "8.53, H. Wunder "12, F. Wesemann, H. Schöneberg "19.50, E. L. Metz, M. Stephan "22.50, W. Bartling "7.50, M. Günther "2, G. Reisinger "10.50, L. F. Seitz, H. O. Schmidt "25.50, I. Biltz 50 Cts., L. Saupert "25.50, G-Lndres, E. H. Lückert, I. Baumgart "36 50, H. Meyer "27, Th. Mießler "7.50, L. Lochner "12, H. Klockemeyer, H. Kanold, I. Friedrich "4.50, R. Herbst "2, W. Hattstädt "9, I. A. Hügli "18.75, H. Gräbner "10, T. Sallmann "4.50, H. Lemke "5, A. Ernst "10, L. Böse "12, A. Brauer, G. Th. Gotsch "20.50, I. G. Sauer "10.50, H. Jüngel "3, L. Hochstetter, H. Warnke.
Furthermore the following gentlemen: Dr. F. Bünger, Gottfr. Schmidt, L. Saalfeldt, Zach. Müller, H. Helwege, Fr. Nötiger, G. Töpfer, G. Reppert, W. Moldeuhaurr, L- L. Schnell "15, I. Rohr, L. Lückert "15, G. Hammer, L. Pnchst 87 Cts, H. W. Hoppe "25, L. Strodel "37.50, G. W. Bähr, H. Scheele, W. Otting, Steffen- 50 LtS., Stürke 50 Cts., Pinkrpauk 50 LtS., A. Hefemeier 50 Ets., H. Heffe "19.15, H. Wendler, I. Demmer, Fr. Härte! "18, B. Sall, Bro. Kruse, L. Burmeftrr, L. Schnake 75 Er-., W. Neddermeyer "1, L. Tonne, H. Frömmling, H. Rosmwin- kel, H. Pöhler, M. Grimm, 8th Bohn "83, I. Stuß "57.50, E. H. Rolf "31, A. Dohrman "21, G. S^oldt. M. Kleinschmidt 50 Ets., L. Neck, C. Lücke "5, I. Witte "1, I. Neck, A. Michel, I. S. Merz, I. Steible, H. together "8. From Past. MarkwrthS Grm. in Marathon Lo., Wis. "3. Easter Hamm, G. Ficken, H. Fricke.
Loll. in its St. John's and Trinity congregations "1.
For heathen mission: Offer-Collecte of the two latter" congregations "1. Groth.
Of Bro. Burk in Amelith "2.
For Past. Brunn's Anstalt: From the community of Monroe "11.08.
To the Lolle Building stop inFt. Wayne: By Past. Fürbringer in grankenmuth "3.
For poor students in Fort Wayne: From Mrs. Dollmeyer in HillSdale "1.
To the Lolle Building at Fort Wayne: A. Eldintrr at LcganSville, WiS., "4th Comm. Frankenmuth "75.60. Don A. Galsterer there "10.
To the synodical treasury: by Rev. Rolf at St. Paul, Minn , "14.75. By ImmanuelS District at Milwaukee, Easter Loll. "13.27. Past. Speckhards Gem. on Tandy Lreek, Mich, "5.75, on Swan Creek "1.25. Bon of Grm. Frankenmuth, "38.45. From Mr. RebenSperger there, "5. Surplus of the deputy's travelling money from there, 40 LtS. Collecte in Sibiwaing from February "11.77. Ueberschuß d. Reisekosten drs Past. Sievrss to Sibiwaing "5. Bon L. Hachtel in Frankenlust 35 LtS. Don I. M.
Förster daselbst "2. Collecte bei M. Sebalds Leiche "5.95. Kindtauf-Loll. bei L. Wegrner "1.92. Kirchen-Collecte in Frankenlust und Amelith "2.60. HochzeitS-Collecte bei M. Schindler in Frankenlust "6.31. Durch Past. Fürbringer in Frankenmuth: by Schäfer "5, Jak. Nickel "3, teacher Bünntng "2.50., Ad. Rvth "5. Joh. Götzinger "1, together "16.50. ImmanuelSgem. in Detroit, Oster - Collecte "10.70. Don H. Mefnke das. "1. Collecte in HillSdale

changed addresses r k. N. Loümnll, teacher,
Ro. 288. 6tk 8t. bstv. 8tats L kiniris 8 s-, Mlvnukev, >Vi8.
ssodn ^eZner, teacher,
.!4o. 288. 6tlr 8t. betv. 8tnite L krririe 8ts.,

R. ö^üNer, teacher, Ooliexo koivt, I,oriß Islavä, N.

<div><div><div>The latest defense of the Iowa Synod by one of its professors.</div><div>(Continued.)</div></div><div><p>Prof. S. Fritschel writes: "What, then, is heretical about his (Pastor Schieferdecker's) doctrine of the 1 full age kingdom, for which reason Missouri excluded him? <u>Only</u> that he declares: the 1000 years can "'hardly already be fulfilled". So this modest opinion, which is only to be regarded as a private opinion, which does not want to make itself into an article of doctrine and faith, nor to impose itself on anyone, which does not concern the nature of the 1,000-year kingdom, but only the question: whether the prophecy Apok. 20. is already fulfilled or not', is the chiliasm heretical by Missouri. And if any one taught rightly on all points, the one thing, that he expected the 1000 years yet future, would be sufficient to exclude him from ecclesiastical communion." So far Prof. F.</p><p>When one reads this, one can hardly believe one's eyes. Even if the associations with Pastor Schieferdecker dated back further than 1000 years, but if credible protocols of the same were still available, which proved the exact opposite of what Prof. F. claims, then the latter's audacity with which he speaks would hardly be explicable; but what can one say about the fact that Prof. F. is not a priest?</p></div></div>	<div><p>Fritschel dares to falsify the facts of negotiations dating back only 10 years, whose eye-witnesses and witnesses, several hundred in number, are still alive, who can irrefutably prove his falsification of history by means of the stenographically excellent minutes, confirmed as correct without contradiction by the accused? - Through this procedure, Prof. F. enriches our knowledge of human nature by a not insignificant amount. For in fact we have assumed up to now that such a way of acting belongs to the realm of impossibilities. - But let us compare Prof. F's. But let us compare Prof. F's assertions with the relevant documents available to the whole world.</p><p>As is well known, the first time our Synod of the Western District met with Pastor Schieferdecker in 1856, at his own and his congregation's request, was because of some chiliastic remarks that had become so loud. The final verdict of the synod, which Pastor Schieferdecker did not want to and could not agree with, because he did not want to and could not reject what he himself believed, was this: "We reject and condemn every kind of chiliasm, according to which it is taught *): that</p><p>*Already several times the words: "We reject and condemn every kind of chiliasm" have been quoted as the verdict of the Synod without the following restrictive words. This is a similar feat as when the Methodists reject the</p></div>	<div><p>that before the last day a time is to be expected in which the devil will no longer have power and influence on earth, Christ will visibly return, all nations will be Christianized, and all the faithful who have died, or a number of them, will be bodily resurrected and rule with Christ over all the Gentiles in a new way that has not yet taken place; we recognize every interpretation of the following and similar scriptural passages: Rev. 20. Acts. I. Ps. 67. Dan. 2. & 7. &c., if it contains such doctrine, to be false, and to be a perversion of Scripture, as this doctrine is contrary to the similitude of the faith, namely, to the articles of the nature of Christ's kingdom in the world, of the general resurrection of the dead, of the last day, and of Christ's future judgment." (Proceedings of the 2nd Session of the Western District of the Missouri Synod 2c. in the year 1856. pp. 29. 30.)</p><p>But since, as I said, Pastor Schieferdecker did not want to and could not reject this kind of chiliasm with the District Synod, the final decision in the matter had to be made by our General Synod.</p><p>Words of the apostle "So will I mm that the men" pray . . of the same like the pastors" citirten, and broke off here! Cf. 1 Tim. 2,8. 9.</p></div>
---	--	--

to be given to the church. In the meantime, however, the We do not believe that the Christian faith is a "double then General Praeses, Pastor Wyneken, organized a resurrection," but only a "knlcFoni" (i.e. a quiet, calm private colloquium with Pastor Schieferdecker on the one time) and a "peaceful" state of the church, thereby hand and the former, as well as the writer of this, Pastor attributing the actual nature, and even the time (how Schaller and Prof. Biewend himself, on the other hand, in long it will actually last) to God, as Launojus, Rallius, St. Louis at the beginning of March 1857. 3. that no one Coccejus, Breunius, and others do. Now we consider can irrefutably and with certainty claim that this text (Rev. such chiliasm to be false and erroneous, but because 20) has already been fulfilled, nor that it has yet to be the fundamental articles of the Christian faith are not fulfilled. 4. that if someone were to claim that this text has touched by it, we do not consider it to be heresy, already been fulfilled, he would not be able to claim that it especially when it is problematice (i.e. questionable), has yet to be fulfilled. (4) That if any one, on the basis of and no one is charged with his opinion. But it will now be this or other prophetic passages, still hopes for a better the question of the 'middle chiliasm,' which we bite the time for the church, it must not be a false (such?) opinion, gross one."" (op. cit. p. 42.) But even this did not satisfy which is in contradiction with the doctrine of the creed of Mr. P. Sch.!

the Christians, of the constant expectation of the general judgment of the world, and of the general resurrection of the dead." (S. History of the First German Lutheran Settlement at Altenburg, Perry Co., Mo. by G. A. Schieferdecker. S. 58. 59.)

However, after this agreement had also remained fruitless, negotiations were held with Pastor Sch. once again in the same year 1857 by the entire General Synod of Missouri assembled in Fort Wayne. On the occasion of these proceedings, the Synod first declared n. a. In a synodal letter, the following was stated orally: "By 'chiliasts' one understands only such people who take the thousand years of the Revelation of John in such a way and interpret them" that they contradict other "clear passages and "clear sayings" of the Holy Scriptures. Scripture, offend against the analogy of faith, violate important articles of faith, and thus evidently teach false doctrine." (Ninth Synodal Report of the General"" 2c. Synod of Missouri 2c. of the year 1857. p. 34. 88.) This also did not satisfy Rev. Schieferdecker.

Further, the minutes of these last proceedings of our General Synod report.... "Pastor Schieferdecker wants to hold on to the finer chiliasm, but there is reason to fear that he will also hold on to the coarser one. The following passage from 'Pfeiffer's Antichiliasmus' (2nd edition of 1729, pagina 112.) was read: "The **subtle chiliasm is what** we call the opinion of those who believe that the baptismal years of Rev. 20 are not yet fulfilled, but that the glory promised there is still to be expected; but in such a way that they do not expect a visible return of Christ to the earthly kingdom, no personal reign of the kingdom of heaven.

throw." In vain was it brought to Mr. P. Sch.'s mind how frightful it was "if a Christian does not make a round confession to such a question, whereupon 'Yes' or 'No' must fall." In vain was he exhorted to "declare that all he added was not to be a limitation of the 'yes'; but that he professed simply the Christian"" Christian faith. He says 'yes,' but reserves a lot of chiliastic...: He says 'yes', but reserves a lot of chiliastic views, which he wants to keep and still have the appearance that he is an orthodox Christian. One does not want to judge "his" meaning, but judges his words. If that is not his meaning, let him revoke the amendment." In answer to the final question addressed to him: "Whether he intended to limit his "yes" by these additions to it, or whether he believed that in the words as they were "hm presented" really lay the truth he knew, and that he had only made the additions so that we would not believe that he wanted to admit more than we demand of him" - Schieferdecker finally declared: "He had only wanted to indicate with the 'additions' that he did not believe that they were contrary to the faith, but could be brought into agreement with it; that he could say yes, but still believe what he had said 'ir' the additions. If, however, he had added nothing at all, he would have given the dear brethren the appearance that he was herewith dropping all that he believed he had discerned from the prophetic word." Mr. P. Sch. thus admitted that, in affirming those three important articles of the general Christian"" faith, he had abandoned all his "chiliastic"" ideas of the final this-worldly victory of the Church over all antichristian world powers, and, as he expressed it, his "hope of a blessed kingdom of Christ here on earth," *) as well as the resurrection of the martyrs 2c. and the future of Christ before the millennial"" He does not want to give out his "hope of the blessed kingdom here on earth," *) as well as the resurrection of the martyrs and the future of Christ before the "millennial kingdom," as he believes that all these raptures can be brought into harmony with those articles.

Finally, therefore, in order that it might be ascertained whether he was not really only adhering to the so-called subtle, not heretical, i.e., not violating any article of faith, and therefore (certainly to be condemned, but) not to be condemned, and therefore not separating the church, the following questions, among others, were submitted to him for answer in the affirmative or in the negative: "1. Does the church of Christ in the proper sense, i.e., the whole body of believers, remain invisible and hidden under the sacred creed until the last day? 2. Does the general resurrection of all the dead, both just and unjust, without exception, take place solely and exclusively on the same last day? 3. Is the visible future of Christ to be set forth solely and exclusively from this last day, as which alone and exclusively shall come to pass in judgment upon all nations without exception?" (A. a. O. p. 43.) And what did Pastor Schieferdecker do? - He could not be moved at all to answer these simple "questions with a simple yes or no!" He answered each of them in the affirmative only with a qualifying addition. Concerning the first question, he conditioned himself to answer it in the affirmative in such a way that he might nevertheless believe that "the kingdom of God will celebrate a final victory over the anti-Christian world powers even on this side." *) Concerning the second question he wanted to say "yes" if he did not have to affirm the words "without exception" but could exclude and deny them. †) As to the third question, he wished to say in the affirmative only if he was "not thereby compelled" to "make an antecedent future of Christ for the extermination of Antichrist-

*) So he believed a" a bridge over the powers of the world, such as faith has not now. Cf. 1 Joh. 5,4. 5.

†) He would not confess as" with the little Lutheran catechism in the 3rd article, "And at the last day will raise me and all the dead."

In vain was he reproached: It was a "contradiction" to say: "It remains a kingdom of Creutz and becomes a kingdom of victory. If anything else is understood by it than what the Holy Scriptures speak of, then a 'worldly kingdom' must be understood by the Lord. If something else is understood by it than what the Holy Scriptures speak of, then a 'worldly kingdom' must be understood by Father Schieferdecker. For faith is always victorious over all world powers, there has never been a time when faith was defeated, and it will never be defeated. For the Church shall not be overcome by the gates of hell. Also the "conclusion" (of his answer, that the kingdom of God is just at the end "in a widespread true knowledge of the world").

*) The true "blessed kingdom of Christ on earth" has therefore not yet come to him with the kingdom of grace of Christ.

He contradicts the clear passage where the Lord Jesus that Pastor Schieferdecker no longer stands with her on taught rightly in all things, the one thing, that he expected Christ says: "But when the Son of Man shall come, a foundation of faith, and therefore sees himself the thousand years yet future, would be sufficient to thinkest thou that he also shall find faith on the earth? In compelled to declare to the same the distant synodal exclude him from ecclesiastical communion." *)

vain Pastor Sch. was reproached: "In the second fellowship." *)

question he says 'Yes'; but he takes offence at the word When Pastor Schieferdecker declared that his write in such a way, in the face of documentary evidence available to friends and enemies alike, which punished him with lies before the whole world? - With pleasure we would like to

'without exception'. It would seem that he was thinking chiliasm "was not an article of faith, but of hope," the but truth and justice require us to speak in this way after Prof. Fritschel has not discolored himself, without being able to remotely prove a fine accusation, to accuse us of "lying" and to claim that the "curse" rests on our fight against Iowa. †)

of a miracle that might take place, and by which, before synod replied: "If Father Sch. means to say that it is only him with lies before the whole world? - With pleasure we would like to

the general resurrection of the righteous and the a human hope, how can one hope that the Lutheran but truth and justice require us to speak in this way after Prof. Fritschel has not discolored himself, without being able to remotely prove a fine accusation, to accuse us of "lying" and to claim that the "curse" rests on our fight against Iowa. †)

unrighteous on the last day, a dead person might be Church of this country will still come to

raised here or there. But as to the fourth question, he of great bloom, etc., no man can have anything against it, provided this hope does not prevent him from

pleads that he does not know what kind of resurrection is taught in Rev. 20. So, in his opinion, millions can still believing in the article of faith."

be raised before the last day.†) He must confess that With all these explanations of our Synod, the interested reader should now compare what Prof. Fritschel wrote: "What then is heretical about his (Pastor Schieferdecker's) doctrine of the 1000-year kingdom, for which reason Missouri excluded him? Only that he declares: the 1000 years can hardly already be fulfilled. . . And if someone

since he believes with the Christian church that the resurrection of the dead will take place on the last day, it is impossible to speak of a resurrection of the flesh before the last day in Rev. 20. Here it says 'souls'. It is a sacrilege to explain this of the flesh, where it says 'souls,' namely, the souls of the beheaded 2c." But all these and other similar notions were and remained in vain. The "Jewish doctrine," that the right "blessed kingdom of Christ is yet to come here on Erven," stood firmer to him than the doctrines of the apostolic symbolum.

Now when the Synod saw that Past. Sch. wanted to affirm and subscribe to the apostolic symbolum, but pronouncedly, as Arius in an Arian, so he in a chiliastic sense and in an interpretation or rather insertion quite contrary to the wording, the following resolution was finally passed: "Since Mr. Past. Sch. has revealed in the present proceedings that he equates his own chiliastic interpretation of certain prophetic passages of Scripture with the certain and clear word of God, and misuses the same and his conjectures drawn therefrom, in order to prove several articles of the holy Christian faith, as: Of Christ's kingdom on earth, of Christ's return at the last judgment, of the last day; but to deny one of them outright, namely, of the general resurrection of the dead at the last day; and since all repeated attempts to bring the aforesaid back from his error have proved vain, the Synod recognizes from this,

(*) However, as it is said, no rule is without an exception, but the assumption of the Chiliastes of the first suffering resurrection of the martyrs 2c. before the millennial kingdom does not contain an exception in itself, but overturns the rule; as for the Apology of the Augsburg Confession in the 17th Article: (ʹookiewur, 6trei "tum in eoo "umwr>tioui- mnnāl appuritueum. As the Apology of the Augsburg Confession says in the 17th article: (ʹookiewur, 6trei "tum in eoo "umwr>tioui- mnnāl appuritueum esse ae worduas owoes resuscitatueum i. e. We (Lutherans) confess that Christ will appear at the end of the world and raise all the dead.

"The mere willingness to sign the symbolic books was by no means considered sufficient for admission into the ecclesiastical community in the old orthodox Lutheran Church, if the one who wanted to sign was suspected of false doctrine. When in 1561 it was desired to put an end to all controversy by again jointly signing the Augsburg Confession, the well-known co-author of the Concordia Formula, Dr. David Chyträus, lodged a protest against it in a special paper entitled: "Von der sämmtlichen Unterschreibung der A. T. 2c." (On the entire signing of the A. T. 2c.). In it he writes, among other things: "First of all, this is certain, that with God and a good conscience one cannot sign a common confession with all those of whom we know or suspect that under the same confession name and cover they either defend and spread public errors and sects (heresies), or otherwise do not agree in some noble articles of understanding with God's Word and our right Christian understanding and opinion. For first of all, the serious command of the eternal divine majesty is evidently and clearly expressed in 2 Cor. 6, 4, ff. Gal. 1, 8, 2 John 10, 11, Ps. 26, 4, 5, 2 Chron. 19, 2. These divine commands expressly command that, especially in matters of religion, no fellowship can be had with those who stubbornly practice public error, especially in this way, with a good conscience, so that these errors and falsifications are strengthened by the reputation and common signatures of other Christians, and the truth is obscured and suppressed. . . Thus, one wants to badly destroy the articles of Dr. Luther's . . at Schmalkalden . were not signed along with the Confession"; because "in the same Schmalkaldic Articles, several errors and sects, which are now shading themselves with the name of the Augsburg Confession, are more clearly identified. Confession are more clearly repudiated, and the truth is declared in more real and undoubted words than in the Confession, as, namely, the article on the Sacrament of the Altar, and on the Antichrist, and on the Bishops' Jurisdiction. . It is therefore necessary that they publicly declare before other lords and states their opinion and confession of the disputed articles, and clearly indicate that they reject these errors. . For with those who do not have the same right understanding and opinion of the Articles, no one can in good conscience subscribe to them in general without further explanation." (Historia of the Augsburg Sons, by E. G. Cyprian. Gotha, 1730. H, 229. ff.) The undercutting of the symbols is not only a duty, but also a privilege of orthodox believers. Quite correctly J. Fecht writes: "No one is to be admitted to church offices," or to sign, except he who, after previous examination, has acknowledged the divinity of the doctrine contained in the same." (Doutrovorn. sylloge, p. 33.)

*) Since Pastor Schieferdecker, in all his explanations, always insists on the adherence to the chilias-

so of course at the same time also the chiliastic manifestations of the same which have been communicated in the previous number are to be compared.

†) Prof. F. writes? "That is the curse of such an unjust and unnecessary struggle, as Missouri's courage and overconfidence are waging against us, that simplicity and sobriety, love and loyalty, Christian nobility and honorableness are damaged. Kindness and fidelity, Christian nobility and honorableness are damaged, and in blind party passion one recklessly resorts to means which one must abhor oneself."

‡) For it is something else to live in the belief that Christ may come to judgment at any moment, something else that he will certainly come soon v "d must. The former has been taught and believed by all Christendom for 1800 years; the latter has been believed and "believed" by some enthusiasts, e.g. Stiefel, who was punished by Luther for this, and in our time by the Millerites. We, too, suppose that we are living in the very last time, without, however, being able or willing to deny the possibility that the world will stand for another 10,000 years, for who has known the mind of the Lord?

Only then did our Synod, with Mr. P. Sch. as a man who "no longer stands with it on a foundation of faith," withdraw from the Synodal Community with the deepest sadness of heart, as a man who "no longer stood with it on a foundation of faith," with the deepest sadness of heart, dissolved the synodal fellowship. The reader may now judge for himself with what brow Prof. Fritschel was able to write what he wrote of our entire Synod! -

The aforementioned man endeavors to produce evidence from the writings of old, unsuspecting theologians that a so-called subtle chiliasm has never been condemned in our church, such a chiliasm, that is, which knows nothing of a new millennial kingdom of Christ yet to come, but which hopes for the fulfillment of the prophecy of the 1000 years in the Revelation of John only in the future, without, however, assuming anything that overturns an article of faith. The professor could have spared himself this trouble, since our "Synod itself presented a particularly clear testimony to this effect in its negotiations with Father Sch. That Prof. F. intended to refute our Synod with his citations is therefore downright ridiculous.*)" To be sure, the aforementioned cites a testimony of the Hall theologian Joachim Lange, which testifies against us, but hopefully the former himself will attach little or no weight to this testimony, since Joachim Lange, as is well known, was an arch-pietist and himself a fanatical, coarse chiliast, who, in the passage cited from his Antibarbarus, does not take the liberty of citing even a Selnecker, a Johann Gerhard, and a Dann hau as warrantors for his coarse chiliasm, which he, however, calls a subtle one. Look at the passages cited, and you will find the exact opposite of what Lange wants to prove with them, which we, where necessary, are prepared to prove at any moment.

It is strange that Prof. Fritschel cites a passage from Valentin Ernst Löscher's Timotheus Verinus, in which he declares that the Lutheran Church does not condemn a certain subtle chiliasm as heresy, but instead of the Löscher's interpolated complaint: "Whether indeed Mr. Lange wants to attribute to me and others the contradiction with violation of truth and justice" - he only makes a dash! Why have you, Professor, included this complaint of Löscher's with-

taken out of the sentence? - Is it a sinful distrust, if we assume that this omission was made by you because your conscience struck you, because you feared that every reader, if you did not erase those words, would be reminded that this sin of Joachim Lange's was yours? For did not you also "with violation of truth and justice also g'emess to us," that contrary to the practice of our ancient church we wanted to condemn and have condemned the harmless so-called subtle chiliasm? -

To Prof. Fritschel's dishonest polemic belongs also this, that he seeks to cast the appearance upon us, Missourians, as if we did not seek to capture and subjugate the consciences both with the Scriptures and with the symbols and our false interpretation of them. This is also a manifest falsehood. When the questions of the hope of a general conversion of the Jews and of Chiliasm were submitted to the Synod of the Western District in 1856 by the congregation at Altenburg, Mo. for discussion, the Synod did not submit the Augsb. Conf. but only the Scriptures as a basis for its deliberations. The report says: "For some time it was a question of whether the Augsburg Conf. Confession Art. XVII, to which the Synod heartily professes its belief, should be taken as a basis for discussion, which would be most appropriate in view of the position of the question in question, what is the doctrine of our Synod in this matter? - or whether we should discuss what is the doctrine of our synod in this matter? The symbolic books are there to take up an honest position towards the world by means of a round confession, to supply the congregations with a guarantee of the pure and truthful preaching of the divine word by committing their pastors to them, and then also to give us a guide to the right understanding of the Holy Scriptures, but by no means to give us a guide to the right understanding of the Holy Scriptures. Scripture, but by no means to catch consciences with it. . . The Synod now agreed to settle the matter with which we are actually concerned, on the basis of the Word of God itself. As far as the following intermediate colloquium is concerned, which took place in St. Louis in March 1857 for the purpose of understanding between our Synod and Pastor Schieferdecker, Pastor Schieferdecker himself reports: "Since I myself was to determine the course of the discussion, I suggested that we first go through the relevant prophecies in the 20th chapter of Revelation exegetically and in context. This was done on the first day." And this is all that Sch. himself reports about what the Colloquium was based on. But hereupon one went to the

The prophetic passages in question also belong to the Old Testament, and as far as we can remember, hardly a mention was made of the 17th Article of the Augsburg Confession during the entire negotiations. Confession, hardly a mention was made of it. The General Synod acted in exactly the same manner in the subsequent proceedings in October 1857 at Fort Wayne. Only at the end did it submit the following as a fourth question to Pastor Schieferdecker: "Is every chiliastic view which does not leave these three points" (of the creedal form of the church until the last day, of the general resurrection of the dead at the end of the world, and of the visible future of Christ to be expected at the judgment alone) "untouched, contrary to the understanding of the 17th article of the Augsburg Confession and condemnable? Confession, and damnable?" To which the questioned answered: "Yes, if (!) one allows that the reservation indicated by me at 1. 2. 3. does not conflict with the 17th article of the Augustana." - After this, the reader may judge for himself how it is to be regarded when Prof. F. writes: "What on earth do the Missourians want from us? We should, that is their desire, put in the 17th article of the Augsburg Confession. Confession, that every supposition be condemned, which shall put the 1000 years of the Open b. Cap. 20. into the future." (These words F. himself had printed in large type!) "There is not a syllable of a condemnation of the mere future-ness" (as above!) "of the 1000-year empire in the 17th article."

If, by the way, we reject as a slander that we should claim that the so-called subtle chiliasm (which is not chiliasm at all in the historical sense) is condemned in the 17th Article, we must of course insist that the chiliasm that Iowa partly established and stubbornly defended, and partly nevertheless tolerated as justified in the church, is the chiliasm that is also meant and condemned in the 17th Article. Article is also meant and condemned, for whose stubborn adherence in the Lutheran Church, as long as doctrinal discipline was still practiced in it, preachers were deprived of their office and so-called laymen were suspended from Holy Communion. Holy Communion have been suspended. *)

*The honest and conscientious Prof. Delitzsch admits that even a chiliasmus, as taught by Crusius, is only compatible with the 17th article of the Augsburg Constitution if it is not taken in a historical sense. Tons, only if one does not take it in the historical sense. He writes: "His (Crusius) conception of the state of the church during that glorious time is sober and in no way contradictory to the 17th article of the Augustana, which is directed against the enthusiasts, if we judge it according to the wording and the "causative" phenomena of the time (not according to the knowledge of the Reformation age, which is still limited in this point of doctrine, however, and which, through God's special preservation, did not exclude itself in it)." (The Biblical-Prophetic Theology. p. 137.) Delitzsch thus admits that the theologians of the Reformation age themselves condemned the chiliasm of a Crusius, but that fortunately the words of the 17th article of the Augsburg Confession read thus, that, if we do not believe in the chiliasm of a Crusius, we are not to believe in the chiliasm of a Crusius. Confession read in such a way that, if one does not understand it historically, but takes it according to its wording, even "a" chiliast like Trustus can sign the Augustana with an unharmed conscience. But what do the

*Prof. Fritschel declares the orthodoxists, who are opposed to the Pietists, to be the "predecessors" of the Missourians. This, too, he does against the truth. We are neither the successors of the Pietists nor of the Orthodox, but strive to be faithful disciples of Luther and true sons of the church of the Reformation age.

Before we pass over this second point, just a word about the treatment which Pastor Schieferdecker is said to have received on the part of our Synod. Prof. S. Fritschel writes of this: "They (the Missourians) have persecuted him (Schieferdecker) with such unspeakable bitterness and hounded him half to death only for this reason, because he did not want to have their rejection of the 1000-year Reich as a future one made an article of faith and ecclesiastical confession." To this we have only to reply that this is an infamous lie. Throughout the negotiations with Past. Sch., as far as we know, and as Mr. Past. Sch. himself will have to testify, not even one unkind word was ever uttered, for one would have to call the decisive rejection of his enthusiastic teachings a "persecution with unspeakable bitterness and a hounding half to death," which would, of course, be ridiculous.

(To be continued.)

Some news öder the way in former times the reformation Zubelfeste, also thehalbhnudertjährike, have been celebrated.

On October 31, 1517, it was when Dr. Martin Luther publicly posted 95 sentences against the papal abomination of indulgences on the door of the castle church in Wittenberg. On the next coming 31st of October of this year 1867 it is therefore just four and a half hundred years since that nasty thing happened. To be sure, the posting of a few sentences against the papist pandering for indulgences, the abomination of which even a blind man can grasp with his hands, does not seem to have been anything so important; and it is true that even Luther, when he took that step, by no means meant that he was doing something so great, important, and momentous. But without Luther himself suspecting it, he laid the foundation for the great work of the Reformation of the Church, which has brought millions freedom from the bonds of soul-destroying error and horrible tyranny of the soul, the pure beatific Gospel and eternal comfort of God in life and death, has transformed the whole world, and has brought a search for grace over all Christendom, the blessings of which we still enjoy today, even in this new and pagan West. This great fact, which just therein is the clear seal

Gentlemen of Iowa, who so earnestly urge that the historical view of the words of the symbols is the only correct one? We fear very much that in the interpretation of the 17th article of the Augsburg Confession they will prefer the grammatical to the historical interpretation. Confession, they will prefer the grammatical to the historical interpretation". By the way, Rechender, whom Prof. F. cites as the patron of his enthusiasm against all truth, says that the 17th article of the Augsburg Confession is directed: "Against those chiliasts, Anabaptists, Rosicrucians, Paracelsists, who before the general resurrection statueireu a particular resurrection of the faithful, which they call the first one." ^ptzenäl" tripart. Lä. 2. p. 186. So Rechender, also reckons the lowans among the Chiliastes rejected by the A. Conf.!

that Luther, the instrument of this, himself did not know what he was doing with it, - this great fact is therefore well worthy of being remembered over and over again until the last day, of being publicly and festively celebrated with praise and glory to God, as the true author of it, as often as that important day, October 31, recurs in the year! and still more, when after that 31st of October, 1517, a whole or half century has again passed without the fountain of heavenly blessings opened on that day having dried up.

The church of the old covenant had even the express command of God, after the time of the taking of the land promised to her, at the end of every half century to commemorate this great fact, to make a whole year a year of jubilee, remission or hall year. During this year all work in the fields was to cease, the serfs who belonged to the people of God were to be set free, and the land that had been sold was to be returned to the original owner or to his heirs by blood, without payment, and everyone was to be free to appropriate and enjoy everything that grew by itself during this year, as if all such things belonged to everyone during this year. 3 Mos. 25. Therefore the old Lutheran theologian I. Adam Osiander writes: "We believe that God intended by the institution of the Jubilee to prevent one person from taking possession of everything, while the next person suffers a lack, and that the tribes and families are not mixed together, and that the heart (of the faithful), which is born for heaven, does not want to cling to a piece of earth, but rather to consider that we are strangers here and that everything is subject to change, and that the heart is therefore directed toward the Fatherland, which is above; that all this was a prelude to the freedom of the New Testament, which we have in Christ, and which was precluded by this time. *)

But for this very reason, because the feast days and jubilees ordained by God Himself in the time of the Old Testament belonged to the models and shadows of the Old Testament, God did not appoint such holy days and times by a specific commandment in the New Testament, where the essence itself has come, but left the celebration of them to the freedom of the New Testament church; But if the purpose of the Old Testament solemnities and feasts, to be examples, has reached its finality, yet the church of the New Testament also has other causes enough to keep solemnities and feasts in Christian liberty, and therefore has ever and ever made abundant use of this liberty of hers.

Besides the great deeds of God for salvation

But it is especially the divine work of reformation, which the Lutheran Church celebrated very soon on certain days, with common public praise and glory to God for this work of his great grace in the very last time of the world.

The Lutherans, however, have always had the desire to follow the example of their faithful fathers in these celebrations and to conform to them. When in 1717 the anniversary of the Reformation was to be celebrated in Saxony-Gotha, the then Duke Frederick gave the order to his church council Dr. E. S. Cyprian, "in order to celebrate the anniversary properly in these lands, not only to cultivate the necessary correspondence with foreign theologians at times, but also to research in the most exact manner how the thanksgiving festival was celebrated 100 years ago, without saving money and effort. Since, however, it is said that neither in the archives nor in the Coburg, Altenburg and Gotha Consistorial registries could complete information be found, his Serene Highness has also given him the order to collect everything and anything that might come out in print this time or otherwise be organized, and to keep it diligently for the sake of the descendants". *) The faithful Cyprian then also complied with this order and has published under the title: Hilaria. evangelica oder Bericht vom andern Evangelischen Jubelfeste," a complete description of how the Lutherans in all countries celebrated their jubilee in the year 1717. The work is a large, thick tome, and yet the editor assures us "that there are still many thousands of Protestant (i.e. Lutheran) churches, of whose Jubilee celebrations nothing is read here," but of the Lutheran congregations, which are secretly in the midst of the papacy, nothing is diligently reported, so that the way to the sheepfold is not thereby shown to the wolf.) Also the consistory of Esslingen let search in its archives in the year 1717, how the festival had been celebrated a hundred years before, in order to be guided by it. However, little was found except the Jubilee prayers, which were used again. The Esslingeners therefore write: "So that, in the event that this world building should still stand upright over a seculum (century), our dear descendants would like to have more characteristics of us than we found from our ancestors: all the acts that are stated in this matter should be diligently collected, both from the clergymen at least the dispositions of their sermons, as well as from the Rector the copy of the speeches held, and then a complete message about the celebration of this jubilee should be comprehended" ‡).

*) Innocent Nachrr. of the J. 1719. p. 58. f.
†) S. "Unri" etc. kvl. 853.
‡) Hilnrl" etc. kok. 717.

*) 6ornmeot "r. lo kentsteued. ludioga" 1677. ill, 238. "q.

The first among those who decreed the annual white flag, with the Prussian coat of arms, celebration of the Reformation seems to have been the which was later hung up in the Tom, was recited. After faithful Lutheran Elector of Brandenburg Joachim II (died the service, the Chancellor held a speech, which the 1571). Of him we read: "As Her Electoral Serene Elector then knighted along with others. From this it can Highness saw that the Pope acted according to his own be seen that this sincere gentleman had a good opinion sense with the Tridentine Conciliar and that the same and, according to the manner of the time, wanted to would not lead to any improvement of the church, but that testify to his joy and gratitude to God and man that the all hope of a general Christian Reformation was lost, he Most High had so far graciously protected him and his finally wanted to completely confirm the previously country in the evangelical truth". ‡) introduced improvement of the churches of Mark and As far as the annual celebration of the Reformation therefore decreed in 1565, Oct. 5, the b'estuw. Oct. the feast is concerned, in Saxony, the cradle of the b'estuw Arstiaruw aodiomg or general thanksgiving feast Reformation, it was only later that it was generally in happy remembrance and heartfelt thanksgiving that the introduced according to church ordinance. Until the year benevolent God had gifted him and his subjects with the 1667, it was hardly celebrated elsewhere than in the right understanding of the fine word and let them attain to court chapel in Dresden. But when the one and a half the correct use of the holy sacraments. On this feast day hundredth anniversary of the Reformation was all preachers and schools of both places had to be celebrated in that year, this jubilee became the occasion assembled in the cathedral and the so-called Vespers for Prince George II of Saxony to order the annual eireuitus (evening procession) and the Sacrament celebration of the Reformation festival throughout the solenniter and solemnly were held. In the station the Te entire country. The decree had the addition: one "may *Deum laudamus* (the song: HErr Gott, dich loben wir) had never forget this great good deed of God and never to be sung, and between all verses of this song was sung move it from October 31, as unchangeable." *) with kettledrums and trumpets; for which also the big gun That a special fiftieth anniversary celebration of the was loosened. The Elector also showed himself to be very Reformation was held somewhere as early as 1567 is not known. This should not surprise us, since this year was charitable by giving all church and school servants an imperial thaler, and each pupil a shilling, on this day. In a year of mourning for the Lutheran Church, which turned addition, the schools and hospitals received so much from out to be nothing less than a him in the way of victuals, venison, bread and other The first half of this year seemed to be suitable for a necessary provisions that they were abundantly fed at joyful half-century-long celebration of the Reformation of several meals. Which thanks this lord has observed all the church, which was carried out to victory by Luther's years exactly and has kept for and for up to his blessed ministry. Not only did the Calvinists rage against the death, after the time still further* been observed, until it Lutherans in the Netherlands at the beginning of this has finally (in the Mark Brandenburg) again come off and year, with the field cry in Antwerp: "Kill the papists! is forgotten. Most splendidly was this festival celebrated Mantinsten urjagen!" †), while in the second half of this by him in the year 1569, when he obtained the hereditary jubilee year, the rebellious Duke Albs began his bloody succession of the Duchy of Prussia. For at that time all persecutions against both the Calvinists and the the preachers of those villages which lay four (German) Lutherans in the kidney lands and introduced the miles around Berlin and Cologne had to go in public Spanish Inquisition. Also two Lutheran rulers, the kings procession over the reported persons and each in his of Denmark and Sweden, still waged war with each priestly vestments had to carry a chalice and paten in his other, to the disgrace of our church, just in this year. The hands (as a sign that through the Reformation the chalice saddest thing of all, however, was that in this year which had been stolen from the Christians by the Pope Cryptocalvinists or secret Calvinists, as sworn enemies had been regained for them). Likewise, all virgins from of the pure Lutheran doctrine, held the theological chairs both cities who were over ten years old had to be present at the Saxon University of Wittenberg, and in this year, in white dresses and caps with their hair spread out and among others, two students of theology, Albert Schirmer thus follow in the procession. The Elector himself rode and Conrad Schlüsselburg (the latter of whom became along in the procession behind the Cathedral Provost in a Doctor of Theology a few years afterward), were also in gold piece, lined with sable fur, on a pomeranian-colored the theology.

‡) Sees: H. Schmidt's Introduction to the Brandenburg Church and Reformation History. Benin 1740. p. 227. ff.
*) Lenkrviirdtgketten aus der Reformationgeschichte der Stadt LrrSien. Meiffen, 1827. p. 88 . f.
†) "Martinists" were understood to mean Lutherans.

thrown into prison and expelled from the university in disgrace, solely because they revealed the heresies which the Wittenberg professors, under Luther's name, were teaching their students at that time.*)
However, after the Concordia Formula in 1577 had finally happily settled the doctrinal disputes that had arisen in our church after Luther's death and had lasted for thirty years, and peace and harmony had been established in it, the Lutheran Reformation jubilee celebrations in the years 1617, 1667, 1717 and still in 1767 were celebrated all the more joyfully in all places in our church. We will now leave a few notes about this in the following.

(To be continued.)

Church consecration.

On Sunday, Uiserieorckiuus vowini, my filial congregation in St. Joseph Co, Ind, had the joy of dedicating their new church. Fourteen years ago, when "ch took this Filial (previously Rev. Bernreuther preached there) these dear people (six vocal members) built what was, for the circumstances of the time, a commodious log church. After fourteen years, however, the space became too small and the building dilapidated, and it was unanimously decided, and praise be to God and the tank! to build a new frame church; which is now a true ornament to the Settlement, and certainly the most beautiful country church in Coumy; it is 5 feet long, 32 feet wide, and 18 feet high; has eight ogee-arched windows, and an arched door, and a handsome pointed tower, in which is also a 200-pound bell. The interior of the church is also very friendly and nicely furnished.
Although on Saturday afternoon before the Kirchweih the rain poured "naufbörtlch in streams, so we had roch still on Sunday beautiful weather, and although the ways were terribly bad, so had roch a scdr large Anzadl of friends and guests, from Bremen, Mlshawaka and surrounding area adjusted, so that ras house could not hold them all. The Etttweihillig wurre wre usually performed. In the morning Pastor Schumann preached on the Church Gospel, and in the afternoon I preached on Prer. Salomo 4, 17. Also, to enhance the feast, the "Singverei" of the congregation in Bremen sang several puffing pieces.
May the faithful and merciful God continue to rule with His grace over this community and its little church, so that the congregation may grow and increase inwardly and outwardly through the pure preaching of the divine Word, and that the little church may be preserved from all accidents. G. K. Schuster.

Church News.

On the fifth Sunday after Trinity, Candidate Th. Buszin, who had received his final education at the Second Seminary at St. Louis, and had well passed his examination, was ordained by the undersigned, by order of the Honorable President Westl. District, in the midst of his congregation at Champaign City, Ill. from which he had received a regular profession of
*) Lpitowen ÜL "t. eccl. eoot. 16. 1-uc. OeiLLäer. p. 8U3. "qq.

had received, ordained and introduced into his office according to the regulations of our liturgy.
May the Lord bless his far-off servant, that even in this place his name may be honored, his kingdom increased, and his good gracious will done for many. be fulfilled.
C. Meyen.
Address: Ksv. Pbsoä. Lusrin,
OdkwpuiZü 6it^, IU.

After Mr. Pastor Georg Runkel, until then pastor of the intb.St. Stephanus. Gemeinde zu Cmcinnati, had received a regular appointment from the Lutheran congregation in Aurora, Ind. Gemeinde in Aurora, Ind. and had accepted it, the same was installed in his office by order of the Reverend President of the Middle District on the fourth Sunday after Trio. with the assistance of Mr. Pastor Wicbmann by the undersigned.
May the Lord Jesus Christ be his sun and shield and bless his work.
F. King, Pastor.
Address: Kev. O. Kunkel,
Aurora, Inä.

On Sunday Jubilate of this year, "Rev. I. I. Hoffman," having been dismissed in peace from his former congregations, was solemnly installed in his new congregation m Portage Cup, Wis. by me, assisted, by Rev. Hachenberger.
Gort set him to bless many.
G. Link.

On the third Sunday after Trinity the. J. Mr. Pastor G. Küchle, after having received a call from the congregation in Laporle, Ind., and having accepted it with the consent of his former congregation, was last fall, and the first paper of 1865, "How can we also introduced by the undersigned by order of the honorable Presidium of the middle district.
May the Lord bless the work of his servant.
W. S. Stubnatzy.
Address: Rsv. 6. XueckIIs,
Imports, Imports 6o., Inä.

Rev. C. H. G. Schliepsick, formerly of Bloomington, Ill, having responded to a call from the congregations at Dwight, Livingston Co, Ill, uno at Frankenkirch, Grundy village, we ask your indulgence if we cannot make our Co, Ill, the same was installed in his office by the undersigned at Frankenkirch, in the presence of the two congregations, on the fourth Sunday after Trinity, July 14, by order of the Venerable Mr. President of the Western District of our.Lynod.
May the Lord bless the work of His servant in the new field of work for the salvation of many souls!
H. Miracles.
Address: Ksv. 6. 8. O. Loblipsisiek.
Ovjßkt, IN.

On the third Sunday after Trinity, Rev. C. Berncr, formerly of Alma, Kans. was introduced by the undersigned into the congregation at Berlin, Greenlake Co, Wis. onAnorvation of the Presidency Northern District.
The Lord crown the work of the dear brother also in this new sphere of activity with rich blessings. A. Rohrlack'.
Address: Ksv. 6. D. Lern er,
Berlin, dreenInke 60th, IViso.

Registrations

for admission to the School Teachers' Seminary for the school year beginning Sept. 1 would now be welcome.
I. C. W. Lindemann.

Fort Wayne high school graduates who have been discharged with a certificate of maturity for the local seminary are to notify the seminary of their intention to enter the seminary and, without waiting for a specific answer, are to report here no later than August 31.
St. Louis, Mo. in July, 1867.
C. F. W. Walther, President of the Institute.

Conference display.

The Wisconsin Pastoral Conference will hold its meetings from August 30 to September 2 (Friday after the tenth Sunday after Trin. to the following Monday incl.) at the Kirchloka! at Oshkosh, Wisc. Dear brethren are requested to arrive no later than Thursday evening, August 29.
A. Rohrlack, Lnstor looi.

Synod Ad.

The Eastern District of our Synod Holds its meetings, .s. G. w., at Johannisburg, N. I., from August 21 to 27- I. I.
Items of discussion are: The Theses on the Church, the discussion of which was already begun at the Synod make use of the exhortations nnv warnings of Dr. M. Luther in regard to the future."
The guests are to leave the railroad at Tonawanda, ten miles north of Buffalo, where they will find wagons ready to carry them the last three miles to us. Those arriving at the Erchange depot in Buffalo are best taken by bus to the Erie depot, from where the train leaves five times daily for Tonawanda.
Since this time the Synod is in a German-American village, we ask your indulgence if we cannot make our dear guests as comfortable as we would like.
The parochial reports are not to be forgotten.
Hugo Hanser, Secr.

Notice.

The Lutheran Synod of Missouri, Ohio and other St. Middle Districts assembles, God willing, in the congregation of Rev. Fricke at Indianapolis, the 7th of August of this year.
All who intend to attend the Synod must immediately notify Mr. Past. Fricke of this, so that quarters may be procured for them.
can be.
The subject of the discussion will be the more distant theses of the paper, that the Lutheran Church is the true visible Church of God on heirs, from Thesis VI on.
Th. Wichmann, Secr.

Notice.

The report of the ^General Cassirer has been sent out these days to all pastors within our Synod. All congregations who are concerned about the progress of our external affairs, as well as the expansion of the Kingdom of God, can receive this report from their pastor, and recognize from it that they not only have to thank God warmly for the rich blessing which God has bestowed upon our Synod, but that they are also called upon to continue their love for the institutions of our Synod by generous contributions, according to the saying: "Let us do good and not grow weary.

Receipt and thanks.

Students of Charity received through Paft. R. KSH- ler of whose congregation in Venton Lo., Mo., -2.15^
For Brunn's proseminar received through Pastor Böse allhier from Mrs. Wilh. Hohlt -5, from Mr. Ehri-iau Dolkmann -5 and from Mrs. Wilh. Hartmann -2.
For Pstor v. Kienbusch received through Past. Böse allhier, collected at the wedding of Mr. H. F. W. Volk- man "s -4.40. Bon an unnamed pastor of the General Synod of Lhio -2. C. F. W. Walther.

Lrhatten
for the sick teacher Lh. Weigle in Chicago from Teacher Roschke in St. Louis -5, from I. H. Jor, Röker and List -n LoganSmrt -1.50, from Wortmann, Strudel and Weisel in Qu ncy -2.50, from Eh. Muller at Port Hudson -1, by Dir. Sarer at Fort Wayne -3, weddingS'Eoll. at Mrirr in Benetv. Ill., -12.5", H. Lohmeier in Bremen, Ill., -1, from d. Teachers Johnson, Tb. B. & Er'er in Chicago -5, of Gottlirb Sedvltt in Eentrville, Ill., -1, of A. C. Gertevdach in Racine, WiS., -4.50, of the Gingchor and Lehrrey Weck and Härt"! in Eape Girardeau -10, of teacher Eonze.man" in Eiurinnati -17.
Ehicago, July 22, 1867, Th. E. Büngrer.

The undersigned hereby gratefully acknowledges receipt of of further contributions
For the redemption of our G e "ei "d e sch u l b from the congregations of Messrs. Pastors: Schalter, Red Lud, -12, Merteus, Lyoneville, -4.66, Schumann, de Aalb Co , Jnd , -5, by Mr. Schuricht at St. Louis -8.27, by Mr. Teacher Roschke there -76.66.
Philadelphia, July 3, 1867, S. Keyl, Rev.

For the church building in Dnbuque
by Mr. Paft. Sievers from the congregation in Frankenluft -10.25, from the congregation at Amelith -3.75, by Mr. Pastor Büngrer from the Immauuelsgemeinde in S". LouiS -32, by some members of the congregation -13.35, by Paft. Beyer's congregation in Chicago -20, from Mr. Paft. Heid 50 Cts. to have received, certifies gratefully
H. W. Wehr-, Pastor.

Thanks.
The "undersigned" and his congregation hereby express their heartfelt thanks to the brethren in the Missouri Synod who have sacrificed the support already indicated in the "Lutheran" for the existence of our parish. You have had as much a spiritual as a spiritual blessing from such an expression of love. We hardly say that the Lord wants to repay this gift; it is rather certain to us that He has already done right by the dear givers before. We promise, however, that we will present our thanks to the Lord, by asking Him to look after the fruit of His bounty. His eyes on this fruit of His work on our brothers. We are also quite joyful in our inability; He will lead our cause with you, for He has promised not to "drink the cup of cold water" Himself. But He who began the good work in all of us, complete it in grace to us here and "over" the seas!
Haldrstadt, July 15, 1867.
G. ". Kienbusch, pastor of the Lutheran Zion Parish.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 23. St. Louis, Mo., Aug. 15, 1867.

No. 24.

The latest defense of the Iowa Synod by one of its professors.

(Continued.)

In 1858 the Synod of Iowa published in its organ a solemn declaration under the heading: "Position of the Synod of Iowa on the Symbols of the Evangelical Lutheran Church." In it the following statements are made: "Since the symbols are for the most part the results of ecclesiastical struggle and have as their purpose and goal the decision and settlement of the struggle, we alone can recognize the historical view as the correct one, corresponding to the nature of the confessions. Furthermore, it is said that through the historical view 'the established confessions often first come into the light and receive their proper limitation.' Further: 'Since our confessional writings contain in part not only the simple results of the ecclesiastical struggle, that is, not only the confessing propositions and condemning antitheses, but also explain, substantiate, and defend them, a distinction must, however, be made between the essential and the unessential in these writings. Only the thetical and antithetical propositions can constitute actual confession, the conscience-binding *norma, docendi*.

The only thing that can be said is that it is the truth of the decisions that each article pronounces and holds against falsehood and error. On the other hand, not every proof, every explanation, which is actually an accidens in a confessional writing, can be made into a statement of faith binding on consciences. Symbolic validity has what the symbols want to establish symbolically, and this is obvious in every article to him who reads it in the light of history." In 1864 the Synod made the "declaration" "that only what is confessedly said, naturally in the definiteness which it receives through the further explanations, is to be considered obligatory and binding, but not the elaborating and proving sentences themselves and every doctrine somehow occurring in them may be counted as the confession of the church." (Synodal Report of the Synod of Iowa. 1864. p. 30.) And these then are the propositions which Prof. Fritschel in his essay thirdly (with him in the first place) seeks to save and justify against our objections.

On the basis of the public, solemn, official declarations of the Iowa Synod just quoted, we have maintained that the confession of the same is a "mere conditional confession of the doctrinal content of the symbols."

and that therein lies "a concealed quatenus, or rather a quatenus revealed to reasonably bright eyes, *) if not something worse," as well as that therefore "by the restrictions they make in their confession of the symbols, a significant part of the doctrinal content of the symbols is excluded from it." †)

We scarcely believed that the Iowans would object to this conclusion; for that he who subscribes to the Symbols only conditionally, and wishes to be connected with the doctrines contained in them only in so far as and in so far as the same are to be scriptural, and curtails the doctrinal content of the same, who expressly says that "only" the "thetical and antithetical decisions contained therein celebrate for him the conscience-binding *norma docendi*," that that with which the symbols "explain, justify, and defend the confessing propositions and condemning antitheses" has no meaning for him.

*) The little word Quatenus means "insofar as, insofar as" and is supposed to mean so much here that the Iowans do not necessarily accept the symbols because all the teachings contained in them agree with the mild Holy Scriptures, but only "insofar as" or "insofar as" the teachings contained therein are Scriptural, that is, only a part of them. The word quatenus means "in so far as" or "insofar as" the teachings contained therein are scriptural, that is, only a part, a certain excerpt from them.

†) We must add here that the Iowa Confession to the Symbols is exactly the same as that in use in the all-Union Lutheran General Synod, for the ambiguity of which the honest Pennsylvanians have been urged in their consciences to separate themselves from the same.

The fact that these Scriptures form a "conscience-binding creed" and that "a distinction must be made" "between the essential and the non-essential in these Scriptures" is so clear as day, so irrefutable even to the simplest mind, that we thought even Iowa would have to say yes to it. Now how was it possible that Mr.

Prof. Fritschel could nevertheless protest against our conclusion as against an unjust imposition and finally write: "I confess that I cannot understand a Christian conscience which allows itself such a thing"? The solution of this riddle will probably lie in the fact that Prof. Fritschel knew how our church has always expressly rejected a conditional signing of its symbols with "Quatenus" as a deceptive one; that, therefore, he who makes use of this formula becomes his own traitor. What, therefore, does Prof. Fritschel want to do? He wants to do the thing; but because he has not himself given it the name that it formerly bore, he declares it to be a malicious insimulation if we give the thing the name that betrays the secret lying in it.

But how does Prof. Fritschel begin to prove that his synod subscribes to the symbols unconditionally and without reservation? First of all, he cites the passage in its synodal order in which it says that it subscribes to the entire symbolic books: "because it recognizes the entire symbolic decisions of the controversial questions that arose before and during the Reformation as corresponding to the divine word. So because here The Iowa Synod should not sign the symbols with "insofar as" but with "because", i.e. "absolutely"! A lamentable sophistry indeed! The question is not whether it can sign certain parts of the symbols with "because," for that can also be done by the old General Synod, yes, by the worst rationalist, but whether it signs the symbols themselves or the whole doctrinal content of them with "because. That the Synod does not say that it professes the symbols because they agree with God's Word (of course only as far as their doctrine is concerned), but says this only of one part of them, namely, of the so-called "decisions" contained in them, to the exclusion of the other doctrinal matter, so clearly involves a quatenus profession of the symbols that it can only deny impudence. In the following, Prof. F. refers to her ordination confession, in which this restriction is not made; but if a man makes two confessions of one thing, a general one and at the same time one restricting this general one, only a fool would think that the restricting one is modified by the general one; while the opposite always takes place. If, for instance, a man once without any restriction

If a man confesses that Christ is the Son of God, and if have taken the pope not only for a piece of the Antichrist at the same time he makes another confession in which in the broader sense, but also for the Antichrist kai' he declares, restricting the former, that he means a Son *exochen*, and that they therefore naturally also meant of God, as every truly virtuous man is, only a fool will this by the relevant words of the Schmalkaldic Articles; say that his first confession is valid, and that this shows but how do the lowans interpret it? They reject that that he is a Christian after all. He who makes a sense, which is the only correct one in the historical restrictive confession in addition to an unrestricted one, view, and urge the grammatical one, whereby, of course, his unrestricted confession deserves to be believed only in order to get out their opinion that the pope is not the when he revokes all the restrictions otherwise made, antichrist in the true sense of the word, that this is an and not otherwise, and when he swears a thousand individual and is only to be expected in the future, they oaths in so doing; not because he should be thought a must again violate all the rules of logical sentence perjuror, but because he would have the full right to construction and use the clumsiest sophistries. The lowans do the same with the 17th article of the Augsburg Confession. Confession. In regard to it, too, they press the grammatical meaning of the words, in order to prove that the doctrine of a "millennial, blessed kingdom of victory" of Christ, which is only to be expected in this world, of a particular resurrection of the saints, preceding the general resurrection on the last day by a thousand years, can be rhymed with it; but to look at the article "in the light of history" in order to find the opinion of its authors, they are as wary of it as of fire.*) The lowans do not behave differently towards the passages of the Schmalkaldic Articles in which the keys are dealt with. They know without a doubt from the history of the Reformation, as well as we do, that Luther and his fellow confessors really ascribe the keys to each "individual believer"; and yet they not only reject this, but also declare it to be a misinterpretation of the Schmalkaldic Articles, when we find this in them, not only according to the wording, but also according to "historical understanding. Löhe, on the other hand, not only admits that Luther's doctrine of the office, as he expresses it, "reappears in the symbols" (Mitth. 1859, 8.), but also declares that he not only "bears just misgivings" (with the Schmalk. Art.) "to speak: He also writes openly at the same time: "It is similar with some other passages of the Schmalk. Articles, in which - e. g. p. 233, 341 f. - it is asserted that Christ has not given the keys to "one person" (namely, only to the pope), "but to the church." (Our ecclesiastical situation. p. 60.) The difference here between

Let us now proceed with Prof. F. to the particular.

First, he defends the express declaration of his Synod that it "alone recognizes the historical view as the correct one, corresponding to the nature of the Confessions." He writes, among other things: "If one

wants nothing more than to grasp the right opinion and the true understanding of the symbolic books, then the historical view arises of itself, and no other is conceivable"; he also proves this by means of a historical interpretation of the fifth article of the Augsburg Confession, which the Synod of Missouri itself gave, and by which, in fact, it alone preserved the right sense of this article. With all this, Prof. F. states only too clearly that he is defending something which no man has attacked, least of all we Missourians. †) The point of dispute between us and the lowans is not whether the symbols are to be interpreted historically in the ordinary sense of the doctrine of interpretation, for as this is self-evident in regard to every historical document, so naturally also in regard to the symbols. The question is rather whether the historical view which the lowans claim for themselves, which is precisely a thoroughly non-historical one, is the right one. The history of the Reformation teaches, for example, that those in whose name the Schmalkaldic Articles were written, and by whom they were originally signed, were the ones who were responsible for them.

*) Prof. F. is also looking for **Mr. Pastor Löhe** from the

He will hardly be able to thank Prof. F. for trying to cleanse him of an accusation that he only wants to sign the symbols *quatenus*, as he himself expressly says. Pastor Löhe will hardly thank Prof. F. for having tried to cleanse him by truly ridiculous sophistries from an accusation which he does not consider to be an accusation at all, but something praiseworthy. - When Prof. F. writes of his Synod and Pastor Löhe: "Our mutual relationship is not one of solidarity," then I take offense at what Löhe wrote earlier of the Iowa Synod: "The purpose of its existence is no other than to represent our own direction... in America." Kirchl. Mitth. 1859. Ro. 8.

†) In a paper adopted by our Synod of Western Districts in 1858, on the unconditional signing of the symbols (p. 12.), this Synod has already conceded without propriety to the Iowa - Synod, "not to take the symbols otherwise than historically. is, properly understood, however, absolutely necessary."

*) We recall here again the confession of Prof. Dr. Delitzsch that chiliasts can only sign the 17th article of the Augsburg Confession if they interpret the same "according to the wording and the prompts of the times". Confession, if they interpret it "in accordance with the wording and the prompted interpretations of the time," "not in accordance with the still limited understanding of the Reformation age on this doctrinal point," according to which the authors rejected the entire chiliastic reveries of our time and wanted to repudiate them in the 17th Article. May the **new**, highly learned gentlemen call this a "still limited knowledge," they must nevertheless admit that this alleged **darkness is** also the "historical" light for understanding documents from that still so dark, not yet so advanced time as ours.

The difference between Iowa and Pastor Löhe consists in the fact that, although both are quite familiar with the historical meaning of the symbolic passages cited, only Löhe admits his misgivings about them, while Iowa tries to help himself with an illogical-grammatical interpretation, so that he can still be considered orthodox in spite of all his contradictory symbolic teachings.

We therefore repeat it: We have opposed the establishment of the rule on the part of Iowa that the symbols must be interpreted historically, not because we reject a historical interpretation altogether - no sane man can do that - but because the procedure of Iowa in its interpretation showed that this Synod understands historical understanding something quite different from what is otherwise indicated by it, and that under the cloak of a historical understanding it wants to take the content out of the symbols, or at least to declare the to be merely historically true and not binding for the confession; as the Iowa Synod expressly opposes its historical view to the "predominantly dogmatic" one. *)

What, among other things, belongs to a real, true "historical understanding" of the Augsburg Confession? The Concordia Formula states what belongs to a true "historical understanding" of the Augsburg Confession when it says: "Because Dr. Luther is the most distinguished teacher of the churches that profess the Augsburg Confession, he is to be held as the entire doctrine, summa, and content of the articles of the many-membered Augsburg Confession. Confession is to be held, as his whole doctrine, summa and content are written in the articles of the many-membered Augsburg Confession and presented to the Emperor. Confession and handed over to the Emperor Carolo V.: thus can and should the Augsburg Confession be kept as a whole. Confession can and should be taken from none other than Dr. Luther's doctrinal and controversial writings more actually and better." (Repetition of the 7th Art.) This, of course, is also true of the Schmalkaldic Articles. Now what do the gentlemen of Iowa say to this?!

That the Iowans in particular do not want to know anything about a truly "historical view" of the symbols is as bright as the sun after this; to confess it does not require much sincerity, since all the world sees it. †)

*) As is well known, the rationalists once also emphasized the "historical view" of the Holy Scriptures in the most decisive way. But what they wanted with it" soon became only too clear - to explain the Bible out of the Bible.

†) In 1860, Prof. S. Fritschel gave a lecture at a pastoral conference in Neuendettelsau, in which, according to the Correspondenzblatt of Pastor Stirner, an ear-witness and Löhean, he stated: "As far as the ecclesiastical position is concerned, the Iowa Synod is the bearer of a certain ecclesiastical direction, by which it differs equally from Missouri and Buffalo. Both basically want nothing other than a repristination of the Lutheran church of the 16th and 17th centuries, in that Missouri places the emphasis on doctrine - Buffalo on church government, while Iowa, on the other hand, strives for progress on the basis of what has become historical. This is also made known by the fact that the Synod admits the so-called "chiliasm" or biblical realism" (beautifully expressed!) "in the field of prophecy. So we have in doctrine the historical, the Iowans the progressive Lutheranism!"

But we are now moving on.

Among other things, we have also rejected as suspicious that Iowa writes: "Symbolic validity has what is this terrible jiggery-pokery? in which they want to teach the symbols want to establish symbolically. Prof. F. finds the people, and yet they tell them nothing, but send them this most strange. He writes: "For our part, we think that into the dark hole, and say: Believe what Christ says. But everyone can see that our standpoint is a strictly what Christ means they will not say, for they fear that if confessionally one, if we want that to have symbolic validity they should say it, all the world would say: Christ does which the symbols symbolically establish. At least we are not mean that, but you mean it." (Writ of Warning to those at Frankfort 2c. XVII, 2440- 42.)-).

Finally, Prof. F. seeks to defend the following statement of his Synod: "Since our confessional writings contain in part not only the simple results of the ecclesiastical struggle, that is, not only the confessional propositions and condemnatory antitheses, but also the thorough settlement of the Lord's Supper explain, substantiate, and defend them, a distinction must, however, be made between the essential and the non-essential in these writings. The actual confession, beautiful as it sounded to some ears, so nothing at all is the *norma docendi* that binds conscience, can only be the thetical and antithetical decisions that each article expresses and holds to against falsehood and error. On the other hand, not every proof, every explanation before the question. To be sure, we must believe in the which is actually accidens in a confession, can be made a creed binding the consciences."

On the other hand, we contended that by these restrictions on the profession of the symbols "a considerable part of the doctrinal content of the symbols they want to establish symbolically. If, therefore, this does is excluded therefrom." We must confess that we again did not imagine that the Iowans would deny this, and yet we do not know what this means. To be sure, Mr. Iowa adds: "And this is obvious. Prof. Fritschel does. But instead of giving a proof to the contrary, that is, of showing that his synod does not exclude with him any part or even only a significant part of the doctrinal content of the symbols, he rather cites passages from the writings of older theologians, who are in every article to him who reads it in the light of history." But true as this is according to our principle, according to the doctrinal content of the symbols, he rather cites the sense of our opponents, who, as we shall hereafter also said to have taught that the right confession of the symbols "only" includes the "confessing propositions and themselves nor with their authorities as to what they rejecting antitheses" or "only the thetical and antithetical symbols want to establish symbolically, but are indecisions" which occur in them! Does not this mean an unresolvable mutual conflict with them about this. We evade the question at issue? Does it not mean, instead of fighting, to throw up dust in order to make oneself invisible to the adversary? Who is not reminded here of the octopus, which, when it sees danger of being caught, muddies the water?

We ask, can he deny that he excludes a considerable part of the doctrinal content of the symbols from his confession of the same, who expressly says that "actual confession, the conscience-binding *norma docendi*, are the pulp about in his mouth, and thus slobber, Eh, it is only the thetical and antithetical decisions, only the confessing propositions and rejecting antitheses" of the same, as the "results of the ecclesiastical struggle"? but that in the symbols "not

the explanatory and proving sentences themselves and Exegesis" and 7, in which "wrongly cited sayings of Scripture" are found. Among the "incorrect doctrines" often to undermine the confessional basis of the church in the counted as a confession of the church", but that "the symbolic books are: 1. the one in the Augsburg crudest manner possible. May God have mercy! - distinction must be made between the essential and the Confession, Art. 24, p. 51. Confession, Art. 24, p. 51. of On the other hand, we must point out here that the Synod unessential"? To try to prove this to our readers would be the purpose of ceremonies; 2. Apology, Art. 13, p. 203. of of Iowa, in justifying its position on the symbols, refers to treat them as people who are devoid of all common ordination; 3. Schmalk. Article II, 4, p. 308. of the "before all" to the Göttingen professor Jak. Wilhelm sense. The whole controversy between Missouri and Antichrist (!); Feuerlein (d. 1776). The latter, however, writes in his Iowa, in regard to the acceptance of our ecclesiastical 4th Larger Catechism, 3rd commandment, p. 401 of the Bibliotheca s^a Wolke, of 1752, among other things: the confessions, is precisely that we maintain that all the Sunday celebration. Among the "doubtful doctrines" symbols are "to be signed by the candidates of the holy dogmatic doctrines contained in the symbols are parts of belong the following: 1. Augsb. Conf. art. 28. p. 67. of the preaching office". The symbols are to be signed "by the the confession as such, and that the Iowans deny this; Sabbath (!); 2. Apology art. 4. p. 100, 101. of justification candidates of the holy preaching office, not in so far as they and since we now declare that, according to the principles (!); are considered unanimous with the holy Scriptures. The of the latter, a considerable part of the doctrinal content 3rd Apology Art. 24. p. 26S. of Aeri^{us}' error; 4th Schmalk. symbols are to be signed by the candidates of the holy of the symbols is excluded from them, - Professor Art. II, 4, p. 308. of church government; 5. Ibid. Appendix preaching ministry, not inasmuch as they are considered Fritschel, as the advocate of his synod, denies this! Truly II, p. 341. of lay absolution; 6. Concordia Formula, unanimous with Holy Scripture, but because they have been it is a vexatious thing to contend with a man who today Summar. Term, Art. 7, p. 541. of the unworthy suppers; recognized by diligent examination as conforming to the denies what he asserted yesterday, nay, in one and the 7. Ibid, Repetition, Art. 7, p. 653. of the supper of the divine word in the most noble and primary parts (m same essay rejects with disguised indignation that which Sacramentarians. Among the "defective doctrines" are praecipua 6^a prim^a "riis p^a "ritus)... In secondary parts, a few lines before he himself had set forth as irrefutable, the following: 1. Apology, art. 3, p. 135, of the contents of though at times (non nungusw), they are not inconsiderately as something falsely imposed upon him! - But we leave the passage Tob. to be accused of error, because of their public reputation, the judgment on this to our readers, even if they were the passage Tob. to be accused of error, because of their public reputation, children of 12, and to the judgment seat of Professor 4, 11; 2. ibid. Art. 13, p. 202, of three sacraments in and because of the reputation of the primary parts Fritschel's own conscience. wider sense; 3. Apology, Art. 3, p. 204, of the marriage themselves." (kraek. p. 2. 3.). We ask, is not this mode of

There is only one thing we cannot omit to mention here, namely the points which a member of the Iowa Synod, Pastor Deindörfer, who is considered one of its lights, wished to see eradicated from the symbols; this will serve us well for a correct understanding of the Iowa Declaration, since, according to Iowa, it is above all the "historical view" that leads to a correct understanding. A former member of the Iowa Synod has sent us for publication an "Honorable Explanation of the Passages of the Symbolic Books Attacked by Pastor Deindörfer at the General Pastoral Conference of the Iowa Synod at Dubuque, Iowa, in August 1862, inasmuch as the same have come to the attention of the sender, who was not present at the said Conference, by being recorded by the hand of Pastor Hörlein" (a member of the Iowa Synod and participant in the Conference). This Honorable Exoneration was a Conference paper, delivered for the Special Conference in Wisconsin, and was delivered at Madison, Wisc., March 8, 1864, by Rev. Aug. Rohrlack, then a member of the Iowa Synod and secretary of the Conference. In this Honorable Reclamation, then, we read that Rev. Deindörfer submitted the following to the Iowa General Pastoral Conference. In the Lutheran symbols there were "4 incorrect doctrines, 7 doubtful doctrines, 8 defective doctrines, 11 passages containing 'incorrect exegesis,' 8 wherein 'defective

*) This is probably also supposed to be the "direction of the Lutheran Church" to which the Iowa Church Order professes, "which is striving toward a greater perfection of the, -Lutheran Church by the way of symbols at the hand of the Word of God." This is the wonderful progress of the horse-mill, or rather the progress of falling back into the camp of our enemies.

The result is a series of speeches that make it their business every doctrine that somehow occurs in them may be Scripture" are found. Among the "incorrect doctrines" often to undermine the confessional basis of the church in the counted as a confession of the church", but that "the symbolic books are: 1. the one in the Augsburg crudest manner possible. May God have mercy! - distinction must be made between the essential and the Confession, Art. 24, p. 51. Confession, Art. 24, p. 51. of On the other hand, we must point out here that the Synod unessential"? To try to prove this to our readers would be the purpose of ceremonies; 2. Apology, Art. 13, p. 203. of of Iowa, in justifying its position on the symbols, refers to treat them as people who are devoid of all common ordination; 3. Schmalk. Article II, 4, p. 308. of the "before all" to the Göttingen professor Jak. Wilhelm sense. The whole controversy between Missouri and Antichrist (!); Feuerlein (d. 1776). The latter, however, writes in his Iowa, in regard to the acceptance of our ecclesiastical 4th Larger Catechism, 3rd commandment, p. 401 of the Bibliotheca s^a Wolke, of 1752, among other things: the confessions, is precisely that we maintain that all the Sunday celebration. Among the "doubtful doctrines" symbols are "to be signed by the candidates of the holy dogmatic doctrines contained in the symbols are parts of belong the following: 1. Augsb. Conf. art. 28. p. 67. of the preaching office". The symbols are to be signed "by the the confession as such, and that the Iowans deny this; Sabbath (!); 2. Apology art. 4. p. 100, 101. of justification candidates of the holy preaching office, not in so far as they and since we now declare that, according to the principles (!); are considered unanimous with the holy Scriptures. The of the latter, a considerable part of the doctrinal content 3rd Apology Art. 24. p. 26S. of Aeri^{us}' error; 4th Schmalk. symbols are to be signed by the candidates of the holy of the symbols is excluded from them, - Professor Art. II, 4, p. 308. of church government; 5. Ibid. Appendix preaching ministry, not inasmuch as they are considered Fritschel, as the advocate of his synod, denies this! Truly II, p. 341. of lay absolution; 6. Concordia Formula, unanimous with Holy Scripture, but because they have been it is a vexatious thing to contend with a man who today Summar. Term, Art. 7, p. 541. of the unworthy suppers; recognized by diligent examination as conforming to the denies what he asserted yesterday, nay, in one and the 7. Ibid, Repetition, Art. 7, p. 653. of the supper of the divine word in the most noble and primary parts (m same essay rejects with disguised indignation that which Sacramentarians. Among the "defective doctrines" are praecipua 6^a prim^a "riis p^a "ritus)... In secondary parts, a few lines before he himself had set forth as irrefutable, the following: 1. Apology, art. 3, p. 135, of the contents of though at times (non nungusw), they are not inconsiderately as something falsely imposed upon him! - But we leave the passage Tob. to be accused of error, because of their public reputation, the judgment on this to our readers, even if they were the passage Tob. to be accused of error, because of their public reputation, children of 12, and to the judgment seat of Professor 4, 11; 2. ibid. Art. 13, p. 202, of three sacraments in and because of the reputation of the primary parts Fritschel's own conscience. wider sense; 3. Apology, Art. 3, p. 204, of the marriage themselves." (kraek. p. 2. 3.). We ask, is not this mode of state; 4. Ebendas. art. 27, p. 277, of the law; 5. Schmalk. signature as like as one egg to another to that of the old Art. Appendix I, p. 333, of the keys, that the church has Unionist General Synod? And yet the Synod of Iowa, them originally and directly (!); 6. Luther's Small referring to the position of the aforesaid theologian of the last Catechism, Hauptst. 6, p. 365, of the answer to the century "before All," desires to be among those who have question, "What profit is there in such eating and separated from the old General Synod precisely because of drinking?" (!); 7th Concordia, Repetition, art. 7, p. 660, of this vague, vacuous profession of the symbols! What shall the comparison of the unworthy guests with the Jews; 8th we call such a course of action? - Concordia, art. 9, pp. 550 ff. 696. f., of Christ's descent Apart from the fact that the principles laid down by the into hell. Misinterpreted in the symbolical books are said Iowa Synod exclude a considerable part of the doctrinal to be the following passages of the Bible: Jer. 31, 33. content of the symbols from the profession of the same, the (Compare with Rom. 3, 31. Matth. 19, 17. 1 Cor. 13, 3.), purpose of the commitment to the symbols is also thereby the passages of the human sacrifices of the Israelites (p. completely annulled, the symbols are turned into a waxen 122.), Col. 3, 14. Dan. 4, 24. Matth. 13, 24. ff. Col. 2, 14. nose which everyone can shape according to his needs with Prov. 27, 23. the passages in which Luther translated the a single small manipulation, and the commitment to the word "aven" by "trouble," Ex. 20, 17. (the 9th and 10th symbols is turned into a screw which can be turned lower commandments!) Rom. 14, 23. Matth. 5-8. (Christ's and higher according to circumstances, and into a swing spiritual interpretation of the law). It disgusts us to now which can be turned up and down according to one's needs, extract the passages that are supposed to be "poorly The symbols are made into a waxy nose, which everyone interpreted" and "wrongly cited". - These are the fruits of can shape according to his needs with a single small manipulation, and the commitment to the symbols is made a confession of the symbols, such as the Iowans have manipulation, and the commitment to the symbols is made adopted! *) Since (admittedly not in public synod, but) in into a screw, which can be turned lower and higher the pastoral conference voice leaders bring according to circumstances, and into a swing, which has no fixed position anywhere and floats sometimes above, sometimes below, sometimes left, sometimes right, sometimes over, sometimes over.

Mau consider: according to the theory of the Iowa Synod, only the thetical and antithetical decisions, which occur in the symbols, belong to the confessions. According to their theory, the essential and the non-essential, the fundamental and the non-fundamental, are to be distinguished in regard to the doctrines expressed in them, and the latter are to be regarded as binding and the latter as free; according to their theory, finally, only that has symbolic validity which the symbols intend to establish symbolically, what they teach ex professo, but not "any incidental, doctrinal statement".

The "explanation of the symbols", not all the "occasionally occurring doctrines", not the explanations, justifications and defences, which in a confession are only an accessory, something accidental, not belonging to the actual substance of the confession, and so on. *) We ask, what do the lowans hereby make of our symbols but a torn coat, pierced all over, for a true carnival play in the church? Who is the judge of what are the intended thetical and antithetical decisions in the symbols? who is the judge of what is essential and non-essential, fundamental and non-fundamental, in the doctrine therein? who is the judge of what the symbols intend to "establish" symbolically of what is contained therein, and what not? of what is said ex prokesso therein, and what not? of what is said confessedly therein, and what not? of what is only occasionally and casually remarked therein, and what not? If the Iowa Synod does not have in mind the election of a pope or the establishment of a doctrinal and faith judicial college endowed with the authority of final decision, and thus the establishment of the pabacy with its unity in the Lutheran Church, it has invented with its theory an excellent basis for an ecclesiastical Babel that has not yet existed. To be sure, Prof. F. writes, as already noted, with his synod, that the decision "lies on the plain hand"; but everyone sees that this is only a meaningless phrase, with which the writer wants to cover up the embarrassment in which he sees himself.

While it is unnecessary to give proofs that, on the basis of the Iowa theory, unity of the church in doctrine and faith is an impossibility, there may follow here some proofs of fact which Iowa herself has given us.

The Dorpater theological faculty recognizes the foundation given by the Iowa Synod, and what do we see? In the application of the same, in the building thereon, both so-

*) Prof. F. himself seems to have recognized the nonsensical nature of the official declarations of his Synod, for he writes: "It was not really our purpose to present a theory and doctrine of the symbols and their constituent parts and their respective meanings. Our purpose was a practical one." Thus, what his Synod set forth about what was confessional and binding in the confessions was only supposed to be a theory about it, because it was connected with a practical purpose! This was indeed a poor subterfuge, which was preserved in the foreboding that the opponent would The theory's flaws were also "seen, which one had discovered oneself afterwards!

**The formulators of the declaration of the Iowa Synod seem to have meant that they acted very wisely and kept a loophole open for certain eventualities when they continued, modifying themselves: "On the other hand, not every proof, every explanation 2c..... ...cannot be made into a creed binding on consciences." So not every, but some! Could one imagine a worse rocking principle, which in this highly important matter Iowa has allowed itself to be octroyed by clever church diplomats?

equally opposed to each other. Professor F. writes: "Quite certainly that the Pope is the Antichrist, is not merely stated in passing, but ex professo and at length in the Schmalkaldic Articles. But do we deny it?" Their theological Dorpat lawyers, however, write in their vote, "As to the doctrine of the Antichrist, our Symbols, as is well known (!), contain no special doctrinal article on the same. It is true that they frequently commemorate the prophecies of Daniel, but not in order to comment on them in a confessional way"; that is, not *ex professo*! - Furthermore, the lowans find the doctrine of Antichrist in the Schmalkaldic Articles and in the Apology in such excellent harmony that only then, when the statements of both symbols are taken together and fused with each other by means of a logical feat, does the true symbolic doctrine of Antichrist, to which the Iowa Synod professes (only that it believes even more), come into the brightest light. The scholarly patrons of our opponents in Dorpat, on the other hand, say that "the statements of Melanchthon" (on the Antichrist) "in the Apology do not quite coincide with those of Luther in the Schmalk. Articles"; indeed, that "the Apology expresses itself more cautiously", the Schmalk. Articles are not quite cautious; hence also "evidently because of the symbolic facts presented" (!), that is, in order not to have to admit a fundamental error in the symbols, the old Lutheran dogmatists would have placed the doctrine of the Antichrist under the non-fundamental Articles, that is, out of ecclesiastical-political, interest! (against which accusation of our faithful, conscientious fathers we must of course protest in all seriousness). - Finally, Professor F., on page 28 of the 4th number of the present volume of his paper, declares the Augsburg Confession's doctrine of the Sunday to be a "Sunday of the Church". Confession of the Sunday for a "casual statement," and already on the following page he admits that one "could still argue in the end whether it is not a symbolic decision after all. Herewith the reader rhymes the declaration of the Iowa Synod: "Symbolic validity has what the symbols want to establish symbolically, and that lies in every article for the, who read it in the light of history, on a flat hand". From the above, however, it is evident that this is either not true, or that neither Dorpat nor Iowa read the said articles in the light of history, which probably neither will admit. -

It is certain, then, that the Iowa Synod's confession of the symbols is nothing but an ill-veiled confession of quatenus, which our church has always rejected, and that of the worst kind. Whoever professes the symbols as the Iowa Synod does, of him no man knows, what he actually believed, not even whether he believed the Scriptures to be inspired by the Holy Spirit.

Since this doctrine, too, is only "casually" mentioned in the symbols. Instead of the church, through such a confession of its symbols, receiving the desired guarantee that the one who unites himself to it will believe with it and therefore teach and confess with it, it is rather demanded of it the liberty to believe and teach the exact opposite of hundreds of points about which it has spoken clearly in its confession according to God's word, but only in passing, in explanation, justification, and defense. Instead of the Iowa Confession giving to the church the truth and the truth of the the desired confession should bring about a cessation of certain doctrinal disputes in their midst; the Iowa Confession of the Symbols is the best means of perpetuating a great many disputes within our Church and of perpetuating new ones.

to create disputes, especially about what is actually the doctrine of our church. God forbid that our newly awakened Lutheran Church in America, which has been openly blessed with abundant blessings, should be tempted to make the ground on which the Iowa Synod has placed itself its own! This would be the next way to make all that God has given her by great grace in this land of religious liberty to become a church again, as the national churches of Germany are, in which, apart from the rationalism which has penetrated there, one is not even united in the doctrine of the inspiration of Holy Scripture, that is, the ground of all doctrine, and therefore does not think that one must be united, because the doctrine of inspiration is an invention of our dogmatists, but is not symbolic in the symbols. is established. If the way of confessing the symbols chosen by Iowa were the right one, one could do without all symbols as well, yes, the disputes would only become less and, in any case, more fruitful, because they would only be about the meaning of the Holy Scriptures. The same would be more fruitful, since it would only be about the meaning of the Holy Scriptures. In the next number we now intend, with God's help, to set forth the proper way of professing the ecclesiastical symbols, as demanded by the symbols themselves, and as all righteous sons of our Church have always demanded and performed.

(Conclusion follows.)

Some news

about the way Reformation jubilees, even semicentennial ones, were celebrated in earlier times.
(Continued.)

In 1617, the "Instruction, wie es mit dem Evangelischen Jubelfest zu halten" fei was published on August 12. Shortly thereafter, an "Epistola invitatoria" (Invitation Epistle) was published, which contained a whole flock of theologians of that time had issued in common, and

which was so well received and so forceful that Pope Paul A hundred years ago, little David Luther cut down from and in which he compares the church reformation of V soon included it in the list of forbidden writings. In God's Word the infernal Goliath, the Pope and Antichrist Jude Maccabaeus with the Lutheran one. *) Another Wuertemberg, the feast was celebrated for three days, of Rome, who spoke highly of God's witness, especially jubilant sermon, which appeared at this time on Isa. 40:8, namely, on October 30, a so-called preparation sermon the precious blood and death of Christ. A hundred years was written by the Superintendent Dr. Christoph Buläus was held, on the 31st the actual feast was celebrated with ago today, he cut him down from God's Word with the in Dresden. About this sermon we only find that Bulaeus two services, which was followed on November 1 with a sword of his mouth. One hundred years ago today, had the "Herr Gott, Dich loben wir" intoned after the end sermon on Ebr. 13, 7, as it is called, "*in laudem Lutheri*" Lutherus, in the power of God, made the beginning of of the sermon. †)

(in praise of Luther). In Regensburg, in preparation, the redemption from the Papal darkness and Italian The most solemn of all Lutheran jubilee celebrations high school students held rehearsed talks on the bondage, that we can say: Hodie reäsmtio vom kee it was the bicentennial in 1717. Cyprian's "Hilaria Reformation in public in the church. In Eisleben, the hymn Israel! Today he has redeemed Israel! O of the joyful evangelia," which we have already mentioned, prove "God the Father be with us" was sung at every service, year! O of the blessed day! O of the joyful hour!" this so abundantly that one is embarrassed if one wants but the words "Für dem Teufel uns bewahr" were Hereupon follows the first sermon on the subject: "That to give an excerpt from it. We mention only this much, changed to "Fürm Pabst und Teufel uns bewahr. Many Luther may well be compared with Elias, or be called the that not only were jubilee services held in all churches beautiful jubilee coins were struck for this feast, on one of third Elias, first of all, nehmlich, in view of his profession, and chapels two and three days in succession, often with which, for example, the following rhyme could be read: which he has for the reformation of the church"; in three performances of magnificent church music, but that at

Now Christendom rejoices and thanks God for the time of grace, following sermons he continues the comparison, by that time almost all universities and Latin schools also Since Doctor Luther's hand and mouth made his word known to further referring to Mal. 4,6. he compares Elias' and held jubilee celebrations with speeches and poems in the church. Luther's person, office and finally the divine warning not various languages, rehearsed talks and even dramatic

In order to give our readers at least one example of to despise their testimony. Already when the Lutheran performances. The children in the elementary schools the sermons preached at that time, the following sermon were preparing for their first centenary celebration, were also called upon to actively participate in the was preached on the 1st Sunday after Trinity, as the day several Jesuit mockeries appeared, in which it was said, celebration, special children's jubilee sermons were of preparation for the Jubilee, the then court preacher of among other things, that this would not be a "centenary preached to them, and joyful festivities were prepared the Church of Saxony, Daniel Hänichen, preached on the celebration. When, nevertheless, the celebration of the after the days of worship. In Ulm, Pastor Härtenstein Gospel of the Sunday: "Of the indulgence, which the true jubilee was held everywhere, they prophesied that the preached to the children. Zürn Eingänge he took 1 Pet. angelic church and its members have to enjoy; 1. who Lutherans would not celebrate it again "unless the 2, 2. 3. and presented to them on the basis of Is. 66, 10. grants this indulgence, namely, a. not the Roman permission of Papal Holiness had been obtained II: The catechism milk of the evangelical mother church, Antichrist, the pope, who poaches b. God alone, and beforehand and the announcement had been made. To 1. its sugary sweetness, 2. its unadulterated soundness, therefore also Christ, God and man in one person, and be sure, the Jesuits had not calculated well, for, as is well and 3. its glorious usefulness. Another preacher put Ps. that c. by all penitent preachers, as his instruments; 2. known, in the next year the terrible Thirty Years' War 8, I. 2. at the bottom. Also the poorhouses had to be filled what is dispensed thereby, namely, forgiveness of sins; broke out, during which it often seemed, however, as if with the jubilant tone of this feast. Also in Ulm, sermons 3. how it is dispensed, namely, a. freely, b. for every sin, the Lutheran group would soon be devoured again by the were preached on Matth. II, 5. and Is. 61, 1. "On the c. to every person in particular, d. perfectly, e. on earth. Antichrist and his accomplices;*) but when, in 1648, the Gospel brought and proclaimed to the poor at the time of Hereupon follows the application to doctrine: a. We all so-called Peace of Westphalia was finally concluded, the the Reformation. In many cities there were great need Christ's indulgence, b. We receive the same a. by Lutherans could again sing with their Luther: processions of the citizens and all the schools with

God's hand, which is Word and Sacrament, and b. with The rope is broken, and we are free! singing and the sound of trumpets and timpani. In our hand, which is faith; B. for consolation, because this The name of the Lord help us, the God of heaven and earth! Dresden all the school children went out garlanded. In

indulgence gives a. a good conscience in life, d. good In 1667, two hundred years ago, the one and a half some places they had to recite a story of Luther's life or courage in death; C. as a warning, that no one may abuse hundredth anniversary of the Reformation was of the Reformation, which they had learned in this indulgence a. by sinning at grace, b. by postponing celebrated with great joy on October 31st, so that, as we conversation, after which they were publicly fed and his penance. - The main sermon on 31 October had already noted, this anniversary became the watered. The churches were usually decorated with its text: Malach. 4, 5. Hänichen uses the words with which occasion for an ever more general celebration of an flowers, and in the evening the tower of the main church the heathen once invited to the games that were set up annual Reformation festival. Of further details of that in some places, and here and there also the houses of at the dawn of a new century: "Come to the games which celebration, now 200 years ago, little is found in the the citizens, were resplendent in the light of countless no mortal man has ever seen, nor ever will see." *) writings accessible to us. The Wittenberg professor of lights and meaningful banners. Countless jubilant coins Hänichen interprets this spiritually to the first secular theology and provost Johann Meißner had a still existing appeared with the most splendid emblems and, in part, celebration of the Reformation, and then continues: sermon printed, which he preached on this jubilee on 1 extremely meaningful inscriptions; larger and smaller "Today Maccab. 4, 36. ff. ones, fine lead ones and more valuable ones up to silver and gold ones.

*) Vemte Lã luãos, guos worts Uuw oemo viätt un- qurra, *) In this war the small Lutheran Saxony alone became poorer by three million "people!" million "people!"

*) Innocent Nachrr. 1715. p. 955. Meissner calls the feast: "ckudil" um lliwiäii omculi eeledratuw."

†) Rov" "cd" tü".-eeel. Weimar 1768. DVU' p. 966. ff.

Good discipline was also taken into account. The city authorities of Reutlingen, for example, threatened not only with severe punishment, but even announced God's wrath to those "without regard to person" who would work or even behave indecently during the jubilee days. In Schweinfurt gambling and dancing were expressly and most seriously forbidden. According to the Nördlingen city ordinance, no one was allowed to enter a tavern during the festival. In several places, such as in Nördlingen and in Schwäbisch Hall, a penitential day celebration was held a few days before the jubilee festival, whereby in the first-named city the sermon was Rev. 3:14-16. Already in the early morning, before the sun had set, the ringing of all the bells and in many places the singing of the choir with trombone accompaniment from the church or the town hall announced the great feast. The *Te Deum laudamus* (HErr Gott, Dich loben wir) was sung almost everywhere and, where possible, accompanied by instruments. The church congregations that were raised during the celebration were usually very generous. All reports testify that this feast resulted in an almost general revival of the Lutheran Christian people. How could the abundant preaching of the Word of God, which was attended by all who were not confined to their sickbeds by illness, and the recounting of God's glorious deeds at the time of the Reformation and the miraculous preservation of our church up to that time, have been and remain a rich blessing? Never did so many appear before the table of the Lord as in these days; in several cities, therefore, the Holy Communion was celebrated on each of the three jubilee days. Young and old were in a blessed excitement. When in Regensburg the Superintendent Serpilius, in his sermon, remembered the Saxons, whose king had apostatized, blessed the land from which the light of the pure Gospel had risen, and then exclaimed: "May God write the words deep in their souls (the Saxon Lutherans): But when Serpilius concluded with the words, "God preserve unto them (the Saxon Lutherans) the word of truth for JEsu's sake, as long as the days of heaven shall endure!" a listener seated behind the pulpit could not refrain from exclaiming aloud, so that it resounded through the great church, "Amen!" (What it takes in Germany for a listener to be able to make such a loud noise in church during the sermon is, of course, known only to those who have observed the devotion or, at least, the solemn silence and stillness of German church services from childhood).

A beautiful chronogram (that is, a Latin sentence in which those letters appearing therein which in Latin have at the same time the meaning of numerals

the year of the event meant) was n. a. the Church of 1833 the following paragraph, which is still valid today: If a Lutheran preacher accepts a member of the Greek-Russian church to his confession, he is immediately deprived of his office and spiritual dignity and handed over to the secular court for legal punishment (i.e. Siberia - also Ruthenian lashes). The situation of the Lutherans has so far been alleviated only by an imperial decree of March 15, 1865, according to which mixed bridal couples are no longer to be compelled to sign a lapel that they wish to have their children to be raised in the state religion. In 1866, the Minister of the Interior issued an instruction to the Lutheran clergy on how the imperial permission was to be interpreted and handled. They are now allowed to baptize and teach children from mixed families. It often happens, however, that the popes obtain a reversal by trickery, and afterwards the poor parents try to deceive the popes in the same way, in that the Lutheran father (or Lutheran mother) immediately gives the newborn child emergency baptism. Such baptisms may afterwards be entered by the Lutheran preachers in the baptismal register of their congregation, "for the sole purpose (says the minister) that the fact of the baptism itself may not subsequently be subject to any doubt," whereby, by the way, the Greek-Orthodox Church in no way loses the right to regard such a person as belonging to that Church. It remains, therefore, the duty of the Greek clergy to enable the parents to bring such children to the anointing. - Thus the Popes do not do wrong if they do not respect the law at all. They do not "enable" the people merely with words, but use their own hands to prevent a Lutheran pastor from proceeding according to imperial permission. A pope tore a mother, who wanted to carry her child into the Lutheran church for baptism, from her arm with such inhuman force that the child soon gave up the ghost. Another mother went mad over similar spiritual coercive measures. The most incomprehensible invectives are spread about the Lutheran Church in printed tracts, while the minutes of the Lutheran Synod in Livonia were not even allowed to be printed as a manuscript. The domain administration comes to the aid of the efforts of the Popes by giving leasehold land to such Greek peasants as have allowed themselves to be alienated from the Lutheran Church by the lying promise of "soul land" and now wish to tear apart again the false net of the Russian Church - as it were as a premium for denying their faith. -

NarrlaVs I^VlderVs, rlleoHglse DoOtor.
LI equals 1000, v equals 500,
K equals 50, V equals 5 and l equals 1. *)
Further:
NartInV8 I^VtLer, dadeDIs OestrVOlor.
(Martinus Luther, the destroyer of Babel.)-f)
(Conclusion follows.)

To the ecclesiastical chronicle.

Turner religion. On July 4 of this year a certain Steffens gave a speech in the Turnerballe at Baltimore, in which, according to the Turner newspaper "Unsere Zeit" of July 19, it said, among other things, as follows: "There are many vigorous, noble people who feel happy in the thought that a higher being watches over them, takes part in their joys and sufferings, and often protects them in dangers.... But we demand the full possession of our free self-determination, we demand the right, and take it, to be of a different opinion." A new proof that allied gymnastics and atheism (denial of God) are becoming more and more siblings. W. [Walther]

Masonic Religion. A religion quite similar to that of the gymnasts is also held by the Freemasons. Dr. Münkelt reports in his Neues Zeitblatt of June 28 of this year: "In the 'Freimaurerzeitung' a preacher Zille writes: .I am firmly convinced that the time will and must come when the denial of God will be the general view of men, and when this will look down upon the belief in God as upon a vanquished point of view. . Then, too, hands will soon be laid to build high light halls in which the peace (!) and freedom (!) of the world will dwell." - We, too, believe that such a time will not only come, but has already dawned, but we console ourselves with the fact that it is probably the time of which it is written, "And after that he (the devil) must be loosed a little while." Rev. 20:3. cf. 2 Pet. 3:3. W. [Walther].

Baltic Provinces. A Livonian pastor describes the situation of the Lutherans in the Russian Baltic provinces in Professor Hengstenberg's Kirchen-Zeitung. It contains the church order for the Lutheran

*Since in 1617 the following sentence was added to the chronogram: "Martinus Lutherus, theologiae D.," the pope Bayerling wrote: the word Doctor is not written out in full, because otherwise not 1617 but 1717 would come out; thus it was prophetically indicated that the Lutheran church would not make it to 1717. But when the Jubilee of 1717 was frozen, the pope R. M. Mehlführer, an apostate Lutheran, declared in a paper: From that chronogram one sees that with 1717 "the measure of sins and perioculus lutersvismi (the time of" Lutherthum) had expired." S. The special attention of God to his Lutheran Zion of Zeibich. 1718. p. 3. f.
f) This year the following chronogram arrives: D. Lutherus, fidei Confessor Constans et antichristi msxnl proäitor i.e. Dr. Luther, constant confessor of the faith and revealer of the great Antichrist.

the Church of 1833 the following paragraph, which is still valid today: If a Lutheran preacher accepts a member of the Greek-Russian church to his confession, he is immediately deprived of his office and spiritual dignity and handed over to the secular court for legal punishment (i.e. Siberia - also Ruthenian lashes). The situation of the Lutherans has so far been alleviated only by an imperial decree of March 15, 1865, according to which mixed bridal couples are no longer to be compelled to sign a lapel that they wish to have their children to be raised in the state religion. In 1866, the Minister of the Interior issued an instruction to the Lutheran clergy on how the imperial permission was to be interpreted and handled. They are now allowed to baptize and teach children from mixed families. It often happens, however, that the popes obtain a reversal by trickery, and afterwards the poor parents try to deceive the popes in the same way, in that the Lutheran father (or Lutheran mother) immediately gives the newborn child emergency baptism. Such baptisms may afterwards be entered by the Lutheran preachers in the baptismal register of their congregation, "for the sole purpose (says the minister) that the fact of the baptism itself may not subsequently be subject to any doubt," whereby, by the way, the Greek-Orthodox Church in no way loses the right to regard such a person as belonging to that Church. It remains, therefore, the duty of the Greek clergy to enable the parents to bring such children to the anointing. - Thus the Popes do not do wrong if they do not respect the law at all. They do not "enable" the people merely with words, but use their own hands to prevent a Lutheran pastor from proceeding according to imperial permission. A pope tore a mother, who wanted to carry her child into the Lutheran church for baptism, from her arm with such inhuman force that the child soon gave up the ghost. Another mother went mad over similar spiritual coercive measures. The most incomprehensible invectives are spread about the Lutheran Church in printed tracts, while the minutes of the Lutheran Synod in Livonia were not even allowed to be printed as a manuscript. The domain administration comes to the aid of the efforts of the Popes by giving leasehold land to such Greek peasants as have allowed themselves to be alienated from the Lutheran Church by the lying promise of "soul land" and now wish to tear apart again the false net of the Russian Church - as it were as a premium for denying their faith. -

Several faithful pastors dared to disobey the church order and to receive back to the table of God those who were deceived and who repented and repented.

Complained about this, they were summoned to an investigation, and "there came commissions upon commissions with Gensd'armen, etc.". Two of them have also been condemned by their own Consistory, one to a one-year, one to a six-month suspension. (Immanuel.)

Since Pastor Henkel spends most of his time in Peru, my largest branch, I would like to address him:
Lsv. Henkel,
your ok #6. vonraät, Lern, Inä.
Logansport, July 25, 1867.
3. H. Jox, Rev.

Mission Feast.

On the third Sunday after Trinity, the Lutheran Immanuel congregation in Kiek, Cook Co., Ill had the great joy of celebrating a mission festival in the fellowship of the surrounding sister congregations. In the morning Pastor H. Schmidt from Elk-Grove, Ills. preached on Luc. 2, 30-32, and in the afternoon Professor Lindemann on Luc. 6, 36. The first sermon had the outer mission, the second the inner mission as its main subject. By both sermons the hearts of the Christians were warmed to the zealous and joyful doing of the work pleasing to God. Both the excellent place and the splendid weather, which God provided, attracted many guests, probably a thousand in number. The Collecte amounted to: H114.17. L. Lochner.

Church News.

On the second Sunday after Trinity, Rev. A. Ch. Bauer, formerly a member of the Buffalo Synod, having received and accepted a call from the Evangelical Lutheran St. Francis of God Parish at Sandy Creek, Monroe County, Mich. Spirit congregation at Sandy Creek, Monroe county, Mich. and having accepted it, was installed in office by the undersigned, by order of the honorable Presidency Northern District.

May Jesus Christ, the Lord of the harvest, grant that this laborer also may produce much fruit for eternal life. W. Hattstädt.

Address: kev. ä. Ob. Lauer, oare ok Lev. IV. LlattstLät, Nonros, Mob.

After Mr. H. G. Hieronymus, candidate of the preaching ministry, passed his examination and had received and accepted an appointment as deputy to the Rev. Oestermeier, until his return from Germany, from the congregation at Pomeroy, Ohio, if: the same, on the fifth Sunday after Trinity, by order of the Reverend President of the Middle District, has been ordained by the undersigned in accordance with the regulations of our Agenda, and has been inducted into his office.

May the Lord also give this servant of His much wisdom, strength and blessing to make many blessed! Father Eirich.

Zanesville, Ohio, July 24, 1867, address: Lev. II. 6. meron^mus,

Lowero^, Obio.

After Mr. Albert Henkel, candidate of the holy preaching ministry, was called by me and my congregations to be an assistant preacher. After Mr. Albert Henkel, candidate of the holy preaching ministry, from the Concordia Seminary in St. Louis, was called by me and my congregations to be an assistant preacher, and he also followed our call, he was solemnly ordained on the 5th Sunday after Trinity, by order of our Reverend Mr. President Schwan, by me, with the participation of Pastor M. Michael, in the parish church of Logausport and inducted into his ministry.

May the good Lord give me and my young assistant much wisdom, power, strength, courage and patience, and may he fill our hearts with such a shepherd's love that seeks to overcome all obstacles in the search for souls bought by Christ's blood, so that through our ministry many souls may also be saved.

On Thursday after the fifth Trinity Sunday, lightning struck our church twice within five minutes and caused significant damage to the tower, the organ and downstairs in the narthex. But we can only thank God that he did not let the whole church blow down or be destroyed by fire. On the following Sunday the undersigned preached on Jer. 30, 22-24 in view of God's so serious visitation among us. L. Muckel.

Synod Ad.

The Eastern District of our Synod will hold its sessions, s. G. w., at St. John'sburg, N. Y., from August 21 to 27- I. J.

Subjects of discussion are: The Theses on the Church, discussion of which was already begun at Synod last fall, and the first paper of 1865, "How can we also make use of the exhortations and warnings of Dr. M. Luther in regard to the future."

The guests are to leave the railroad at Tonawanda, ten miles north of Buffalo, and will there find wagons ready to convey them the last three miles to us. Those who leave at Buf-

falo at the Exchange depot are best taken immediately by bus to the Erie depot, from where the train leaves five times a day for Tonawanda.

Since the Synod is on a German-American village this time, we ask your indulgence if we cannot make our dear guests as comfortable as we would like.

The parochial reports are not to be forgotten.

Hugo Hanser, Secr.

Conferenz - Ads.

The Wisconsin Pastoral Cvnference will hold its meetings from August 30 to September 2 (Friday after the tenth Sunday after Trin. to the following Monday incl.) at the Church House at Oshkosh, Wisc. Dear Brethren are requested to arrive not later than Thursday evening, August 29.

A. Rohrlack, Lastor loei.

The Minnesota Pastoral Conference will hold its meetings, g. e. G., Sept. 19-23, at the residence of Rev. Horst, at Waconia, Carver Co, Minn.

Brothers are asked to be in Carver on September 18 so they can be picked up. E. R 0 lf.

Artmeldrrrtgeu

for admission to the schoolteachers' seminar for the school year beginning 1 Sept. would now be welcome.

I. "C. W. Lindemann.

Fort Wayne high school graduates who have been discharged with a certificate of maturity for the local seminary are to notify the seminary of their intention to enter the seminary and, without waiting for a specific answer, are to report here no later than August 31.

St. Louis, Mo. in July, 1867.

C. F. W. Walther, President of the Institute.

Notice.

The undersigned hereby gives repeated notice that, in order to avoid prolixity and consequent embarrassment, the order of ordinations and installations for Wisconsin and Minnesota has been delegated to him by the President of the Northern District, the Rev. O. Fuerbringer, WHEREFORE those concerned may wish to apply here with such requests.

Milwaukee, Aug. 2, 1867, F. Lochner,

d. Z. Vicepräses R. D.

Luther's Large Catechism should be in the hands of every Lutheran, especially in the hands of every Lutheran householder. This Large Catechism would be for him the most reliable interpreter and explainer of the Small Catechism, it would provide him with the best material for daily home worship, and it would be of the best service in preparing him for Holy Communion. The first part of the catechism would be the most reliable explanation.

This Large Catechism, New-York Edition, is now to be had at Mr. Martin Barthel's, in St. Louis, the piece at 20 Cts. the dozen at I2.10.

Request to preachers.

Since the Lutheran calendar for 1868 is to be printed soon, I would hereby respectfully request the honored pastors who have changed their address to notify me of the same immediately, so that I can add them to the list of preachers.

S. K. Brobst, editor.

For your kind attention.

According to a new postal regulation in Canada, O. U. (vanacka lVest) is no longer allowed, as before, but must be: "Lrovinoe ok

Ontario, OrmLäu" will be addressed. The names of the post offices and counties remain unchanged. This remark at the same time in the name of the other pastors of our Synod in Canada. A. Ernst.

Changed addresses:

Lev. "Iob. Lurrer, Lake Laull, VfustünZton vo., Nivn.

Lrieür. Zobüukokk, teacher, Rvv Nelle, 8r. Vkarlss Vo., No.

Lev. Lbenäiek, (fly koint, LouZ Islauö, N.

Print "on". Wiedusch u. Sohn^E^r^i-7""?